

Agents for the sale of Government Publications.

IN ENGLAND.

Mr. E. A. Arnold, 41 and 43, Maddox Street, Bond Street, London, W.

Messrs. Constable & Co., 16, James Street, Haymarket, London, W.

Messrs. Kegan Paul, Trench, Trubner & Co., 43, Gerrard Street, Soho, London, W.

Mr. Bernard Quaritch, 15, Piccadilly, London.

Messrs. P. S. King & Son, 2 and 4, Great Smith Street, Westminster.

Messrs. H. S. King & Co., 65, Cornhill, and 9, Pall Mall, London.

Messrs. Grindlay & Co., 54, Parliament Street, London, S. W.

Mr. B. H. Blackwell, 50 & 51, Broad Street, Oxford.

Messrs. Deighton Bell & Co., Cambridge.

ON THE CONTINENT.

.. Friedlander & Sohn, Berlin, N., Carlstrasse 11.

Mr. Otto Harrasowitz. } Leipzig.
Mr. Karl Hiersemann. }

Mr. Ernest Leroux, 28, Rue Bonaparte, Paris.

Mr. Martinus Nijhoff, Hague, Holland.

Mr. Rudolf Haupt, Halle-A-S., Germany.

IN INDIA.

Messrs. Thacker, Spink & Co., Calcutta and Simla.

Messrs. Newman & Co., Calcutta.

Messrs. R. Cambray & Co., Calcutta.

Messrs. S. K. Lahiri & Co., Calcutta.

Messrs. Higginbotham & Co., Madras.

Messrs. V. Kalyanarama Iyer & Co., Madras.

Messrs. G. A. Natesan & Co., Madras.

Messrs. S. Murthy & Co., Madras.

Messrs. Thompson & Co., Madras.

Messrs. Temple & Co., Madras.

Messrs. Combridge & Co., Madras.

Messrs. P. R. Rama Iyer & Co., Madras.

Messrs. A. R. Pillai & Co., Trivandrum.

Messrs. Thacker & Co., Ld., Bombay.

Messrs. A. J. Combridge & Co., Bombay.

Messrs. D. B. Taraporevala, Sons & Co., Bombay.

Mrs. Radhabai Atmaram Sagoon, Bombay.

Mr. Sunder Pandurang, Bombay.

Messrs. Gopal Narayan & Co., Bombay.

Superintendent, American Baptist Mission Press, Rangoon.

Rai Sahib M. Gulab Singh & Sons, Mufid-i-Am Press, Lahore.

Mr. N. B. Mathur, Superintendent, Nazair Kanun Hind Press, Allahabad.

Messrs. A. M. & J. Ferguson, Ceylon.

Baluchistan District Gazetteer Series.

VOLUMES VI, VI-A, AND VI-B.

SARAWAN, KACHHI AND JHALAWAN.

Text and Appendices.

Price :—

Rs. 5 or 7 Shillings.

BOMBAY:
PRINTED AT THE TIMES PRESS.

1907.

PREFACE.

It was originally intended that the District Gazetteers of the Native States in Baluchistán should be in four volumes, *viz.*, (I) Sarawán and Kachhi, (II) Jhalawán, (III) Makrán and Kharán, and (IV) Las Béla. But owing to want of time it was subsequently decided to curtail the scope of the work, and to embody in one Volume the Gazetteers of the Districts of Sarawán, Kachhi and Jhalawán in the Kalát State.

At the time of the inception of the Gazetteer operations our knowledge of the country was somewhat limited owing to its remoteness from headquarters. Sets of questions were, therefore, sent to selected officials in the various *niábats* in Sarawán and Kachhi. This method of collecting information required, was not found to produce satisfactory results. Munshi Abdul Majíd and Mirza Shér Muhammad of the Gazetteer staff were, therefore, deputed to collect information locally and to verify and supplement the reports received from the *niábats*. The former spent about eleven months in Sarawán and four months in Kachhi, and the latter about fourteen months in Jhalawán, and collected much useful information on the various subjects dealt with in the Gazetteers. Lála Himmat Rai of the Gazetteer staff also worked in Kachhi for about two months.

As in many respects the conditions obtaining in the Quetta-Pishín District coincided with those obtaining in the Districts dealt with in this Volume, a good deal of material was reproduced with the necessary local adaptations, from Mr. Hughes-Buller's Gazetteer of the Quetta-Pishín District.

The articles on Geology were kindly supplied by Mr. E. Vredenburg of the Geological Survey of India, and notes on Botany were furnished by Major D. Praine, late Director of the Botanical Survey of India.

These Gazetteers, like those of all other Districts in Baluchistán, were commenced by Mr. R. Hughes-Buller, I.C.S., who, after visiting parts of Sarawán, Jhalawán and

Kachhi, wrote the whole of Chapter III, and the greater part of Chapter II of the Sarawán Gazetteer; the section on Agriculture in Chapter II and parts of Chapters III and IV of Kachhi; and the Physical Aspects, History and Appendix II of the Jhalawán Gazetteer. The remaining sections in Chapter II of the Sarawán Gazetteer were written by Major A. McConaghey. The Jhalawán Gazetteer was put together by Rai Sáhib Jamiat Rai, Special Gazetteer Assistant, from material collected by Mirza Shér Muhammad, and was revised by Lieutenant H. R. Lawrence, Assistant Political Agent, Kalát. The material for the greater part of the Sarawán and Kachhi Gazetteers was collected, as already mentioned, by Munshi Abdul Majíd, and Chapters I and IV of the former and the major portion of the latter Gazetteer were also compiled by Rai Sáhib Jamiat Rai and afterwards revised by me. The drafts of these two Gazetteers were examined by Major R. A. E. Benn, C.I.E., Political Agent, Kalát.

Much useful information has been derived from reports written from time to time by Major H. L. Showers, C.I.E., late Political Agent, Kalát.

The Gazetteers now published are the first which have been compiled of these Districts, and the work cannot hope to be in all respects complete and accurate. As our knowledge of the country expands, more definite and detailed information will be available and defects and deficiencies in the present work cannot fail to come to light for rectification in later editions.

C. F. MINCHIN, *Major.*

July, 1907.

Baluchistan District Gazetteer Series.

VOLUME VI.

SARAWAN.

Text and Appendices.

BOMBAY:
PRINTED AT THE TIMES PRESS.

1907.

TABLE OF CONTENTS.

SARAWÁN GAZETTEER.

CHAPTER I.—DESCRIPTIVE.

CHAPTER II.—ECONOMIC.

LAND REVENUE—*contd.*—

CHAPTER IV.—MINIATURE GAZETTEERS.

CHAPTER I.

DESCRIPTIVE.

The Sarawán country is the northern of the two great highland divisions of the Kalát State as distinguished from the southern or Jhalawán division. It lies between north latitudes 28° 57′ and 30° 8′, and east longitudes 66° 14′ and 67° 31′. The greatest length from north to south is about 90 miles and the greatest breadth from east to west about 80 miles, and its total area is 4,339 square miles. The district takes its name from its situation to the north of the Jhalawán country, the names Sarawán and Jhalawán being derived from two Baluchi words, viz., *sar* meaning above or to the north, and *jahl* meaning below or to the south. PHYSICAL ASPECTS. Situation, dimensions, and origin of name.

The boundaries of the district have never been delimited. Roughly, the Sarawán country meets the Quetta-Pishín and Sibi districts on the north, the Jhalawán country on the south, the Bolán pass and Kachhi on the east, and the Chágai and Khárán districts on the west. For administrative purposes, rough boundary lines are recognised as follows :— Boundaries.

The northern boundary commences from the junction of the Kardgáp valley with that of the Shorarúd in the Quetta-Pishín District at a point to the south of the Sháh Nawáz village and crosses the valley to the neighbourhood of the Kalán Bárak pass, and then northwards along the crest of the Mashélakh Range and across the head of the Duláí valley to the Chiltan Range. Crossing the latter eastwards, it proceeds to the south of the Mián Ghundi hill by the hillock known as the Bhalia Landao at the foot of which a pillar was erected in the course of the Quetta tahsíl settlement (1892—1896), thence along the northern bank of the Chhalri torrent (Chhalri-na-Jhal), crossing the Railway line under bridge No. 294 (mile $\frac{527}{21}$) about midway between the Sariáb and Spézand Railway stations, until it joins the Murdár hill. Turning north-eastwards, the boundary crosses the Dokán Sarai to which point the Sahtakzai country extends and thence it Northern boundary.

PHYSICAL ASPECTS.

runs south-eastwards to a point above Pír Ismáíl where it meets the Sibi District.

Eastern boundary.

On the north-east and east, the Bolán pass district meets the Sarawán country, and in the latter are included the whole of the hills on either side of the pass which are possessed by the Sahtakzais and Kúrds. The actual line of boundary is, however, unsettled. It encloses the area possessed by the Kúrds and Phugs and passes to the west of Bibi Náni which is in the Bolán district, and then runs southwards along the eastern slopes of the Zámuri, the Bhaur, and the Nágáu hills to a point close to Tírkási hill. The three hill ranges just mentioned divide Sarawán from Dádhar and Sanni and Kachhi. The country possessed by the Koh Kullois and Jatois of the Lop valley is thus included in Sarawán; while the Dádhar *nidbat* and the country of the Jatois of Sanni is included in Kachhi.

Southern boundary.

At Tírkási, the boundary line meets the Jhalawán country, and runs westwards, the tracts held by the Jattaks, the Gazgis, and the Nícháris lying in Jhalawán. From Tírkási, the possession of which is (1905) disputed by the Jattaks of Jhalawán and the Lahris of Sarawán, the line runs along the southern slopes of the Gurgína pass and, including the southern spurs of the Sárún hill, runs over the Rúshi hill north-west of Gazg and then across the Tahlgán valley into the Harboi hills. From Tahlgán, the line is defined by the watershed of the Mehnáz and the Bél rivers, and thence passing through the Harboi hills the line divides the Shahwáni (Sarawán) and the Nícbári (Jhalawán) tribal areas above the Sohr valley, leaving to the south Kakku owned by the Báránzai Méngals of Jhalawán. Thence, the Shahwáni tribal area includes in Sarawán the Ali Dasht valley and comes to Kalát over the Záwa hill south of that place. From here the watershed between the valleys of Kalát and Rodénjo marks the boundary between Sarawán and Jhalawán. Due west of Kalát, the boundary runs straight into the Garr hills passing along the watersheds between Chháti and Dasht-i-Gorán and between the Hapursi and the Pahrod rivers; farther west in the Garr hills, parts of the latter known as the Shúr, Garr, Angúri, and Nalli all lying to the south-west of the Nímargh valley are

included in Sarawán. The south-western boundary of the district has lately been disputed by the Khárán Chief who claims (1904) the Garr hills as far as the Chiringi river. It may here be mentioned that it is doubtful whether the valley of Nímargh which is divided from Gurgína by the Kamund watershed should form part of Sarawán or Jhalawán but for purposes of the Gazetteer it has been treated in the former.

PHYSICAL ASPECTS.

Western boundary.

On the west, the boundary between Chágai and the Sarawán country was delimited in March, 1903, and the watershed of the Garr hills was established as the line of division between the two districts. The boundaries of the Quetta-Pishín, Chágai, and Sarawán districts unite in the hills west of Kardgáp and are assumed to be formed by the watershed of the Singbur Chaman.

Configuration.

The general character of the district is mountainous, consisting of a series of parallel mountain ranges, running north and south and enclosing valleys, sometimes of considerable extent, which lie at an elevation of from 5,000 to 6,500 feet above sea level. In the western portion of Sarawán the principal valleys are Gurgína with Kardgáp, Mungachar, Chhappar, and Kalát. In the north is the large valley of Mastung with its two branches the Khad and the Shírínáb running southwards, and the valley of Kahnak with Dulái running northwards into the valley of Aghbarg in the Quetta tahsíl. East of a line drawn between Kalát and Mastung the valleys are smaller and include the Morgand, separated from Mungachar by the Mélbi hill ; Kúak and Kábo east of Khad ; the small valley of Johán with *Isplinji* and Marav to its north, and, lastly, the two larger northern valleys of the Dasht known as Bhalla Dasht and Gwandén, respectively. The Bhalla Dasht includes the Zarakhu valley stretching as far as the Sor Range in the extreme north. Narmuk and its connected valleys of Drang and Lop in the south-eastern corner of the district are isolated and surrounded by lofty hills.

These valleys, some of which are intersected by numerous *kárézes*, consist mostly of alluvial soil in the centre with a pebbly slope of varying length rising on either side to the surrounding mountains and present distinct features. Those on the west are long and of level surface ; but not so broad as the central valleys

PHYSICAL ASPECTS.

which possess considerable tracts of good culturable soil; the valleys in the east are usually hemmed in by hills and consist of small cultivated tracts of terraced fields along sources of perennial water; such are the valleys of Iskalku, Shékhri, Kishán, Johán, Robdár, Jam Bárari, Khajúri, and, finally, Lés in the extreme north. Nímargh in the extreme south-west is another instance of this class of valley. Another feature of the eastern valleys is their deep depression in the earth and their having no exit drainage; in the latter category may be classed the valleys of Kúak and Marav. There are also large tracts, sometimes cultivated, situated on the tops of mountains, such as the plateau of the Sárún, the Tahlgán, and Pusalak in the Harboi hills, the Dashturi south-east of Isplinji and the Ali Dasht plateau east of Kardgáp. With the exception of a small area in the south-west round Nímargh of which the drainage runs into Khárán, the country ascends from north to south up to the southern boundary of the district, the line of which, roughly drawn east and west through Kalát, marks the watershed between Sarawán and the Jhalawán country.

Hill ranges.

The hill system of the district forms the middle portion of the great Central Bráhui Range. The hills are composed of a succession of parallel mountain ranges, which, rising from the plains of Kachhi, gradually increase in height in successive steps to the central ridges, from where they again decrease in height westwards. Their general direction is from north-north-east to south-south-west, and this uniformity of strike is wonderfully preserved throughout. As a rule, the hills are fairly accessible and present few difficulties to footmen. Foot-paths lead over them east and west, and easy tracks run north and south, traversing the valleys.

Nágáu hills.

Commencing from the east, the first range is the Nágáu which extends from Gazg in the south as far as the Bolán Pass on the north, with a total length in the district of about 55 miles. This range borders on Kachhi and continuations of it to the south run under different names through the Jhalawán country as far as the Múla. The northern extension of the range includes Bhaur (7,220 feet) and Zámuri (4,962 feet), while an offshoot, the

PHYSICAL ASPECTS.

Dojhampk, skirts round the north of the Lop valley and unites with the Bangulzai hills ; the Wáro (3,360 feet) is another offshoot on the east of the Jam Bárari valley. The Nágáu forms a formidable barrier between the plains of Kachhi and the Sarawán highlands. It is a precipitous range more especially on the eastern side, and is rocky, rugged, and barren throughout with the exception of a small portion called Dombak east of the Kaltách valley, which contains a pistachio forest. The highest point is the Nágáu peak proper standing in the centre, 7,920 feet above the sea ; to its south the height decreases gradually from 7,800 feet east of the Daráj valley to 7,000 feet near Tírkási. Northwards, the range descends to 7,220 feet at Bhaur and to 3,360 feet at Wáro opposite Bíbi Náni in the Bolán. The eastern slopes are intersected by numerous hill torrents which debouch into the plains under different names. On the eastern side, opposite Sanni in Kachhi, ferrous sulphate is found. Five tracks lead from Narmuk to Kachhi over this range, viz., the Bhaur leading to Dádhar, the Judusk, the Zágh-na-Kasar, the Hurro or Rodh-na-Kasar, and the Naláni, all leading to Sanni. All of these are unfit for pack animals except for donkeys. There are no permanent inhabitants. Small patches of dry crop area exist which, after rains, are cultivated by the Kullois of Lop, and by the Zahris and Jattaks.

The Bangulzai and Kúrd hills.

West of the Nágáu hills is a long range belonging to the Bangulzais, Kúrds, and Sahtakzais. It is about 80 miles long and lies between Narmuk in the south and the southern slopes of the Zarghún in the north. The upper portion of this range encloses the Bolán pass on either side and, after skirting round the head of the Bolán pass, extends in an easterly direction as far as Mach in the Bolán. These hills form a single system, but bear separate names in different localities, the best known among them being the Taláng, a huge flat massive hill in the extreme south, lying between Robdár and Narmuk, the Moro or Morav north-east of Johán, the Dilband (8,770 feet) with its northern peak the Kandahár, Ispéd (8,219 feet), Airo (5,853 feet), Pandar Gat (7,521 feet) and Sakht (7,345 feet), all lying in the Bangulzai tribal area east of Isplinji and, still further to the east, the Ráshi (7,626 feet) west of Khajúri. North of this, the hills

PHYSICAL ASPECTS.

east of Marav and Gwandén valleys belong to the Kúrds and include the Taláng (8,110 feet), Sharru (7,206 feet), Trakko (6,899 feet), Kulli (7,341 feet), Marzabán (7,536 feet) and the following in the Sahtakzai country :—Zén (8,331 feet), Shúg (10,300 feet), Nodgwár (10,390 feet), Pír Mard (8,150 feet), Kandahár (6,265 feet), Gundaghar (7,780 feet), Chichob, and the Hapursia or Shahr-na-Lath east of Lés. Lastly may be mentioned the Sor Range which lies between the Murdár spur of the Zarghún and the range of hills under description, and is well known for its coal mines, a description of which is given in Chapter II.

The whole range is, perhaps, the most difficult in the district; it is precipitous and intersected by gorges, the most important being those of the Moro and the Parri. The former is known from the Moro hill through which it runs and consists of a series of deep gorges, absolutely impassable, commencing from east of Johán till the exit of the Sarawán river into the Jam Bárari valley. The Parri gorge is a huge ravine dividing the Rúshi on the north from Dilband in the south. Both of these hills present lofty, unscaleable cliffs and are equally inaccessible. The range can be crossed into the Bolán at several points. The passes include the Pandar Gat east of Isplinji, the Machhi Khand east of Marav, and Gíshtari Khand east of Gwandén. The first named is impracticable owing to a landslip which, about 1861, blocked the bed of the Parri river along which the track formerly ran. An alternative foot-track leads to Jam Bárari over the Dilband but presents great difficulties. From Marav, three footpaths lead over this range into the Bolán, viz., the Rúshi-na-Kasar and Kunj-na-Kasar leading to Khajúri, and the Wáro-na-Kasar which going via Tunitok meets the Bolán road. From the Gwandén valley two footpaths over the Gíshtari pass lead into the Bolán; they are fairly easy and are called Gíshtari-na-Kasar and Bagg-ráhi. The Sahtakzai hills are crossed at four points, viz., between Zarakhu and Dozán over the Dozán Khand and three tracks between the Lés valley and Mach, locally known as the Kuchh, Bangu, and Uzhbásh, all leading over the Shúg hill.

For the most part the hills are barren and bleak, but some of those forming part of the Bangulzai and Sahtakzai country are

well wooded with *pistacia khanjak, pistacia mutica*, juniper, and wild almond; and cumin, hyssop, and asafetida are also found. The game consists of the *márkhor* (*Capra falconeri*) found on rocky heights and the *gadh* (*Ovis Blandfordii*) which are fairly numerous. A large population consisting of Mazaráni Marris, Pahlwánzai Méngals, Jhikko Muhammad Sháhis, and Sahtakzai nomads with their flocks is found during the summer, east of Isplinji and in the Sahtakzai hills.

The Harboi hills.

South of the Bangulzai hills is the fine Harboi range about 9,000 feet high, which lies partly in the Jhalawán country. A description of this portion of the range will be found in the *Jhalawán Gazetteer*. The portion of the range in Sarawán is that part of it which is held by the Shahwánis and the Lahris, and lies roughly between the Surkhén valley in the south to Johán in the north. Among the highest points may be mentioned Hamandu Kushta 9,040 feet high, a splendid rocky prominence lying to the west of the Laur valley, Zendáni (9,424 feet) on the east of the Laur, Kakku (9,830 feet), Sirka-kohi (9,530 feet), Hínár (8,095 feet), Déhza (8,680 feet), Chháb (8,150 feet), Dímboi (9,075 feet), and Gísh (9,000 feet) opposite Johán. A bungalow was built in 1904 on the Gíshk hill for the summer residence of the Political Agent, Kalát.

The ravines and water courses are numerous and very deep. The drainage is carried northward by the Sarawán river which rises in these hills, and partly also by the Sukléji on the east and the Shírínáb on the west. The cultivated tracts include several small valleys on the side of Níchára, and others in the Sarawán portion of the hills include Pusalak and Tahlgán on the range itself and the picturesque valleys of Iskalku, Shékhri, and Kishán below the western slopes. There are two fine gorges in the Chháb and the Múmi rivers, respectively. The track which runs through these gorges between Shékhri and Gazg is extremely difficult and is impassable for laden animals. Another track between Kalát and Níchára lies via the Ali Dasht valley and Sanjakushta and Sarishér passes. A third crosses the hills by a short cut from Ali Dasht into Surkhén, but is practicable only for footmen and donkeys. An account of the geological forma-

PHYSICAL ASPECTS.

tion and of the fauna and the vegetation of the Harboi range written by Mr. Hughes-Buller, will be found in the *Jhalawán Gazetteer*. Abundant pasture is available during the summer, at which season the hills are grazed over by numerous flockowners of the Shahwáni, Pandráni, Lahri, Jattak, and Báránzai Méngal tribes. The only places which have settled inhabitants are Iskalku, Shékhri, and Kishán.

Sárún hills.

The most conspicuous hill in the Harboi Range in its physical features is the Sárún, an offshoot of the main range, overlooking the Narmuk valley and forming a huge wall many miles long, running from Johán to Gazg. On the top is a lofty plateau with a general elevation of 7,000 feet. It is almost surrounded by steeply scarped slopes, which, viewing it from the valley, give it the appearance of a huge bastion. The summit is undulating and intersected by many torrents draining off south-west and is a favourite pasture ground for the Lahris in the summer. On the top there is a stone enclosure used as a mosque and erected by Nasír Khán I, and there is also a large pool known as *kar* in the centre of the cultivated portion of the plateau where water collects after heavy rains and is utilised by flockowners and cultivators. The juniper and *mashmonk* (*Prunus eburnea*) grow on the Sárún and the southern slopes opposite Gazg, and parts of the hill west of Nigaur contain a fair sprinkling of pistachio. For the most part, however, the mountain is rugged and barren. The best path to its summit leads from Takht and is practicable for pack animals. Footpaths lead to the top from Hasanjoi, Doséh, Hanári, and Gurgína.

Koh Siáh range.

A continuation of the Harboi hills runs northward in a thin ridge as far as the Darwáza pass parallel with and west of the Bangulzai hills. It bears several names. The southernmost hill is the Koh Siáh (10,210 feet) so called from its colour. It is well known locally from the cumin seed produced on it. Northwards, the hills are Garro (7,585 feet), which has two small plots of cultivated land west of Isplinji ; Ispéd, on each side of which are the two passes known as Tang, leading to Isplinji ; Khap and Kádugar between which is the Játu pass (7,265 feet) and, lastly, the Dhík hill west of Gwandén, which has a few juniper trees, but the remainder of the range is devoid of any verdure.

West of the Harboi and dividing the latter from the valleys of Kalát and Mungachar is a small range, the most important hills of which are the Koh-i-Márán or "hill of snakes," and the Mélbi, which derives its name from the *mélab* (*Corylus colurna*) plant, which grows on its top. Between the two, stands a small hill called Pad-i-Márán, 8,820 feet high. Next to Chiltan, the Koh-i-Márán (10,730 feet) is the highest mountain in the whole of the Central Bráhui Range. It stretches northwards into the Kúak and Kábo valleys and its base is higher than that of any other mountain in the district. The eastern slopes are extremely precipitous and full of ravines and caves which abound with wild sheep and Sind ibex, and Nasír Khán I is said to have undertaken many a shooting excursion to this mountain. Juniper and olive occur in profusion on the high cliffs and cumin grows after good rains. The Mélbi (9,180 feet) continues in a ridge to the south of Kalát. The principal hills are Joghéno (7,045 feet), Girda (7,198 feet), Panjlaki and Záwa (7,903 feet), the last named resembling the hump of a camel. Tracks from Mungachar and Kalát cross the range at several points, viz., over the Sheh Háji and Maki Sham passes between Mungachar and Johán; via Bolkhé between Kalát and the Morgand valley; through the Iskalku gorge between Kalát and Iskalku; and lastly over the Panjlaki pass from Kalát to Níchára. The Maki Sham pass derives its name from a ferrous sulphate mine found close by at the northern end of the Mélbi hill. The Mélbi hill is fairly well wooded with juniper and olive, and on its western face are several caves which are occupied during the winter by Pahlwánzai Méngal flockowners. The rest of the range is bare of vegetation.

PHYSICAL ASPECTS. Koh-i-Márán and Mélbi hills.

The outline of the hills in the neighbourhood of Mungachar and Kalát is very broken and uneven, a continuous line being seldom distinguishable. The two chief hills are the Siáh Koh west of Kalát and the Zibra between Kalát and Mungachar. Both are isolated. The Zibra (8,400 feet) is a huge hill more or less round in shape and remarkable only for its barrenness. Through the Lágháni pass (6,870 feet) over this hill lies the old Kalát road now abandoned. The Siáh Koh is 7,850 feet high and forms a background for a series of low broken hills running southwards and dividing Kalát from the northern head of the valley of Rodénjo.

Siáh Koh and Zibra hills.

PHYSICAL ASPECTS.

On one of the spurs of this range, called Sháh-i-Mardán, 7,150 feet high, stand the citadel and town of Kalát. The main hill consists of dark-grey limestone, excessively hard. Owing to the difficult and inaccessible nature of the Siáh Koh, the mountain forms the abode of a number of wild sheep, Sind ibex, hyena, and wolves. A sprinkling of juniper is found on some of the cliffs, as well as of *pípal* (*Daphne oleoides*) and *mashmonk* (*Prunus eburnea*) and on the western slopes a few pistachio trees grow.

Zahri ghat.

The Zahri-ghat ridge commences from the Chiltan * hill which partly lies in the Quetta tahsíl, and, skirting the Mastung valley to the east, terminates in Mungachar; it divides Mastung and Khad on the west from the valley of Bhalla Dasht and its off-shoots on the east. The principal peaks are Kumbela (8,401 feet), Amách (8,800 feet), Zindán (8,100 feet), Zahri-ghat (8,810 feet), Ab-i-Gul (9,220 feet), Jumi (8,745 feet), and Marghi (8,990 feet). The range consists of hard rock and is a difficult one. Dr. H. Cook writing in 1860 describes the hills round Mastung as "extremely hard and fine in texture, veined with thin seams of carbonate of lime." The passes include Nishpa and Lakk connecting the Chiltan with the main range, north of Mastung, Surkh Bájo between Bhalla Dasht and Mastung, and Ab-i-Gul over which runs a path from Mastung to Marav and Isplinji. All are fit for laden camels Over the Lak lies the metalled road from Quetta to Mastung. At Ab-i-Gul a coal seam occurs and there is also a small bit of land cultivated by the Kúrds. For the most part the range is barren; the Sunchok, Zahri-ghat, and Ab-i-Gul hills are well wooded on the higher cliffs with juniper and pistachio; wild almond and olive are also occasionally met with. Round Marghi and Ab-i-Gul chikor abound.

Chhuttok.

The Chhuttok is a narrow range about 30 miles long separating Khad from Shírínáb and terminating in Mungachar opposite to the southern end of the Zahri-ghat range. The principal heights are Khalégháí (8,474 feet) in the extreme south, and Chhuttok

* A description of the Chiltan Range is given in the *Quetta-Pishín Gazetteer*, pages 8 and 9.

(7,967 feet) in the north. A track from Kanéti in Shírínáb crosses these hills through the Chhuttok pass to Mastung. Chhuttok is fairly well covered with pistachio forest belonging to the Shahwánis. The rest of the range shares the barrenness common to most of the hills in the district. There are several ravines and caves on the western face, the most important cave being the one near Kanéti from which the latter place derives its name.

PHYSICAL ASPECTS.

Píhunalath range.

The next ridge is a continuation of the Mashélakh range in the Quetta-Pishín district and runs southwards for about 90 miles throughout the length of the Sarawán country, uniting ultimately with the Garr hills, south of Nímargh. It runs in the usual north-north-east to south-south-west direction and divides Shorarúd from Mastung; Kardgáp and Gurgína from Mungachar; and Nímargh from Chhappar. At its northern end in Sarawán, the range is known as the Bárak from the two passes called *kalán* or long and *khurd* or small Bárak, which cross it. Southwards, it is known by several names in different localities, but the best known name is Píhunalath. The range is quite narrow and is somewhat precipitous on its eastern sides. The elevation gradually increases from north to south. The mean height is 5,899 feet near the Kalán Bárak south-west of Kahnak and the highest point is Istrák 9,099 feet), in the extreme south, south-west of Chhappar. Other principal points are Lohra (8,181 feet) east of Nímargh, Umraráhi (7,634 feet) and Morinko (8,197 feet) west of Mungachar, and Már (7,935 feet) east of Kardgáp. The range is crossed by several passes; the principal ones from north to south are Sháho Kushta leading from Dulái into Shorarúd, Kalán Bárak and Khurd Bárak; Hillhi and Ali Dír connecting Mastung and Kardgáp, Rodangi west of Kanéti (Shírínáb), Piráni Sham west of Khúni (Shírínáb), Umraráhi west of Kárchháp (Mungachar), and Píhi or Nímargh-na-khand west of Chhappar. Except the Umraráhi, all are fit for laden camels. Two other footpaths known as Garai and Joak lead to Kardgáp from Shírínáb over the range. The Sheikh Wásil gorge between the two Báraks is a large defile enclosed by peaked rocky hills for the exit of the Shírínáb river into the Shorarúd. The Quetta-Nushki Railway runs through this gorge. East of Kardgáp on the top of the hill

PHYSICAL ASPECTS.

is a large uncultivated tract called Ali Dasht which is drained off northward by the Túrai river. Another important stream which rises from these hills is the Sarband with its source at the Piráni Sham pass through which lies the old road between Kalát and Kandahár. On the western side of the range opposite Kardgáp, grows a good deal of pistachio belonging to the Sarparras, and the high hills of Morinko, Lohra, and Istráb are well wooded with juniper. The Istráb produces also a little cumin.

Garr hills.

The westernmost hills, called the Garr, separate the Sarawán country from the Nushki district and are practically a continuation of the Khwája Amrán, uniting with the Sarlat hills north of the Galangúr valley. These hills run south-south-west skirting the Sarawán country for about 60 miles. The crest maintains a fairly uniform height. The principal hills include Múdenak (5,990 feet) west of Kaftári in Kardgáp, Rodangi (6,250 feet) south-west of Gurgína, Chinnav (6,625 feet), Garr proper (6,770 feet) and Lamboi-na-tavfk west of Nímargh. The Gor-i-Brát valley lies along the stream of the same name and a few flats in it are occasionally cultivated. In the neighbourhood of Nímargh there are several ravines which contain a good deal of cultivation.

For the most part the hills are bare of vegetation, but, round Nímargh, pistachio is of considerable importance to the Sásolis, Sumaláris, and other tribesmen, who occupy these hills during the summer with their flocks. In addition to pistachio, asafœtida and liquorice were formerly produced in these hills in considerable quantities, but the production of the two latter commodities has fallen off greatly in recent years. The principal routes crossing the range in the district are the Quetta-Nushki road, over the Galangúr Kotal; the tracks via Múdenak, Bundi and Rodangi which join the above road at Kishingi from Gurgína; the Páchnán track from Nímargh to Kishingi via Somálo Hinár; and the Nímargh-Nushki track via the Zéni Khand pass and Munjro. The route from Mastung to Khárán lies through the bed of the Chiringi and also traverses the Garr hills. All are fit for laden camels except the Páchnán which is practicable only to footmen and donkeys.

PHYSICAL ASPECTS River system.

The drainage of the district is carried northward by the Shírínáb and Sarawán rivers, which drain nearly the whole catchment area of the country. Only small tracts in the south-east, south-west, and north-east are drained by other streams of which the most important are the Sukléji, the Chiringi, and the Chauki-na-jhal. A description written by Mr. Hughes-Buller of the characteristics of the rivers of the Jhalawán country will be found in that *Gazetteer* at the commencement of the section on "River system," and is equally applicable to the rivers of Sarawán.

Sarawán river.

The Sarawán river is formed in its upper part by the junction of the Bél and the Morgand, the former rising in the Harboi hills near Réjái and Kargaz and the latter in the eastern slopes of the Mélbi hills. Its total length to Bíbi Náni where it joins the Bolán is about 75 miles. The river runs through a most difficult and mountainous country. It is called the Sarawán after the confluence of the Bél and the Morgand; about 5 miles east of Joháu on entering the Moro hills, it changes its name to the Moro and after its exit into the Jam Bárari valley becomes the Dárdán under which name it joins the Bolán at Bíbi Náni. For about the first 25 miles of its course the direction of the river is from south and south-west to north-east and thence due east as far as the Moro hills where it again turns north and north-east through a series of difficult gorges formed by high, steep, rocky banks. For a considerable portion of its course the stream is perennial but appears and disappears at intervals. It first appears in the Bél about 2 miles south of Kisháu where it irrigates the flats known as Ahmad Band and after disappearing for a short distance re-appears near Kishán. Here a large spring augments the water supply which is utilized for irrigation in the Morgand valley. Further down, the small flats known as Sarawán, midway between Sháh Mardán Ziárat and Johán are irrigated. On reaching Johán the volume of water increases and most of the irrigation at that place is done from the river. On emerging from the Moro hills, the river again irrigates a considerable area in Jam and Bárari, but the water disappears before reaching the Bolán. The bed is throughout stony, and at places full of boulders. Near Johán and Jam Bárari a pretty thick growth of oleander (*Nerium odorum*) covers the bed. The road from Kalát to Bíbi Náni crosses and

PHYSICAL ASPECTS.

recrosses the river bed from Morgand to Johán and again in the Jam Bárari valley. A sudden flood in these parts is very dangerous. The principal confluents are the Sinjdi and Katki from the Koh-i-Márán; the Khaisár and Shíshár from Koh-i-Siáh; the Pashak from the Bangulzai hills; the Sopak from the Harboi range; the Púdgili and Nágáu-na-jhal from the Nágáu hills, in conjunction with several torrents from the Sárún; the Robdár-na-jhal from Robdár; and, lastly, the Parri which meets the main river to the north of Bárari. By far the largest of these are the Pashak and the Parri which drain the Bangulzai hills in the north and south, respectively. Of all these the Robdár-na-jhal alone has a perennial flow of water which irrigates lands in Robdár.

Shírínáb river.

The Shírínáb river rises about 22 miles south-east of Kalát in the Harboi hills and joins the Shorarúd in the Quetta-Pishín district under which name it eventually falls into the Pishín Lora. Its total length in the district from its source is about 100 miles. As far as the north of Kalát, where it is called Kalát-na-jhal, its course is past Malkhi and Ziárat whence the stream divides itself into two branches, which flowing each side of the Chhappar hill again join each other north of Purdu: the western branch in the meantime is met by the Rod from Chháti. The course of the river then runs north through Mungachar, Zard, and Shírínáb. After its exit from the Shírínáb into the Mastung valley the stream turns to the left through low hills and flows westward across a portion of Kahnak, finally piercing the Sheikh Wásil gorge into the Shorarúd plain. In its upper part as far as Kulu Kalát in Chhappar, the bed is a dry stony watercourse about 100 yards wide but the rest is marked by the absence of shingle and stone, lying as it does, some distance from the hills, and through the centre of alluvial valleys. The perennial stream first appears near Zard and, with short intervals, where it disappears underground, continues throughout. Permanent irrigation is taken from it only in the village called Shírínáb at the northern end of that valley. The bed is full of saline efflorescence and is covered with tamarisk from Karbukha in Mungachar downward, the tamarisk growth being especially thick from Rodangi in Zard northward. The bed greatly varies in depth and breadth. While in places in alluvial soil, floods have excavated a deep bed with banks 15 to

20 feet high, at others the stream flows over the hard surface, the channel being indistinguishable. Such is the case near Togau in Chhappar and at Kúr in Mungachar where, whatever amount of flood water may come down, is taken up by the small distribution channels constructed by cultivators. A flood, therefore, unless unusually violent, seldom travels any great distance without being taken off for cultivation purposes in such localities. Beyond these localities the river bed is again formed and soon assumes considerable dimensions. The principal tributaries of the Shírínáb are the Iskalku-na-jhal from the Harboi through the Iskalku valley; the Garrári-na-jhal from Garrári; the Lágháni and the Pinzai from Mungachar; the three rivulets which afford considerable permanent irrigation in the Mastung valley, viz., the Rod-Sariáb about 32 miles long coming from Khad, the Pashkaram, and the Mobi about 13 and 20 miles long, respectively, coming from the Zahri-ghat range, and lastly, the Túrai, a hill torrent about 20 miles long, draining the hills east of Kardgáp and which joins the main river near Sheikh Wásil. PHYSICAL ASPECTS.

The Gurgína stream rises in the Kamund watershed and, draining the hills bordering the Gurgína-Kardgáp valley, empties itself into the Shorarúd in the Quetta-Pishín district. It runs for about 40 miles in the Sarawán country. The banks are well defined; the water is brackish and the bed comparatively free from stone and covered with tamarisk from the Daulat Khán village downward. A perennial stream appears from Táj Muhammad village northward and a number of artificial open channels have been led from the bed to irrigate the lands called Thal Gwandén. The flood water is utilized only in southern Gurgína by small temporary dams. Gurgína Stream.

The Chiringi, known in its upper reaches as the Umrarábi, is formed from numerous torrents descending from the Garr and Píhunalath hills and its watershed marks *the parting line* of *drainage* between the three districts of Sarawán, Jhalawán, and Nushki. The stream runs in a south-west direction to Khárán and *forms one* of *the* affluents of the Baddo *river*. The bed is stony and covered with tamarisk. The principal tributaries are the *Somálo Hínár*, the *Zéni* and *the Gor-i-Brát* from the north, the *Hapursi from the* south, and the Búbaki Chiringi river.

PHYSICAL ASPECTS.

and Dúshai from the east. Perennial water is found in the Hapursi in the neighbourhood of Nímargh where some flood cultivation is done ; a little cultivation of a similar nature is also met with in the Gor-i-Brát, the bed of which contains a large tamarisk jungle known as Shéh Muríd-na-jangal. The Mastung-Khárán road runs along the bed of Chiringi river. A track to Nushki crosses the river bed west of Nímargh.

The Chauki river.

The Chauki river rises at Dokán Narai and collects the drainage of the southern slopes of the Zarghún. The Lés stream joins it from the south at Dobandi and, lower down, the Narwári from the west at Pír Ismáíl. Permanent irrigation is taken off in the Lés valley, at Chauki, and Astangi. The river enters the Sibi District at Pír Ismáíl under the name of the Sángán river as a tributary of the Nári. East of Chauki, the passage is through difficult gorges, the principal of which are the Ar-Rakhshán, Sam Rakhshán, Survikán, and Tiri *tangi*. In these parts the bed is covered with tall reeds.

An account of the Sukléji river will be found in the *Jhalawán Gazetteer*.

Geology.

The following account of the geology of the district has been written by Mr. E. Vredenburg of the Geological Survey of India, who visited the Sarawán country in 1905 :—

" The eastern border of the rectilinear Gurgína valley divides Sarawán in two very unequal sections belonging to different geological regions. The western section, of which only a comparatively narrow strip is included in the district, consists of a monotonous succession of greenish sandstones and shales known as the Khojak shales which are of oligocene age, and correspond with the oligocene 'flysch' of Europe. These beds are particularly well exposed in the hills that rise west of the valley of Gurgína.

"The eastern and larger portion of the province exhibits an extensive succession of strata ranging in age from carboniferous to pliocene, the predominating formation being the jurassic.

" Unlike what one usually observes in countries where denudation has followed a more normal course, it is the anticlines that

constitute the ridges, the synclines forming the intervening valleys. This results, partly from the deficient rainfall owing to which denudation has remained in a rudimentary stage, partly owing to the prevalence of calcareous rocks through the fissures of which the rain water at once sinks to the low level of the narrow and deeply encased river gorges, before it has time to gather in floods of sufficient volume on the hill-slopes to produce any appreciable erosion.

"The formations met with in eastern Sarawán may be tabulated as follows :—

Geological Age.	Composition of Strata.	Principal Exposures.
Upper Miocene and Lower Pliocene.	"Siwalik" beds, consisting of conglomerates, sandstones, and gypsiferous clays.	Foot-hills along the border of the Kachhi plain at the easterng boundary of the district.
Oligocene.	"Nari" beds, gypsiferous clays, sandstones, and limestones, identical in age with the Khojak shales of the western part of the district, containing the fossil foraminifera *Lepidocyclina* and *Nummulites intermedia* which characterise the oligocene in Europe.	Some of the foot-hills bordering the Kachhi plain, foot-hills west of the Shírínáb and Mungachar valley ; Drang and other synclinal valleys west of the Nágáu Range.
Middle Eocene.	"Upper" and "middle Khir thar." Massive limestones with *Nummulites aturica*, *N. laevigata*, *N. (Assilina) spira*.	Mélbi hill, ranges east of Kalát, Sárún plateau.
	"Lower Khirthar." Thin-bedded shales, limestones and sandstones of flysch facies, with *N. laevigata* and *N. (Assilina) exponens*, underlaid by massive black limestones containing *N. irregularis*.	The "flysch" facies is observed principally in the south-eastern part of the district. The lofty Nágáu range consists of the massive limestone.
	"Laki" beds, shales, gypsiferous clays, sandstones, and occasionally coal seams and limestones, with *N. aturica* and *N (Assilina) granulosa* ; underlaid by a massive black limestone containing the same species of nummulites.	Northern underscarp of the Sárún plateau, plains of Johán and Narmuk, underscarp of Mélbi hill.

PHYSICAL ASPECTS.
Geology.

Geological Age.		Composition of Strata.	Principal Exposures.
Upper Senonian (Upper Cretaceous).		Sandstones, shales, and limestones, containing *Hemipneustes*, *Radiolites*, and other upper cretaceous fossils; they are often accompanied by beds of volcanic material corresponding in age with the Deccan Trap of the Indian peninsula.	These rocks constitute the Mora[y] anticline east of Johán, an[d] occupy large areas in the syn[-]clinal valleys between the grea[t] anticlinal ridges of Jurassi[c] rocks.
Lower Cretaceous.		"Parh beds." Porcellanic, regularly bedded, white limestones.	The outcrop of these rocks form[s] a belt of concentric stee[p] ridges surrounding most of th[e] Jurassic anticlines.
		"Belemnite beds," black splintery shales containing belemnites.	
Middle Jurassic.	Callovian	"Polyphemus beds." Alternations of rather thin-bedded limestones and shales named after the gigantic ammonite species *Macrocephalites polyphemus* which occurs in them. They correspond in age with the strata exposed in the Sembar pass, Sibi district, and with the Chari group of the Kachh peninsula.	The core of the Morav anticli[ne] east of Johán.
	Bathonian and Bajocian.	Massive, grey limestone of enormous thickness (several thousand feet).	The Chiltan Range, the rang[e] east of the Mastung valle[y] the Koh-i-Márán, most of t[he] hills bordering the Bolán d[is]trict.
Lias (Lower Jurassic).		Regularly stratified dark grey limestones, several thousand feet thick, inter-bedded with black splintery shales, and containing crinoids and many other fossils.	Eastern underscarp of Chilta[n] ranges enclosing the Mung[a]char and Shírínáb valley the east and west; the Si range west of Kalát.
Carboniferous.		Limestones with *Productus*, *Orthoceros* and other fossils.	Some hills at the southern e[nd] of the Mungachar valle[y] north-west of Kalát.

"The coal-bearing series ('Laki beds') occurring in th[e] district contain coal-seams, the value of which has not yet be[en] tested.

"Detailed geological accounts of this district have not b[een] published."

The only literature on the botany of the district is a letter by Mr. J. E. Stocks, M.D., F.L.S., describing his trip to Baluchistán in 1850, published in Hooker's Journal of Botany, Volume II, 1850. The botany resembles that of the Quetta-Pishín District. The following account is extracted from a note supplied by Major D. Prain, late Director, Botanical Survey of India :— PHYSICAL ASPECTS. Botany.

"The flora of the mountain mass already alluded to as stretching from Kalát to Pishín, or roughly from 29° N. to 31° N. is of a quite different type from that just described.* The long flat valleys, 5,000 feet or more above sea level, have, for the greater part of the year, a monotonous covering of *Artemisia* and *Haloxylon Griffithii* as their most conspicuous feature, diversified where there are streams with tamarisks, and species of *Salsola*, *Arenaria*, *Halocharis*, etc. On the surrounding hills, up to an elevation of about 7,000 feet above sea level, are to be found species of *Acantholimon*, *Acanthophyllum*, *Salvia*, *Perowskia*, *Amygdalus*, *Ephedra*, *Spiraea*, *Gentiana*, *Onosma*, *Paracaryum*, *Arnebia*, *Eremostachys campanula*. Pistachio trees associated with ash, wild olive, and *Daphne* are also common. Myrtle is occasionally found in the valleys.†

"At higher elevations, *Juniperus macropoda* and *Prunus eburnea* are abundant. Other plants quite common at these altitudes are *Lonicera quinquelocularis*, *L. hypoleuca*, *Abelia triflora*, *Caragana ambigua*, *Berberis vulgaris*, *B. Lycium*, *Spiraea Brahuica*, *Rosa Beggeriana*, *Cotoneaster nummularia*, *Ribes orientale*, *Buddleia paniculata*, *Salvia Cabulica*, *Berchemia lineata*, *Viola Kunawarensis*, *Leptorhabdos Benthamiana*, *Pennisetum orientale*, *P. flaccidum*, *Stipa capillata*.

"With the coming of the spring a host of bulbous and other herbaceous plants, which have lain *perdus* throughout the winter, send forth leaves and flowers and for a few weeks make the valleys and hill sides gay with blossoms of divers hues. Such plants are *Iris stocksii*, *I. sisyrinchium*, *I. ensata*, *I. falcifolia*, *Ixiolirion montanum*, *Hyacinthus glaucus*, *Muscari racemosum*, *Tulipa*

* This refers to the country south and east of Kalát.—*Ed.*

† In the Sarawán country myrtle occurs only at Johán.—*Ed.*

PHYSICAL ASPECTS. Botany.

chrysantha, *T. montana*, *Fritillaria*, *Eremurus Persicus*, *E. aurantiacus*, *Papaver cornigerum*, *Matricaria lasiocarpa*, *Malcolmia Bungei*, *Cheiranthus stocksianus*, *Isatis minima*, *Campanula Griffithii*, *Delphinium Persicum*, several species of *Alyssum* and many species of *Astragalus*. In swampy grass lands, spring up *Ononis hircina*, *Ranunculus aquatilis*, *Lotus corniculatus*, *Lepidium crassifolium*, *Plantago major*, *Calamagrostis lanceolata*, *Phragmites communis*, *Eragrostis cynosuroides*. Weeds of cultivation are *Adonis aestivalis*, *Hypecoum procumbens*, *Fumaria parviflora*, *Malcolmia Africana*, *Sisymbrium sophia*, *Lepidium draba*, *Silene conoidea*, *Holosteum umbellatum*, *Malva rotundifolia*, *Erodium cicutarium*, *Veronica agrostis*, and many others.

"This many-coloured carpet of flowers endures for all too brief a season, for under the intolerable heat of the summer sun it speedily shrivels up and disappears."

The hills, for the greater part of the year, have an extremely barren appearance.

Orchards containing mulberry, apricots, peaches, pears, apples, almonds, and grapes abound in the valleys near villages. *Elaeagnus hortensis*, called locally *sinjid*, also occurs in the valleys; pomegranate is found in gardens, but is abundant only in Johán. Poplars and willows grow wherever there is water, and tamarisk is plentiful in the river beds. In the underground water channels, maiden-hair fern is found. Besides *pistacia khanjak*, other wild trees bearing fruit and found occasionally in the hills are the wild fig and *birori* (*Alhagi maurorum*). Wild rose (*Rosa damascena*) is met with in the hills. The plants of economic value, dealt with under **Forests** include cumin, hyssop, asafoetida, and *Glycyrrhiza glabra*, all found in the hills. The commonest plants in the spring in Mastung, Kalát, and Mungachar are *Sophora Griffithii* and *Orthonnopsis intermedia*, the latter extending up to 9,000 feet above the sea. Camel thorn (*Alhagi camelorum*) is abundant in the central valleys and in Gurgína. Salsolaceous plants are luxuriant in Zard and Gurgína; the best known species is *Suaeda monoiea* from which carbonate of soda is manufactured. *Mati*, another poisonous plant, which yields carbonate of soda, is peculiar to Khad and Marav where it occurs in great profusion.

PHYSICAL ASPECTS.
Wild animals.

The wild animals of the district are much the same as those found in other parts of the upper highlands of Baluchistán and include the wolf (*kharma*); the jackal (*tola*); the fox (*shok*); the hare (*muru*); and hyena (*kaftúr*). The leopard (*khalégha*) is found occasionally in the Koh-i-Márán, Sárún and Harboi hills. Wolves are common and do much damage to flocks. Foxes are caught for their skins. The mountain sheep and straight-horned *márkhor* (*mat*) are fairly plentiful in the hills, especially in the Harboi, Koh-i-Márán, Mélbi, Bangulzai hills, and Istráb. Of game birds, the chikor and sisi are numerous in the hills, the best places for sport being the Zarakhu springs, Lés, Marghi near Kúak, and Chhuttok springs west of Khad. Wild duck come in winter and are found chiefly in Chhappar. Sandgrouse and bustard are plentiful in autumn as also blue pigeon in the *kárézes* in Zard and Mungachar.

Among reptiles are snakes, lizards, and scorpions. None of the species appear to have been identified. The native names for the best known snakes are *siáhmár*, *surghmár*, *shéfk*, *garr*, *gwrámár* and *gwand*. The last named is the most dreaded of all.

CLIMATE, TEMPERATURE, AND RAINFALL.

The climate of the whole district is, generally speaking, dry and temperate. None of the different parts of Sarawán present any marked variations but Kalát owing to its higher elevation is cooler than the rest of the district.

Seasons.

The year is divided into four seasons: spring (*hatam*), from March to May; summer (*tírma*), June to August; autumn (*sohél*), September and October; and winter *sélh*, November to February. The spring is a most delightful time of year in the district. From April to September the climate is dry, bright, bracing, and healthy. Narmuk is slightly warmer than the rest of the district but, except near Bárari and Khajúri which are opposite the Bolán, the heat in summer is nowhere intense. In autumn, the nights become cold and are sometimes frosty, though by day, the sun is still warm. The winter especially round Kalát, which receives heavy falls of snow, is severe. In October, the Bráhuis migrate to the plains of Kachhi *en masse*.

The rain and snowfall occur generally in winter from January to March, but like other parts of Baluchistán, the district lies

CLIMATE, TEMPERATURE AND RAINFALL.

outside the sphere of the monsoon currents and the rainfall is irregular and scanty. The average fall is about 7½ inches, of which some 6 inches are received in winter and 1½ in summer. Variations in temperature are caused by the presence or absence of winds. No reliable statistics are available.

Winds.

The mountainous character of the country affects the direction and force of the winds, which in many places partake largely of the character of draughts, traversing the funnel-like valleys.

The principal winds known to the natives are the *gorích* which blows from the north-west; the *nambi* from the south-east; the *garro* or west wind (known in Mungachar as *khárání*); and the *gazgí* or east wind. The *nambi* or the wet wind, as its name implies, and the *gazgi* have a different effect on the weather from the *gorích* and the *garro*; while the two former are pioneers of rain and collect clouds, the latter act differently. The *garro* is known to the shepherds as a wind of ill luck. Cold and piercing in winter, it causes mortality both among men and animals; while in summer it disperses clouds and is, therefore, styled *kamér kash*, i.e., a wind which warns the cultivator to take off the iron shoe of his plough as rains, on its approach, become distant. Similarly the *gorích* disperses clouds and no rain may be expected while it blows. In June and July, however, if the *gorích* blows up to 10 A. M. it is favourable for rain, whence the saying: *Sobah na gorích basham na gushi*, the morning *gorích* is the lover of the rainy season.

Earthquakes and cyclones.

Slight shocks are occasionally felt but not sufficient to do any harm. The only shocks of any intensity were felt in Kalát in 1870, in Mastung about 1884 and at Johán about 1892, though none of them caused any damage. That of 1884 produced the spring known as Púdgili Káni near the Suféd Bulandi mound in the Mastung valley, while the earthquake of 1892 made a fissure at the foot of the hills on the southern bank of the Sarawán river opposite Johán. The fissure is a small one and is still visible (1905).

HISTORY.

The earliest history of Sarawán is buried in obscurity and very little definite information regarding the country is avail-

able before the conquest of Baluchistán by the Ghaznavids about 977 A. D. HISTORY.

It seems possible that a part of the army of Alexander the Great traversed the country about 325 B. C., for when the conqueror was in the Indus valley near what is now Upper Sind, he despatched Krateros with the heavy transport to march via the Helmand and meet him in Persia. If Krateros marched, as is supposed, via the Múla pass and Quetta he must have passed through Sarawán. Tradition speaks of a Hindu dynasty, Séwa by name, having ruled in this part of the country and Kalát itself is still known to this day as Kalát-i-Séwa. Greek period.

History shows that Muhammadan dynasties ruled Baluchistán from about the 7th century; the Séwas, therefore, probably belonged to an earlier period and may have been connected with the Rai dynasty of Sind, whose genealogical table includes two rulers of the name of Síharas and whose territories are said to have extended as far as Kandahár, Seistán, and the Sulaimán and Kaikánán hills. The exact position of Kaikánán has not been determined, but it was somewhere in the neighbourhood of Kalát. Séwa dynasty.

Tate, however, considers* that "the Séwas may have obtained possession of Kalát upon the decline of the authority of the monarchs of Delhi, the successors of Sultán Feroz Sháh (who died on the 18th Ramadán 790, or 22nd August, 1388, A. D.), when the Samma tribe rose to power in Sind. The Séwas are called Hindus, but it does not imply that they professed Hinduism, but merely that they were descended from an ancient tribe who originally were Hindus (the Gichkis of Kéj and Panjgúr are to this day called Hindus owing to their descent from an Indian stock, and from ancestors who were of that religion). They were deprived of power, judging from the legends existing in the country, some time before the advent of the Rinds under Mir Chákar into Sind, or about the middle of the 15th century."

About the year 658 A. D. during the Caliphate of Ali we read of the Arabs under their general Taghár-bin-Dáir with Makrán Arab period.

---

* *Kalát: A Memoir of the Country and Family of the Ahmadzai Kháns of Kalát*, p 18.

HISTORY. as a base, attacking and reducing Kaikánán,* and of subsequent operations in that country with varying success. About 664 A. D. the Arabs captured Khuzdár and occupied the surrounding country of Túrán or Jhalawán. In A. D. 711, the first Muhammadan invasion of India took place under Muhammad Kásim, the Arab general of the Caliph Walíd. The country up to and including Multán was conquered by the Arabs and the Hindu dynasty of Sind and probably also the Séwa dynasty of Kalát came to an end. The Arabs appear to have remained in occupation of the country till the rise of the Ghaznavid dynasty, the parts best known to them being Túrán (Jhalawán) with its capital at Khuzdár and Núdha or Búdha (Kachhi).

Ghaznavid dynasty. About the year 977 A. D., Nasíruddín Sabuktagín, King of Ghazni, conquered Baluchistán as far south as Khuzdár, as detailed in the history of Jhalawán. He was succeeded by his son Mahmúd of Ghazni, and the Sarawán country appears to have formed part of the Ghaznavid empire till its downfall. Sarawán

Ghorids, &c. then passed into the hands of the Ghorids and about 1202 A. D. Shahábuddín is mentioned as conferring the government of Sarawán and Makrán on his favourite slave, Táj-ud-dín Eldoz. About 1219 A. D., Sarawán, like the rest of Baluchistán, must have formed part of the kingdom of Sultán Muhammad Khán of Khwárizm (Khíva) and have been conquered about 1223 by the Mongols under Chagatai, son of Chingiz Khán, who penetrated as far south as Makrán and Jhalawán.

About 1225, Sarawán like Jhalawán probably came temporarily under the rule of Sultán Altamsh of Delhi, reverting again to the Mongols.

The Arghúns. At the end of the 14th century, Sarawán appears to have formed a portion of the kingdom of Kandahár which was taken by Amír Timúr and conferred by him upon his grandson, Pír Muhammad. Kandahár remained in the hands of Timúr's successors till about the year 1470 A. D. when it was taken by Sultán Husain Mirza of Herát and by the latter subsequently conferred upon Amír Shuja-ud-dín Zunnún, Arghún, together with the territories of Shál, Mastung, Pushang, and Siwi with their different dependencies. After his death, these territories passed to his son,

* Elliot's *History of India*, Vol. I., P. 421, *et seq.*

HISTORY.

Sháh Bég, Arghún, who in 1511 A. D. moved from Kandahár to Shál or Quetta and in the next few years made frequent expeditions against the surrounding country including an expedition in 1517 A. D. into Zahri in Jhalawán. Meanwhile, the Baloch had been gradually extending their power eastward from Makrán and during the 15th century took possession of Kalát. At the same time also the Bráhuis had been gaining strength till finally in the course of the next two centuries they consolidated the whole of western Baluchistán into one State under the Ahmadzai Kháns of Kalát, the present ruling family. The Mírwáris, from whom the Ahmadzais are descended, claim Arab descent and according to their earlier legends lived at Súráb in Jhalawán south-west of Kalát; thence they extended their power in wars with the Jadgáls or Jats, whom ultimately they finally overthrew. We read in 'Tate' that the Mírwáris took possession of "Kalát of the Baluchis," and that authority over the country was exercised by Mír Umar Mírwári. Afterwards the Baloch under their national heroes, Mír Chákar Rind and Gwáhrám Lásbári, whose exploits form the theme of many Baloch ballads, ousted the Mírwáris temporarily from Kalát and Mír Umar was killed. His son, Mír Bijjár, fled to Mastung, but eventually returned and retook Kalát, Súráb, and Wad and ejected the Baloch from his territories. These events would appear to have taken place towards the end of the 15th century, during the time that Mír Zunnún Bég, Arghún, was Governor of Baluchistán. Mír Bijjár's exploits are commemorated in a well known poem, a translation of which has been given in Appendix II of the *Jhalawán Gazetteer*.

The Mughals.

From the Arghúns, the country passed to the Mughals and between 1530 and 1545 the Province of Kandahár was in the possession of Mirza Kámrán. It was during this period, in the summer of 1543, that Humáyún came to Shál-Mastung via Sibi, on his retreat from India. While encamped in a garden, apparently close to Mastung, the news of the approach of Askari, who was holding Kandahár on behalf of Kámrán, was brought to Humáyún by Chupi Beháder, an Uzbek, who had formerly served under Humáyún in Hindustán. Humáyún placed the Empress Hamída Begum hurriedly on horseback, and rode off with his attendants, but left his son, Akbar, who was only a year old, under the care of

HISTORY.

Mír Ghaznevi (afterwards known as Atkeh Khán) and other attendants* thinking that the infant prince would be unable to support a rapid journey in inclement weather through a desert and waterless waste. Humáyún himself with his party escaped via Nushki to Garmsél and Herát. Mirza Askari took the greatest care of the young prince and carried him to Kandahár in December, 1543, where he delivered him to the charge of his wife, Sultánum Begum, who tended him with a mother's affection. An account of Humáyún's journey through Nushki is given in the Gazetteer of the Chágai District. †

On Humáyún's return, two years later, Kandahár again passed under his rule, and on being acknowledged Emperor he bestowed the districts of Shál and Mastung on Lawang Khán, the Baloch, but who Lawang Khán was, history does not relate. Between 1556 and 1595, Kandahár and its dependencies remained under the Safavid kings of Persia and in the latter year were again acquired by the Mughals.

In the reign of Akbar, Mastung formed part of the eastern division of the Kandahár *Sarkár*, one of the *Sarkárs* into which Akbar's dominions were divided and the *Ain-i-Akbari* mentions Mastung as having a mud fort and paying an annual revenue of "10 *tumans* and 8,000 *dínárs* in money and 470 *kharwárs* in grain," and as furnishing a contingent of 100 horse and 500 foot. The same history also relates that in 1585 A. D. Akbar had to send an expedition against the Baloch with the result that the rebellious Chiefs, Ghházi Khán, Wájhiyah, and Ibráhím Khán, were brought to the capital to pay their homage. The decay of the Mughal power was followed by the rise of the Bráhuis to a position of greater or less independence till

Rise of the Bráhuis.

* Gul Badan Begum, daughter of the Emperor Bábar, in her memoirs of Emperor Humáyún (Humáyún náma) describes this incident as occurring at a village named Rani (or Rali) near Shal-Mastán. She gives a somewhat different account of Akbar's desertion. "The Emperor mounted the very moment the alarm was given and went off. He went two arrows flight and then sent Khwaja Muazzum and Bairam Khán to fetch Hamida-Banú Begum. They went and mounted her, but there was not a chink of time in which to take the Emperor Jalal-ud-din Muhammad Akbar."

† *Chágai District Gazetteer*, P. 33.

finally they ousted the Mughal Governor of Kalát and called on Mír Ibráhím Khán, Mirwári, who appears to have been living in the Jhalawán country, to nominate one of his sons as their Chief. Ibráhím Khán sent them his grandson, Mír Hasan, and he and his successors are said to have held Kalát, Súráb, Wad, and Mungachar for twelve generations till the rise of Mír Ahmad, from whom the eponym 'Ahmadzai' is derived. Mír Ahmad, who ascended the *masnad* in 1666-7, defeated Agha Jáfar, the Mughal Governor who had marched on Kalát, and took Mastung from him. He also took Khuzdár, Bághwána, Karkh, and Chaku. HISTORY. Amadza family.

Mír Ahmad died in 1695-6, and was succeeded by his son, Mír Mehráb, who reigned for less than two years. Two brothers of the Kalhora family of Sind, Núr Muhammad and Dáúd Khán, appear to have sought refuge in Baluchistán at this time. On receipt of peremptory orders from the Mughal Governor of Multán, not to give them passage through his country, Mír Mehráb took steps to stop the advance of the fugitives and in the encounter which took place near Chaku in Jhalawán, Mír Mehráb was killed. This happened in 1697-8. Mír Samundar, Mír Mehráb's eldest nephew, who was placed on the *masnad* in fulfilment of the dying request of the deceased Khán, brought the Kalhora brothers as prisoners to Kalát, whence they were ultimately allowed to depart to their native country on receipt of orders from the Mughal emperor to that effect.

Local records speak of a Persian commander, Tahmásp Bég, having led an invasion against Kalát in the reign of Mír Samundar. The latter appears to have been away on a visit to the Mughal Governor of Multán at the time, but managed to reach his capital by the time Tahmásp had got to Mastung, and in the battle which ensued, the Persians were severely defeated, Tahmásp being slain by the Khán's own hand. Mír Samundar during his reign raided and plundered the districts of Zhob, Bori, and Thal-Chotiáli, and levied an annual sum of Rs. 40,000 from the Kalhoras of Sind.

Mír Ahmad II, Mír Mehráb's son, who was a minor when his father died, succeeded his cousin, Mír Samundar, in 1713-4. His younger brother, Mír Abdulla, however, on whom he had

HISTORY.

conferred the district of Quetta, revolted against him, and in a battle which took place apparently near Mastung, Mír Ahmad was worsted and had to fall back on Kalát. The brothers were reconciled, but Mír Ahmad's death in 1715-6 is said to have been compassed by his brother.

Mír Ahmad was succeeded by Mír Abdulla, a man noted for his daring valour. After raiding Kachhi and Déra Gházi Khán, he led a successful expedition into Makrán, and finally captured Pishín and Shoráwak from the Ghilzai rulers of Kandahár. Sháh Husain Ghilzai from Kandahár and Núr Muhammad Kalhora from Sind appear to have made common cause against Mír Abdulla and the allied forces invested Quetta, which was, however, stoutly defended by the Bráhui garrison. Mír Abdulla, using Mastung as his base, harassed the besiegers and finally, with the advent of winter, the allies were obliged to raise the siege and return to their respective countries.

Mír Abdulla was eventually slain in a fight with the Kalhoras at Jándrihar near Sanni in Kachhi and was succeeded by his son, Mír Muhabbat, in 1730-1.

At the instance of Akhund Muhammad Sáleh, who played an important part in Kalát politics at this juncture, Mír Muhabbat assigned the revenues of Mastung for the support of his two brothers, Mír Iltáz and Mír Nasír Khán, and their mother. Two years afterwards, the intrigues of Mír Lashkari, Raisáni, brought about a revolution in the capital, which resulted in Mír Iltáz being placed on the *masnad*. Mír Muhabbat was put into prison, but was released by the Shahwánis of Iskalku, and fled to Wad in Jhalawán. Eventually, he surrendered to Mír Iltáz. He appears to have ingratiated himself with the leading Bráhui Chiefs who, on the other hand, were disgusted with the vicious conduct of Mír Iltáz. At this juncture a summons arrived from Nádir Sháh from Kandahár for the Khán of Kalát to attend at that place and make his submission. Mír Iltáz proceeded to Kandahár taking with him Mír Muhabbat and the Sarawán and Jhalawán Chiefs. Mír Nasír Khán, being too young to accompany them, was left behind. On arrival at Kandahár, the Bráhui

Chiefs petitioned Nádir Sháh to appoint Mír Muhabbat as their Khán in place of Mír Iltáz, whose vicious excesses rendered him unfitted for the position. This request was complied with. Mír Iltáz was put into confinement and Mír Muhabbat with a force of 500 horse under Lutf Ali, a Persian, returned to Kalát in A. D. 1736. From there he sent his younger brother Mír Nasír Khán with the latter's mother and also Murád Ali, son of Mír Iltáz, to Kandahár as hostages, and the district of Quetta was assigned to them for their support by Nádir Sháh. While the two brothers were in Nádir Sháh's camp, Mir Iltáz was killed by Mír Nasír Khán in the course of a quarrel, but Nádir Sháh's enquiries having shown that the fault lay with Mír Iltáz, Mír Nasír Khán was exonerated from blame. In 1740 A. D., after the invasion of India by Nádir Sháh, the latter compelled the Kalhora ruler of Sind, Mián Núr Muhammad, to cede Kachhi to Mír Muhabbat in compensation for the death of Mír Abdulla and his followers at the hands of the Kalhoras. Mír Muhabbat is also said to have annexed the State of Las Béla to Kalát. HISTORY.

Mír Muhabbat's tyrannical conduct gradually alienated the attachment of his Chiefs and finally he drew upon himself the anger of Ahmad Sháh Abdáli, the successor of Nádir Sháh.

A force was despatched against Mastung in 1749 and in the battle which took place Mír Muhabbat was completely defeated. He eventually surrendered himself with his family to Ahmad Sháh and was put in prison at Kandahár, where he was eventually beheaded, Mír Nasír Khán being nominated in his stead. From this time till the accession of Sháh Nawáz Khán in 1839, the Khánship remained in the younger branch of the family. Nasír Khán I ruled for 44 years from 1750-1 to 1793-4 and is the historical hero of the Bráhuis by whom he is known as "The Great." He was by far the most distinguished of the Kháns of Kalát. His rule was vigorous, although his political position was that of the head of a confederacy of Chiefs and not that of a despotic ruler. During his reign he rendered much assistance to Ahmad Sháh in his numerous expeditions to Persia and India and the districts of Quetta, Mastung, Harrand, and Dájal were bestowed on Nasír Khán by Ahmad Sháh. On his own part Nasír Khán led nine

HISTORY.

expeditions into Makrán, which he subjugated, and obtained from the Gichkis the cession of half the revenue of the country. An account of the events, which led to the reduction of Makrán and of Nasír Khán's expeditions to that country, will be found in the *Gazetteer of Makrán*. Nasír Khán asserted his authority over Panjgúr, Kéj, Kasarkand, Dizak, and Khárán. He also strengthened his connection with Las Béla and wrested the Port of Karáchi from the house of Sind. Only once, in 1758, did he waver in his allegiance to Ahmad Sháh when, exasperated by the constant demands made on him by that monarch for tribute and military assistance, he refused to obey a summons to the presence of the Sháh. The latter marched against him and an engagement was fought at Mastung in which the Afgháns were at first worsted but afterwards advanced on Kalát which they besieged without success. Eventually, Mír Nasír Khán made his submission and was honourably received and a treaty was concluded according to which Nasír Khán acknowledged Ahmad Sháh's suzerainty and agreed to furnish a contingent of troops, whenever the Afghán monarch made war beyond the boundaries of his kingdom. In return, Nasír Khán was to receive a sum of money and munitions of war. It was also stipulated that Nasír Khán would not in any way help fugitive Saddozai princes and would not take part in the internal quarrels of Afghánistán. To cement this alliance, Ahmad Sháh married his son, Timúr Sháh, to Nasír Khán's niece. Nasír Khán was exempted from the tribute previously paid to Ahmad Sháh and the districts of Quetta and Mastung were ceded to him. Towards the latter part of his reign, Mír Nasír Khán rendered material assistance to Timúr Sháh, son and successor of Ahmad Sháh, in several expeditions into Sind. Of these only one, in 1781, was attended with success.

Mír Nasír Khán died at Ganjáwa in the spring of 1794 and was succeeded by his eldest son, Mír Mahmúd Khán I, who was then only seven years of age. His succession was disputed by his cousin, Bahrám Khán, grandson of Mír Muhabbat, who took possession of Kachhi. The Wazír, Akhund Mullá Fateh Muhammad Khán, who appears to have conducted the administration during

the minority of Mahmúd Khán, invoked the assistance of Sháh Zamán, the ruler of Kandahár, which was given eventually about A. D. 1800. Bahrám Khán was defeated and fled to Sind where he died. Mír Mahmúd Khán placed his forces on a number of occasions at the disposal of the rulers of Kandahár in expeditions to Sind and elsewhere. In 1810, Pottinger visited Kalát in disguise and has written an account of his experiences.* HISTORY.

Mahmúd Khán was a weak and incapable ruler. His reign was distinguished by little else except revolts until he was left with nothing more than Jhalawán, Sarawán, Kach Gandáva, Kalát, and Harrand under his rule. He died in 1816-7 and was succeeded by his son, Mír Mehráb Khán.

The latter's accession was speedily disputed by Ahmadyár Khán, son of Bahrám Khán, who intrigued with the tribes and caused a revolt in Sarawán which was not put down without some trouble. Ahmadyár Khán was eventually taken prisoner and put to death at the instigation of Dáúd Muhammad the Khán's minister. To this man are attributable the difficulties in which Mehráb Khán subsequently became involved. He was a man of low extraction for whom Mehráb Khán sacrificed the hereditary minister, Fateh Muhammad. Dáúd Muhammad proceeded to compass the death of all the chief men in the State whose influence he feared. The result was complete disaffection and dislocation of authority throughout the country. Dáúd Muhammad's influence continued till about 1833, when he was murdered by Mullá Muhammad Hasan, son of Fateh Muhammad, who succeeded him as minister. The change, however, did no good and the Chiefs still continued in a state of more or less open rebellion.

British connection.

In 1838, when it was determined to march troops into Afghánistán to support the cause of Sháh Shuja, it became necessary to secure the good-will of the Khán of *Kalát*, and Lieutenant Leech visited Mehráb Khán at his capital. No good resulted from this visit owing to the intrigues of Mullá Muhammad Hasan, who in order to avenge himself on *Mehráb*

* Henry Pottinger, *Travels in Baluchistan and Sinde*. London : 1816.

HISTORY. Khán for the death of his father, contrived to create a dislike between the Khán and Lieutenant Leech. He further caused it to be believed that the Khán had seized and destroyed grain collected on the line of march for the use of the British troops. When Sháh Shuja with Sir W. Macnaghten and the British Army arrived in Sind, Mehráb Khán desired to send envoys to express his good-will, and Mullá Muhammad Hasan contrived to have himself selected for this duty. Muhammad Hasan met Sir W. Macnaghten at Bhág in Kachhi, and while giving himself out as most devotedly attached to the British, represented his sovereign as harbouring injurious designs. He was received as a fast friend by Sir W. Macnaghten and dismissed with honour to Kalát, where he represented to his master that the English were determined to ruin him and that his only chance of safety lay in open hostility. Having the seal of the Khán in his possession, he affixed it, without the Khán's knowledge, to letters written to various Chiefs of predatory tribes, directing them to harass the convoys of the army and to give the British officials all the annoyance in their power. Many of these letters fell into the hands of Mr. Ross Bell, the Political Agent in Sind, and were received as conclusive evidence against Mehráb Khán. From Quetta Sir Alexander Burnes was deputed to Kalát to allay the supposed hostility of the Khán and to conclude a treaty with him with the view of keeping communication through Kachhi safe and free. Sir A. Burnes was accompanied to Kalát by Saiad Muhammad Sharíf and there a treaty was negotiated and signed by the Khán and it was arranged that the Khán should proceed to Quetta to pay his respect to Sháh Shuja. Sir A. Burnes preceded him. The intrigues of Muhammad Hasan and Muhammad Sharíf were again at work and the Khán was made to believe that he would be imprisoned at Quetta under a plot organised by Muhammad Hasan, while Sir A. Burnes was waylaid on his way to Quetta and robbed of a sum of money together with the draft of the treaty agreed to and signed by Mehráb Khán. This was represented as the act of the Khán. The latter was now looked upon as an avowed enemy and it was resolved that no further negotiations should be held with him, but that he should

be punished at the first opportunity. All this while, Muhammad Hasan carried on secret correspondence with the British officers, while assuring his master that his cause had been hopelessly ruined and that the only course left him was to raise his forces and oppose the British. Accordingly, when Sir Thomas Willshire's brigade was returning to India from Kábul in 1839, a force was ordered to turn off from Quetta and attack Kalát. The place was taken by assault on the 13th of November, 1839; Mehráb Khán and several of his principal Chiefs being slain. From papers found in the fort, the treachery of Mullá Muhammad Hasan was fully revealed and he was made a prisoner. Sháh Nawáz Khán, a youth of 14, descended in the direct male line from Mír Muhabbat Khán, was with the British troops. This youth and his brother, Fateh Khán, had been imprisoned by Mehráb Khán but had effected their escape from Kalát. Sháh Nawáz Khán was appointed, by the British Government, as Khán of Kalát, but the districts of Sarawán and Kach Gandáva were annexed to Kábul and placed under the administration of British officers. Lieutenant Loveday was appointed Political Officer at Kalát. Before the attack on Kalát, the late Khán had sent away his son, Mír Muhammad Hasan (afterwards Nasír Khán II), to Nushki in charge of Dárogha Gul Muhammad and the fugitives eventually found shelter with Azád Khán of Khárán. HISTORY.

The installation of Sháh Nawáz was soon followed by a rebellion of the Sarawán Sardárs. The insurgents having summoned Nasír Khán from Khárán, proclaimed him as their Chief and made themselves masters of Mastung. From this place they marched on Quetta, but their internal dissensions did not admit of their plans being carried out successfully and the young Khán was reconducted to Mastung by Azád Khán and another force having been raised, a bold bid was made for the throne by an investment of the capital.

Sháh Nawáz does not appear to have been very popular and, Masson, who had already made two journeys to Kalát in the years 1831 and 1832, when Mehráb Khán was on the *masnad* and who arrived in Kalát from Sonmiáni just before the insurgents reached there, has left an interesting account of the siege,* which

* *Narrative of a Journey to Kálat*, by Charles Masson, 1843.

HISTORY.

shows that the efforts of the besieged were paralysed by the divided counsels that prevailed and the lukewarm attachment of the garrison to their Khán. They allowed themselves to be shut up within the town by a force very little superior to them in numbers, while the forty sepoys of the Sháh's service, which Lieutenant Loveday had with him, could not relieve the situation. After repulsing several attacks, Sháh Nawáz surrendered to his adversary, and was permitted to depart unmolested. This happened in 1840. Both Lieutenant Loveday and Masson were taken prisoners and subjected to great indignities. The insurgents taking both the Europeans with them marched back upon Mastung and from here negotiations were opened with Captain Bean at Quetta. Masson was despatched with letters for that officer but his mission proved unsuccessful as he was placed in confinement on his arrival, Captain Bean suspecting him of being a Russian spy. Disappointed at the result of their attempts to open negotiations, the insurgents, after an attack on Aghbarg in which they defeated Lieutenant Hammersly's Kási Irregular Horse, but were beaten off by the villagers themselves, retired on Dádhar. Meanwhile General Nott's brigade had arrived at Quetta from Kandahár and orders were issued to him to march to Kalát and re-occupy it. This was done on November 3, 1840, the Bráhui leaders, making for Kachhi carrying Loveday still a prisoner with them. The account of their dispersion by a detachment of troops near Dádhar and their eventual murder of Lieutenant Loveday will be found under the **History** section of the *Kachhi District Gazetteer*. Kalát was occupied and Colonel Stacy of the 43rd Native Infantry was appointed to the political charge of the Khan's capital. This officer opened up negotiations with Nasír Khán who was at Zídi in Jhalawán.

Nasír Khán was induced to make his submission and, as the only means of quieting the country and doing tardy justice to the memory of the unfortunate Mehráb Khán, the British Government reversed its policy and Nasír Khán was installed on the *masnad* at Kalát by Major (afterwards Sir James) Outram in October, 1841. Sarawán and Kach Gandáva which

had been annexed to Kábul in 1840 were restored to Nasír Khán. A treaty was also concluded with him on the 6th of October, 1841. This treaty, however, became a dead letter after the withdrawal of the British army from Kábul. In 1854 in consequence of the European embroglio with Russia and in order to strengthen British influence on the frontier, a fresh treaty was made. By this the former treaty was annulled and the Khán agreed to act in subordinate co-operation with the British Government; not to enter into negotiations with other States without its consent and to allow British troops to occupy such positions in his territory as might be thought advisable by the British authorities. The British Government on its part agreed to pay the Khán an annual subsidy of Rs. 50,000 on condition of his reducing his transit dues to a uniform rate, of his preventing outrages within or near British territory, and of his protecting merchants and permitting no exactions on trade. HISTORY.

Quarrels had meanwhile broken out between the Khán and his Chiefs, and led to Nasír Khán raising a small body of mercenary troops, a step which was strongly resented by the Chiefs and regarded by them as a serious encroachment on their power.

Nasír Khán died or was poisoned in 1857 and was succeeded by his half-brother, Khudádád Khán, then a lad of sixteen. He was selected by the Chiefs, but soon embroiled himself with them. At the outset of his reign, Mír Khudádád Khán fell under the influence of two counsellors, both of whom were bitterly hostile to the British Government. These were the Dárogha Gul Muhammad Khán and a Hindu employé named Ganga Rám, who had contrived to usurp to himself the authority of Wazír, though it does not appear that he was ever appointed to that office.

Shortly after the accession of the young Khán, the Sardárs with the Jám of Las Béla at their head, came to Kalát in order to obtain redress for their grievances, and they soon found that the power possessed by the Dárogha and Ganga Rám was exercised in a manner adverse to their cause. Either party was jealous of the other and attached much importance

HISTORY.

to preventing its rival from obtaining a preponderating influence with the Khán. In these circumstances an open rupture was only too probable, and finally under the orders of Dárogha Gul Muhammad the Khán's forces attacked the Sardárs on the 17th of September, 1857, while encamped near the city of Kalát, and taking them by surprise, drove them out of the valley of Kalát with their grievances unheard and their discontent aggravated. In this way commenced the struggle between the Khán and his Sardárs, which lasted, with brief intervals of peace, for nearly 20 years.

In 1858, through the influence of Sir H. Green, then Political Agent at the court of the Khán, Dárogha Gul Muhammad and Ganga Rám were excluded from power and Sháhghássi Wali Muhammad, an honest and able man, was appointed Wazír.

In 1859 the British Government gave the Khán Rs. 50,000 annually for four years in addition to the subsidy paid under the treaty, to enable him to strengthen his hands and meet the cost of reducing the Marri tribe who had harassed the British frontier. Little good, however, resulted from this additional grant. The history of the next few years is the history of rebellion and anarchy ; the discontent of the Chiefs, fomented by the intrigues of the Jám of Las Béla and Azád Khán of Khárán, from time to time broke into active opposition. In all these intrigues Sardár Mullá Muhammad, the Raisáni Chief, appears to have played an important part. In 1862 the Khán insulted Táj Muhammad, Zahri, the Jhalawán Sardár, as has been related in the *Jhalawán Gazetteer*, and in the following year the Sardárs broke into open rebellion, defeated the Khán who took refuge in Sind and installed his cousin Shérdil Khán as Khán of Kalát in his stead.

Shérdil Khán enjoyed his dignity for only about a year. He was murdered by his own guards in May, 1864, and Mír Khudádád Khán was reinstated, mainly through the influence of the Sarawán Chief, Mullá Muhammad, Raisáni, who however became his most persistent opponent in after years owing, it is said, to the Khán having made him promises conditional on

his reinstatement which afterwards he failed to keep. Khudádád Khán was recognised by the British Government as Khán of Kalát, and the payment of the subsidy of Rs. 50,000, under the treaty of 1854, which had been suspended during the disturbances in the country, was renewed. HISTORY.

The country remained fairly quiet for nearly a year after the Khán's reaccession, but in March 1865, Sardár Mulla Muhammad made common cause with Táj Muhammad, the Zahri Chief, and attempted an insurrection in Kachhi with the assassination of the Khán as its object. The rebels were, however, surprised by the Khán's forces, Táj Muhammad was made a prisoner and Mullá Muhammad fled to Kandahár. In July of the same year the Jám was again in rebellion, in concert with Núruddín the Méngal Sardár. Their forces were defeated and they were both made prisoners, but were shortly afterwards pardoned and released. For the next two years there was peace in Baluchistán, but in October, 1867, Mullá Muhammad Raisáni returned from Kandahár and again stirred up an insurrection in which he was joined by the Sarawán Sardárs, Adam Khán Bangulzai, Alladina Kúrd, and Muhammad Khán Lahri. The revolt was, however, promptly checked by the Sháhghási Wali Muhammad, who attacked and completely routed the rebellious Chiefs. Mullá Muhammad Khán took to flight and sought an asylum among the Marris. Early in 1868 Sir H. Green, then Political Superintendent on the Upper Sind Frontier, arranged a meeting at Jacobábád between the fugitive Sardár and Sháhghássi Wali Muhammad and a temporary settlement between the Khán and the Chiefs was effected, but afterwards came to nothing.

Fresh troubles broke out towards the close of 1868, between the Khán and the Jám of Las Béla and others, an account of which will be found in the *Jhalawán Gazetteer*: as also of Captain Harrison's negotiations with the Chiefs in 1869, when the latter marched up to Kapoto in Jhalawán with the fixed determination of demanding the disbandment of His Highness's regiment, and the dismissal of Sháhghási Wali Muhammad, who had made himself highly unpopular with them. Sar-

HISTORY.

dár Mullá Muhammad appears to have taken a prominent part in these events, and in the subsequent troubles in Las Béla at the end of 1869, after which he again fled to Kandahár and laid his grievances before the Amír, Shér Ali, who addressed the Government of India on the subject.

The discontent among the Chiefs continued to increase and eventually in 1871 a revolt of the Sarawán tribesmen took place. The latter were severely defeated by Sháhghási Wali Muhammad at Khad near Mastung, but the rebellion day by day assumed increased vigour. Mullá Muhammad Raisáni returned from Afghánistán and placed himself at the head of the insurrection being joined by Sardárs Alladina Kúrd and Adam Khan, Bangulzai. They over-ran Kachhi and captured Bhág and Gandáva. Hostilities also broke out in Las Béla and elsewhere, and nearly the whole country fell into the hands of the revolted Sardárs. The main causes of their discontent were the resumption by the Khán of their hereditary lands and the introduction of changes which deprived them of their due share in the administration. The Khán finding himself unable to make headway against the rebellion, asked for British aid and both parties agreed to submit their differences to the arbitration of the Commissioner in Sind. In March, 1872, a settlement was effected by Sir W. Merewether at Jacobábád, the Khán being represented by Sháhghási Wali Muhammad. The Khán was to restore to the Sardárs their confiscated lands, to grant them the allowances customary in the time of Mír Nasír Khán the younger, and to allow them to live on their estates so long as they paid him proper allegiance. They, on the other hand, were to restore all the property plundered during their rebellion, the Khán consenting to forego all claims in regard to his own property.

These arrangements, however, were distasteful to the Khán who, under the influence of unworthy favourites, came on the 14th of June, 1872, to an open breach with the Sháhghássi Wali Muhammad, resenting the part taken by him in promoting the settlement at Jacobábád. He refused to carry out the agreement arrived at, or to conform to the advice of the Political Agent, Major Harrison. The latter was directed to return to British territory from Kalát and was on the point of doing so, when

at the parting visit paid to him by Major Harrison on the 15th of September, 1872, the Khán yielded, dismissed his evil advisers, reinstated his Wazír and entered into a written agreement to abide by his treaty engagements. Finding, however, that his efforts to procure the recall of his favourites, who were detained at Jacobábád were unavailing, the Khán placed himself in opposition to the Political Agent, and ceased to take any interest in the administration of his State. In March, 1873, therefore, the Political Agent accompanied by Wali Muhammad, withdrew from Kalát territory, the payment of the annual subsidy to the Khán was withheld and he was informed that his obligations under the treaty of 1854 to protect trade and secure the peace of the frontier remained unaltered and that in the event of any disturbances taking place on the frontier, the British Government would be compelled to take its own measures for preserving order. HISTORY.

In 1875, however, the state of anarchy prevailing on the frontier had become so intolerable that the Government of India decided to depute an officer, Captain Sandeman, to Kalát to effect, if possible, some settlement between the Khán and his Sardárs. Captain Sandeman's first mission was not entirely successful but the hopes of a satisfactory settlement between the parties appeared so promising that in the spring of 1876 he was again deputed to Baluchistán, and, at a *darbár* held at Mastung on the 14th of July, 1876, he effected a formal reconciliation between the Khán and his Chiefs. In the agreement drawn up, the Sarawán and Jhalawán Sardárs declared their submission to the Khán, the latter, on his part, restoring them to their ancient rights and privileges, and promising to treat them with kindness and consideration so long as they remained loyal and faithful. Sardár Asad Khán was confirmed by the Khán as Chief of Sarawán.

In December, 1876, Mír Khudádád Khán met His Excellency the Viceroy (Lord Lytton) at Jacobábád, and on the 8th of that month a new treaty was concluded. This re-affirmed the treaty of 1854, and provided for the location of troops in, and the construction of railway and telegraph lines through, Kalát territory; Political officers with suitable escorts were to be posted in the Khán's dominions; the Khán's subsidy was raised to one lakh of rupees, and

HISTORY.

in addition a sum of Rs. 20,500 was to be paid annually for the establishment of certain posts and for the development of traffic on the trade routes running through the Khán's country. The Khán loyally acted up to his engagements and for his services during the Afghán war was awarded the order of the G. C. S. I. and a bonus of three lakhs of rupees. Sardár Asad Khán, Chief of Sarawán, was also granted the C. I. E., and received for three lives a rent free jágír of 1,425 acres in Sind.

In the second Afghán War, the Sarawán Chiefs rendered great service in guarding communications and providing supplies, in recognition of which the British Government granted personal allowances to some of them. The subject is futher dealt with at length in Chapter III. under the Section Levies.

In March, 1893, the Mastaufi or chief accountant, with his father, his son, and a follower were murdered by the orders of the Khán, who said that the Mastaufi had made an attempt on his life. Khudádád Khán's abdication in favour of his eldest son, Mahmúd Khan, the present ruler, was accepted by the Government of India and he was shortly afterwards removed with his second and third sons to Loralai and is now (1906) living in Pishín.

Mahmúd Khán was installed as Khán in a *darbár* held at Quetta by Sir James Browne on the 10th of November, 1893, but his reign has been distinguished by few events of importance. He was created a G. C. I. E. in 1894. In 1897, the wave of unrest, which passed down the frontier, made itself felt in Baluchistán, where a movement among the Sarawán Chiefs, which might have had serious developments, was nipped in the bud by the arrest and imprisonment of two of the ringleaders, namely, Mír Mehrulla Khán Raisáni and Sardár Yár Muhammad Kúrd.

The staff of officers posted in the Khán's territory has lately been increased. Consequent on the reduction of the Judicial and Administrative work in the Bolán Pass District, the Native Assistant formerly in the Bolán Pass was transferred in June, 1902, to the headquarters of the Kalát Agency as Native Assistant Sarawán. In the following year an Assistant Political Agent was

also appointed and he assumed charge of his duties in the month of October. The duties of the officers are described in the section on **Administration and Staff** in Chapter III. HISTORY.

List of officers who have held the appointment of Political Agent, Kalát:— List of Political Agents.

Lieutenant W. Loveday—1839-1840: murdered near Dádhar. He was assistant to Captain J. D. D. Bean, Political Agent in Shál (Quetta).

Captain Henry Green appointed in 1856, but was soon after placed on deputation in connection with the Persian Campaign. Resumed duty again in November 1857, and remained as Political Agent, Kalát, till 1860.

Lieutenant Macaulay—1856 to November 1857.

Captain Dickenson—1861-1862.

Major Malcolm Green—May 1862 to February 1867; went on sick leave to England. During his absence in 1868, Colonel Phayre, late Quartermaster-General in the Abyssinian Campaign, was placed in charge of the border.

Captain Harrison—1869 to 1873. In March 1873, Major Harrison, as related above, was withdrawn from Kalát owing to the attitude assumed by the Khán. The Agency was not re-established till 1877.

Surgeon-Major O. T. Duke—21st February 1877 to 14th May 1877.

Captain H. Wylie—15th May 1877 to 18th December 1877.

Surgeon-Major O. T. Duke—19th December 1877 to 1st March 1884.

Captain T. Hope—22nd December 1884 to 9th May 1885.

Captain *H.* M. Temple—9th May 1885 to 30th April 1887. (Also took over charge of the Bolán from the Political Agent, *Quetta*, on *15th April 1886.*)

Lieutenant L. S. Newmarch—6th May 1887 to 29th November 1887.

HISTORY.

Captain H. M. Temple—29th November 1887 to 20th March 1895.

Lieutenant P. T. Spence—21st March 1895 to 2nd April 1895. (In addition to his own duties as Second Assistant to Agent Governor-General.)

Lieutenant E. LeMesurier—2nd April 1895 to 22nd November 1896.

Lieutenant R. A. E. Benn—22nd November 1896 to 24th December 1896. (In addition to his own duties as Military Adviser to His Highness the Khán.)

Lieutenant E. LeMesurier—24th December 1896 to 1st March 1897.

Lieutenant S. G. Knox—7th April 1897 to 25th November 1900.

Khán Bahádur Kázi Jaláluddín Khán—26th November 1900 to 28th December 1900.

Captain H. L. Showers—29th December 1900 to 26th September 1902.

Khán Bahádur Kázi Jaláluddín Khán—27th September 1902 to 26th October 1902.

Major H. L. Showers, C. I. E.—27th October 1902 to 3rd October 1904.

Captain A. B. Drummond—4th October 1904 to 16th November 1904 (in addition to his own duties).

Major A. McConaghey—17th November 1904 to 3rd April 1905.

Major H. L. Showers, C. I. E.—4th April 1905 to 31st March 1906.

ARCHÆOLOGY.

The only remains of archæological interest consist of *dambs* or mounds, ruins of old buildings, *gabrbands* or dams, graveyards, *kárézes*, and water channels.

The most noteworthy mound is the Sámpur, which lies about 4 miles west of Mastung, and is believed to be the remains of a city

founded by Sám, grandfather of the Persian hero Rustum. Other mounds include Saféd Bulandi and Damb-i-maliko in Mastung, those in Karbukha, Saiad Maurez, Mahmúd Gohrán, Zahrazai, Patehánzai, Kulloi, Kárchháp and Sohr in Mungachar; Togau, Kullo Kalát and Dan Khushkába in Chhappar; Khad-Kohing, Damb-i-Khwája Zober and Malagari in Kalát; two in Isplinji and six in the Gurgína Kardagáp valley. These mounds are strewn over with pieces of old pottery and beads and large earthen jars are occasionally found. ARCHÆOLOGY.

The ruins of old buildings include: Takht-i-Sulaimán or throne of Solomon situated on a hill about 3 miles east of Johán, another on a hill north of the Hasanjoi village in Narmuk, and a third near Púdgili south of Narmuk. These buildings were constructed of mud and stones and seem to have been of considerable dimensions.

A detailed account of the *gabrbands* or "dams of the Zoroastrians or fire worshippers" written by Mr. R. Hughes-Buller, C.S., is published in the Report on the Archæological Survey of India for 1903-4, page 194, *et seq*. The ruins of such *bands* or irrigation dams are found in the Narmuk valley, and on the road between Robdár and Jam Bárari, and a few in the Chhappar valley.

The most important graveyards are those in the Johán valley in which are found long graves of the type of those known as Turka-na-Hadíraghák near Sárúna and described in the *Jhalawán Gazetteer*. Similar graves are found in the Lop in the Marav valley. The Ahmadzai cemetery which lies east of the Kalát town contains among others the tombs of Mír Samundar Khán, Mír Nasír Khán I, Mír Mahmúd Khán I, and Mír Mehráb Khán II.

Many of the *kárézes* in the district are ancient and nothing is known about their builders but they are invariably ascribed to the Arabs. The Arabi Káréz in Mandeháji in Mungachar which was excavated some years ago, receives its supply of water from an ancient *káréz* now in ruins. Traces of ancient water channels have been found in Khajúri and Zarakhu. In the former place, a drain was apparently constructed of lime and concrete to carry water of the Pír Gháib spring to the Khajúri lands, a distance of about 2½ miles. The Zarakhu drain was constructed of clay pipes

ARCHÆOLOGY. embedded in concrete and it carried the water of the Zarakhu spring to an old village in the Pingav valley, a distance of about 4 miles.

POPULATION. Ethnographical history. Nothing is known of the ethnographical history of the district. At the present day all old mounds, etc., found in the country are commonly attributed by the people to the Rinds, a tribe of the Baloch, who are comparatively recent immigrants. As has been said in the *Jhalawán Gazetteer*, the Jats appear to have constituted the earliest population of which there is any authentic record. Who their predecessors were is a subject which is buried in obscurity. That some of the earliest inhabitants were Zoroastrians by religion may be inferred from the prevalent tradition as to the construction of the *gabrbands* which are found in the country by the Gabrs, but their nationality is not known.

The nucleus of the Dehwárs, who are the oldest of the present inhabitants, is said to have come from Balkh or the ancient Bactria. Dehwárs are stated to have replaced a tribe called the Chamkazais, who were in occupation before them; some of the Chamkazais are found at the present time amalgamated with the Dehwárs. We first hear of the Bráhuis in the 15th century, when according to traditional accounts, they dispossessed the people known as Jats or Jadgáls, a Scythian race now found in Kachhi and Sind. The Baloch, who originally came from Makrán and Persian Baluchistán to the south of Kirmán are described as having been in power previous to the rise of the Bráhuis, and as having given way before the latter and passed on eastwards to Kachhi. Traces of them are now found in several of their clans which became amalgamated with the Bráhui tribes. The oldest of the Bráhui tribes are the Muhammad Sháhis and Kúrds.

Density. The first census of the district was carried out in 1901, when estimates of population were obtained through the Chiefs and headmen of the Bráhui tribes, some of whom showed a tendency to exaggerate the numbers of their tribes. The results gave a total of 176 villages, 14,548 houses or families, and 65,549 persons, or 13 persons per square mile.

Towns and villages. The number of permanent villages now (1905) is 301 including the towns of Mastung and Kalát. The country is very

sparsely populated and there is only one village in every 15·8 square miles. The number of villages has, however, largely increased in recent years and almost all of those found in dry crop areas have sprung up since the British advent. Previously the majority of the Bráhui population used to live in tents, and villages existed only in important irrigated localities. Besides Kalát and Mastung, the most important villages are the following :—In the Mastung *niábat*, Ghulám Prinz (70 houses), Shaikha (100 houses), Kárézi-Sultán (65 houses), Pringábád (200 houses), Tíri (150 houses), Kandáwa (150 houses), **Kahnak** (130 houses), Shahr-i-Sardár Ghaus Bakhsh (100 houses), Bábkári (150 houses), Dulái (52 houses); Kanéti in **Shírínáb** valley (60 houses); Shahr-i-Ghulám Ján (55 houses) in **Zard**; **Brinchinnau** (50 houses) and Mandeháji (150 houses) comprising several hamlets in Mungachar; Togau and Ziárat in Chhappar; and Chashma (200 houses), Kohing (80 houses), and Malghozár (40 houses) in Kalát. In the western valleys the important villages are Nímargh (80 houses); Murád Khán Murrai (42 houses) and Kaftári (35 houses) in Gurgína; and Kardgáp (130 houses). In the east of the district the villages include **Iskalku** (150 houses), Shékhri (50 houses), **Johán** (70 houses), **Isplinji** (200 houses), in group of two villages and several hamlets, **Marav** (120 houses) comprised in three hamlets, Khajúri (50 houses) and Omar Dhor in Bhalla Dasht comprising a group of several hamlets (90 houses). Lastly may be mentioned Robdár (100 houses), Rékgwásh (50 houses), and Sakht Muhammad Khán (50 houses) in **Narmuk**. POPULATION.

Migration. With the exception of the Dehwárs of Kalát and Mastung, some of the Lángavs of Mungachar, the Johánis of Johán, the people of Jam Bárari, Robdár and Khajúri and the Sarparras of Gurgína and Kardgáp, all Bráhuis migrate annually during winter, taking with them their flocks and their families and children. The tide of migration is entirely towards the east to the plains of Kachhi, where some of the tribesmen possess land, but the majority go to pasture their flocks. While in Kachhi these nomads engage in crop-cutting, camel-hiring, and other labour, and many find their way to different parts of Sind, visiting especially Jacobábád and Lárkána. The migration commences at the end of October and almost all the people have moved down by the end of November after

POPULATION. sowing the spring crop, returning again to the highlands in March, when pasture is abundant and the crops are coming up. The route followed is through the Bolán, but well-to-do families make use of the railway for both the journeys. All dry crop tracts, especially the eastern valleys and parts of Mungachar and Chhappar, are left absolutely uninhabited during the winter months. A few people from the western part of the district, especially the Lángavs visit Nushki during the spring for pasture, and large caravans go from Mastung and Mungachar to Panjgúr for date in the winter.

Immigration. The periodical immigrants are the flockowners of Jhalawán who enter the district early in the spring in search of pasture and return by the middle of summer after selling the wool and other produce of their flocks. The principal localities visited by them include the Harboi and Garr hills, the valleys of Mungachar, Chhappar, and Kalát. The immigrants are generally Summaláris, Muhammad Hasnis, Chángas, Channáls, Baránzai and Pahlwánzai Méngals, Jattaks, Nícháris and Pandránis. No restrictions of any sort are imposed on them with regard to pasture. The Taraki Afgháns visit parts of Gurgína and Kardgáp in some years, entering the district from Shorarúd with their flocks late in the autumn, and penetrate sometimes as far as Mungachar resuming their return journey to Afghánistán on the approach of spring.

Age statistics, vital statistics, infant mortality and infirmities. No detailed record of age was attempted in the census but merely a classification into adults and minors, i.e., over or under the marriageable age of 12 years. The results gave: adults 24,301 males and 18,826 females; minors 12,065 males and 10,357 females. Nor is there any record available of vital statistics, infant mortality, or infirmities. Longevity appears to be infrequent owing to constant exposure and bad nutrition. Medical treatment is generally difficult to obtain and diseases, such as small-pox, cause every now and then great infant mortality.

Comparative numbers of the sexes, and civil condition. Of the total population censused in 1901, there were 36,366 males and 29,183 females or a disparity of 7,183 females; an examination of the figures shows that on the whole the variation between the number of males and females is very small, the Bráhuis and the Dehwárs who form the bulk of the population

having 914 and 811 females, respectively, to every thousand males. POPULATION. Among the Lángavs and the Bangulzais who are the two largest tribes in order of numerical strength, the proportion of females to every thousand males was 809 and 807, respectively.

Marriage customs, etc.

With slight local modifications which are unimportant, the usages and customs of the tribesmen in Sarawán as to marriage, divorce, status of women, and inheritance are those prevalent among their Bráhui compatriots in Jhalawán which have already been described in the Gazetteer of that district.

Language.

Urdu forms the medium of correspondence by officers of Government as well as in the State offices under the control of the Political Adviser. It has made some progress in recent years and is understood by many among the indigenous population especially those who come in contact with Government officials. The language of the Khán's court is Persian, and the people conduct their correspondence and write all documents in that language.

The principal dialects spoken are Bráhui, Baluchi, and Dehwári, the last named being used by the Dehwárs and limited to Mastung and Kalát. It is a corrupted form of Persian with many words, especially verbs, formed from Bráhui words but originally derived from Sindi. The eastern form of Baluchi as distinguished from Western Baluchi or Makráni is spoken by the Lángavs, the Khurásánis and Kullois living in Mungachar; the Jatois and Kullois of Lop Valley; the Mandwánis and Mughundois of Robdár; the Puzh of Bárari; the Phugs of Khajúri, the Mazaráni Marris living in the neighbourhood of Isplinji; the Garránis of Mastung and Bála Nári in Kachhi and the Raisáni Sardár Khéls. Western Baluchi or Makráni is spoken in the Khán's household. The Loris ordinarily speak Baluchi among themselves but have a secret language of their own spoken in the presence of strangers and known as *Lori chíni* or *mokaki* which consists generally of inverted forms of Baluchi, and sometimes also Urdu, Sindi, and Punjábi. Elsewhere Bráhui prevails and is the prevailing language of the district. Sarawán Bráhui is considered a purer form of the language than the dialect spoken in Jhalawán, the latter being largely mixed with Sindi words.

POPULATION. The philological classification of the Bráhui language has been much disputed and the enquiries conducted by Dr. Grierson resulted in his placing it among the Dravidian languages. Mr. Denys de S. Bray, I.C.S., in his book on the Bráhui language confirms this conclusion and says*:—

"The Brahui language is agglutinative and in this aspect it belongs, speaking in the broadest sense, to the same stage of development as the Dravidian language group. This, indeed, proves little or nothing; but the argument of kinship rests on a surer foundation than a casual analogy of structure. The grammatical relations of the noun in Bráhui are shown, as in Dravidian, by means of suffixes, and most, if not all, of the suffixes, whether expressive of case-relations or of plural number, are traceable to the same source as Dravidian. Even more direct is the evidence of the pronoun, that faithful repository of the secret of a language's origin. Of the personal pronouns, the pronoun of the second person in both numbers is in essentials the same as in Dravidian, and a Dravidian relationship is discernible in the pronoun of the first person, despite the ravages wrought by phonetic decay. The reflexive in Brahui and Dravidian has preserved one uniform type with singular consistency, while the Brahui demonstratives are only explicable in the light of their Dravidian counterparts. The family likeness is but thinly disguised in the interrogatives, and several of the indefinite pronouns are stamped with the same birthmark. The Dravidian relationship of the first three numerals, often, though perhaps erroneously, regarded as only less significant witness to the origin of a language than the personal pronouns, is hardly open to question, and it is interesting to find that Brahui and Dravidian, in the absence of an ordinal proper formed from the first cardinal employ the same device and even, it would appear, the same root to express it. The case of the verb is naturally more complex, but the evidence cannot be gainsaid. The most palpable analogies are to be found in the pronominal terminations of the plural, in the formation of the causal and above all in the organic negative

* *The Brahui Language, Part I, Introduction and Grammar.* (In the Press.)

conjugation. These do not, however, exhaust all the relevant points in the evidence; indeed though the Brahui verb is not devoid of characteristic peculiarities of its own, it may safely be said—and the remark applies with equal force to the language as a whole—that a full understanding of it would be impossible without the help of the Dravidian languages. POPULATION.

* * * *

"There can be but one verdict on this evidence. This verdict is not that of Caldwell, who summed up his final position in the words: 'The Brahuî language, considered as a whole, seems to be derived from the same source as the Punjâbî and Sindhî, but it evidently contains a Dravidian element,' but the converse, first suggested by Lassen in the early days of the study of the language and re-asserted by Trumpp a quarter of a century ago. The Brahui language is sprung from the same source as the Dravidian language group; it has freely absorbed the alien vocabulary of the Persian, Baluchi, Sindhi, and other neighbouring languages, but in spite of their inroads its grammatical system has preserved a sturdy existence."

The following table shows the strength of the principal tribes as censused in 1901 in the district of Sarawán itself:— Races and tribes.

Bráhuis	Raisáni	2,381
	Shahwáni	6,278
	Bangulzai	9,017
	Muhammad Sháhi	2,820
	Sarparra	885
	Kúrd	3,036
	Lahri	5,385
	Lángav	17,004
	Dehwár	7,445

The population may be divided into three groups, viz., the Bráhui tribes of the Sarawán division who formed 77·8 per cent. of the total population in 1901; the Khán's *ulus* or the groups directly under the Khán of Kalát and cultivating His Highness's lands; and thirdly the miscellaneous population including Saiads and Hindus. The Dehwárs, who constitute the greater part of the Khán's *ulus*, formed 10·2 per cent. of the total population in

POPULATION. 1901. The strength of the Hindus and Saiads is insignificant, being at the census of 1901 only 1·28 and 0·67 per cent., respectively, of the total population.

As will be seen, the Bráhuis are by far the most numerous and are the dominant portion of the population. An account of the constitution of a Bráhui tribe will be found in the *Jhalawán Gazetteer* and applies also to the tribes in Sarawán.

Main divisions or *palav sharík*.

Constituted as the tribes are for purposes of offence and defence, mention may be made of the intertribal combinations. Thus, the Raisánis, Kúrds, and Lángavs combine into one group; the Shahwánis, Muhammad Sháhis and Sarparras into another; and the Lahris and the Bangulzais into a third. These cómbinations known as *pallav sharík* are usually based on old traditions, and similar combinations exist in each tribe among the clans and sections. The Dehwárs unlike the Bráhuis have no political constitution, the different groups being generally descendants of separate ancestors having no common interest except the occupation of a common locality, tract, or *kárêz*. Their relations are directly with the Khán whose lands they cultivate, and their chief headman is known as *arbâb* under whom are the *maliks*, who, in their turn, have *raises* and *mehtars* subordinate to them.

Fission.

Disintegration or fission, followed by absorption into another group, generally takes place on the following lines. A group, or in some cases an individual, dissatisfied with its surroundings, breaks away from the parent stock and either settles with some section of another tribe or sets up an independent position under a separate Chief. So long as the new comers remain with the adopted group, they must undertake their share of its good and ill. Of important cases of fission may be mentioned those of the Rustamzais and Siáhizais from the Raisáni tribe, the Taingzais from the Badduzai clan of Bangulzais, and the Sahtakzais from the Kúrd tribe.

An account of each of the principal Bráhui tribes is given below in order of their social position as generally recognised:—

Raisáni tribe.

The Raisánis are the most influential among the Bráhui tribes, their Chief being the head of the Sarawán division of the Bráhui

confederacy. In 1901 they numbered 2,402 * in the whole of the Kalát State: 1,289 males and 1,113 females, the number of adult males being 881. The principal sections into which the tribe is divided are the Sarájzai, Rustamzai, Ráhusainzai, Isiáni, Mehráni, and Pandráni. With the exception of the *Sardár Khēls*, who live at Mithri in Kachhi and the Jogézai Rustamzais who live at Mandeháji in Mungachar, the main tribe lives in Kahnak and Dulái. The Lahrkis, a section owing allegiance to the Raisáni Chief, live at Lahr in the Jhalawán country. They do not hold any share in the tribal land. The nucleus of the tribe originally came from the Spín Tarín Afgháns of Ahmadún, in the Sibi District. Their progenitor named Rais had four sons—Saráj, Rustam, Ráhusain, and Siáhi. From the first three sons the sections mentioned above are called; the descendants of the fourth son, the Siáhizais, joined the Méngal tribe in the Jhalawán country and have settled at Wad. The remaining sections joined the tribe as new comers (*barok*) in later times. The Raisánis appear to have been in the country before the Bráhuis rose to power in the 15th century, and according to tradition assisted the latter in conjunction with the Dehwárs to conquer Kalát from the Baloch. The tribe appears first to have acquired land in Mungachar and Chhappar and were afterwards granted revenue-free grants in Kahnak and Dulái by the Ahmadzai Kháns of Kalát. By their close connection with the latter, the Raisánis have always held a dominant position in the Bráhui confederacy, and the Sarájzais, the section of the Chief, have been conspicuous for the part they have played in Kalát history. In former days the Shahwáni tribe were the head of the Sarawán division of the Bráhuis but were ousted by the Raisánis, who have ever since held the premier position and the privilege of carrying the flag (*bairak*) of the Sarawán tribes on all occasions. Great rivalry has always existed between the Chiefs of these two tribes on this account. The principal revenue-free grants in Kachhi held by the Raisánis are in Bála Nári and in the *niábats* of Dádhar and Bhág.

POPULATION.

* This included 1,391 Sheikh Husainis described further on and excluded the Raisánis found in British Baluchistán, i. e., in Quetta-Pishín 1,551, Thal Chotiáli 147, Marri-Bugti country 21, and Chágai 37.

POPULATION.

The part played in the history of Kalát by Sardár Háji Mullá Muhmmad, the grandfather of the present Chief, Sardár Sir Ghaus Bakhsh Khán, K. C. I. E., has been related in the section on **History**. In 1876 he abdicated in favour of his son, the late Sardár Sir Assad Khán, K. C. I. E., who also played a leading role in Kalát politics till his death in 1894 when he was succeeded by his son, the present Chief. Mullá Muhammad died in 1896. Other leading members of the family are Mír Mehrulla Khán, C. I. E., at present (1907) the Khán's *Názim* in Makrán, Mír Azád Khán, *náib* of Bhág, Mír Abdur Rahmán, and K. B. Mír Rasúl Bakhsh. The Raisáni Chief is in receipt of a political pension of Rs. 400 per mensem and of a sum of Rs. 100 per mensem on account of *sardári* allowance from the Bolán Levy Service. Other allowances from the Bolán Levy Service granted to the Raisánis are described in the *Bolán Pass District Gazetteer*.

Rustamzais.

The Rustamzais, a section of the Raisánis, have long been at feud with the main tribe and have now to all intents and purposes set up themselves under a separate Chief. The Raisán family by a long course of systematic intrigue and oppression had contrived to drive Sardár Allahyár Khán, father of Sardár Bakhtiár Khán, the present Rustamzai Chief, over the border into Afghánistán together with most of his tribesmen. In December, 1896, these men returned to Baluchistán and through the intervention of the British authorities were restored to their rights in spite of strong opposition on the part of the Raisánis. The vexed question of Allahyár Khán being recognised as a Chief was settled, and in 1898 he was declared Sardár of the Rustamzais and was allotted the fourth seat in *darbár*. In 1901 the Rustamzais numbered 348 in Kalát (193 males and 155 females); 108 were found in Quetta-Pishín, 14 in Thal Chotiáli, and 37 in Chágai. They hold land side by side with the Raisánis and their principal sections are Gul Muhammadzai, Jogezai, Isuffkhánzai, Akhtarzai, Gowáhrizai, and Sheakzai. Except the last named, all are descended from a common ancestor. The Sheakzais are of Baloch descent and joined the tribe as new-comers (*barok*). The Rustamzai Sardár is in receipt of an allowance of Rs. 300 per mensem from the Kalát District Levy Service, and his brother, Mír Hásil Khán has been

granted service in the Quetta-Pishín District and is (1906) Jemádár in charge of the Kuram post in Shorarúd. POPULATION.

Sheikh Husainis.

In 1901, the Sheikh Husainis who numbered 1,391 in Kalát (755 males and 636 females) were inaccurately classed as a section of the Raisáni tribe. They are really a branch of the Hárúni section of the Muhammad Hasni tribe in the Jhalawán country, but have settled in the Sarawán district and afford an illustration of the process of fission among the tribes. Living as they do with the Raisánis, they join with the latter in good and ill but have no share in tribal land. The Sheikh Husainis have embanked the Raisánis' lands in Dulái and cultivate them as tenants. Their headman, Jemadár Ata Muhammad, lives in the Quetta tahsíl.

Shahwání tribe.

In 1901, the Shahwánis numbered 6,318 in Kalát (3,508 males and 2,810 females, the number of adult males being 2,378). The tribe occupies the mountainous strip of country running from a point south-east of Kalát to Johán in the north and also holds land in Khad south of Mastung. The main divisions consist of seven sections, the Ramadánzai, Alízai, Hasni, Súrizai, Kisháni, Siáhizai and Ghul, each of whom is again sub-divided into a number of sub-sections. The Kishánis live at Shékhri; the head-quarters of the Alizais are at Iskalku, where the bulk of them are to be found, the rest living in the neighbourhood of Mastung, Pringábád, and Khad. Outside the district, the Shahwánis are found in the Quetta-Pishín District (1,675 persons), Sibi (82), and Kachhi (11). The nucleus of the tribe the Ramadánzai and Alizai sections, is said to be of Baloch or Afghán origin, while another story is to the effect that they came from Sharwán in the neighbourhood of the Caspian. All the remaining sections are of alien origin. The Súrizais are said to have come from the Zagar Méngals of Nushki; the Siáhizai from the Mírwáris of Kolwa; and the Ghuls from the Méngals of Jhalawán. As has already been mentioned, the Shahwánis occupied the foremost position among the Sarawán Bráhuis till they were ousted by the Raisánis. Háji Sardár Muhammad Khán, Shahwáni, who lived in the time of Nasír Khán I, greatly distinguished himself by his services and was given by Nasír Khán the title of *yár-i-wafádár*,

POPULATION. "faithful friend," a mode of address still used in communications from the Khán to the Shahwáni Chief. The record of his services is preserved in a *sanad* dated the 16th Rajab, 1186 H. (1675 A.D.), issued by Nasír Khán I, which mentions the various battles fought by the Shahwánis on behalf of the Khán and the number of their tribesmen killed; and in return for which the tribe was granted the revenue-free and proprietary rights in 15 *kárêzes* in Sariáb near Quetta, 6 *kárêzes* in Mastung and Mungachar, a piece of unirrigated land in Mungachar, the lands in Khad and those at Eri, Háji and Mahésar in Kachhi. Large tracts of revenue-free grants are held by the tribe in Bála Nári, in Bolán* lands and in the Dádhar *niábat* in Kachhi; those enjoyed by the Hásilkhánzais in the last-named two localities were originally granted by Nádir Sháh for services rendered to him and confirmed from time to time by the Kháns of Kalát. The tribesmen are mainly engaged in agriculture; in 1901 they were recorded as landholders, tenants, camel and cattle breeders and traders; many of those living in Mastung cultivate the Khán's lands and also act as tenants of one another. Some of the sections are flockowners and these include the Sháhozai and Kallozai branches of the Alízai clan, the Súrizais and the Ghul. The present Chief, Sardár Rashíd Khán (1906) who belongs to the Hájizai section of Ramadánzais, was elected Chief in 1892 on the termination of the direct line of the Chief's family on the death of Sardár Muhammad Khán in 1891 and was given the title of "Sardár Bahádur" in 1906. He is in receipt of an allowance of Rs. 300 per mensem from the British Government. He lives at Mári near Mastung. Other leading men in the tribe are: Khán Bahádur Mír Azím Khán† of Iskalku, headman of the Alízai section; Wadéra Adam Khán Kisháni of Kishán; Badal Khán Hasni and Shafi Muhammad Sháhozai, both living in Mastung; Saádulla Khán Hasni and Wali Muhammad Mírozai both of Sariáb near Quetta and Mír Ahmad Khán Hásilkhánzai of Ghulám Prinz near Mastung. The latter is a descendant of Mír Qaím Khán otherwise known as Sultán Qáím Khán who held a high position in the Kandahár court and received the title of

* That is to say the lands in Kachhi watered by the Bolán river and situated east of Sanni.

† Azím Khan and Adám Khán died in 1907.

Sultán. Mír Ahmad Khán has inherited from his ancestors an extensive *jágír* in Dádhar. POPULATION.

In 1901, 546 Umaránis (320 males and 226 females) were enumerated in Kalát as a section of the Shahwáni tribe. They are scattered in different parts of the country and are a branch of the clan of the same name found in the Jhalawán country with the Méngal tribe. They consist of the following sections: Shér Muhammadzai living at Iskalku; Kaisarzai, Zahrozai, Balochzai, and Gazainzai all living in Khad. A few families also live at Dhíngarh and Dulai near Kahnak and work as tenants. The headman, Mír Dád-i-Khuda, belongs to the Shér Muhammadzai section and resides at Iskalku, where he has acquired land by purchase. The Shahwánis have given the Umaránis land in Khad and the latter also enjoy a share in land with their clansmen in Kapoto. The control of the Sarawán Umaránis has always been disputed between the Shahwáni chief and the Umaráni headman, the latter claiming an independent position. The Umaránis own many flocks. Umaránis.

In 1901 the Bangulzais numbered 9,487 in Kalát (5,285 males and 4,202 females), the number of adult males being 4,010. In addition to these, 866 were enumerated in Quetta-Pishín and 791 in Thal Chotiáli. The tribe proper is composed of 7½ *takkars* or sections closely allied to each other and distinguished from the rest by their being in possession of a common tribal land. They include the Saidzai, Guhrámzai, Bijjárzai, Dínárzai, Shoránzai, Badduzai, Garráni and Sháhozai (half *takkar*). Besides these, eight other clans, though holding no share in the tribal land, own allegiance to the Bangulzai chief and are considered branches of the tribe to all intents and purposes. They are the Mandwáni, Mughundoi, Báránzai, Mazaráni, Shadiáni, Puzh, Pug and Lángav. Bangulzais tribe.

The head-quarters of the tribe are at Isplinji, where the Saidzais, the Dínárzais, and a few Badduzais, Sháhozais, and Shoránzais are settled. A few Guhrámzais live at Khaisár near Johán, and some are to be found in the Sibi tahsíl and in Mastung, but most of the Guhrámzais with the Garránis have permanently settled at Gádi in Kachhi. Nearly all the Shoránzais and the Gwand section of the Badduzais are

POPULATION. found in Pringábád, Tíri, and Mastung where they have purchased land. The Koh Badduzais cultivate the lands of the Kúrds in Kábo as tenants ; they are also flockowners. The Sháhozais, Bijjárzais, and Báránzais have settled in the neighbourhood of Quetta where they have purchased land. The Mandwánis and Mughundois live in Robdár, the Shadiánis and the Puzh at Jam and Bárari, respectively, the Pug at Khajúri, all being in possession of good irrigated lands ; the Lángavs live in Bhalla Dasht where they cultivate lands as tenants. The Mazaránis are entirely nomads and roam about with their flocks in the Bangulzai hills east of Isplinji.

The tribe has been largely recruited from outside. The nucleus consists of the Guhrámzais, Bijjárzais, Dínárzais, Shoránzais and Sháhozais, all descendants of a common ancestor named Bangul whow as a Rind Baloch. The chief's clan, the Saidzais, also claim their descent from Bangul, but are invariably said to be of Afghán extraction and derived from the Saidzai section of the Sárangzai Kákars of Sháhrig. The Badduzais' name has suggested to them to claim descent from the Baddus (Bedouins) of Arabia The Báránzais are an offshoot of the Báránzai Méngals of Jhalawán, the Mazaránis are Marris and the Lángavs are freed slaves of the Saidzais, while the rest are remnants of the Rind Baloch who settled in the district after the expulsion of their main body in the fifteenth century. They still retain Baluchi as their tongue. The Lángavs on account of their position as freed slaves, though theoretically considered of an equal status with the other tribesmen after affiliation, are still bound to furnish certain menial services such as supplying firewood and water to the Saidzais on occasions of deaths and marriages and are also required to cook food and dig graves.

Bangul, the ancestor of the Bangulzais, is said to have originally lived at Hamíri near Nícháɾa. His descendants took Isplinji from the Kúrds and settled there. In Kachhi the Bangulzais hold revenue-free grants at Chandhar (Deh Bárán) in Bála Nári and also in the two villages Dádh Garráni and Dádh Baddúzai in the neighbourhood of Shorán.

Agriculture combined with flock and camel owning is the chief occupation of the tribe. The Badduzais and Mazaránis are flockowners. POPULATION.

The tribe holds service in the Head-Quarter Levies attached to the Hon'ble the Agent to the Governor-General and in the escorts of other Political Officers in charge of Districts. The Chief, Wadéra Núr Muhammad Khán, is in receipt (1906) of an allowance of Rs. 300 per mensem as a political pension from the British Government. His brother, Mír Shádi Khán, who is married to the Lahri Chief's sister, is a Thánadár at Mungachar. Other leading members of the family are Mír Fateh Khán and Mír Pasand Khán, *resáldár* and *jemadár*, respectively, in the Head-Quarter Levies (1906), and Mír Yusuf Khán Saidzai. The principal headmen of clans and others are Ahmad Khán and Malik Khán Badduzais; Izzat Khán Bijjárzai; Qádir Bakhsh Báránzai, and Misri Khán, Shéru and Shérán Garránis.

The Chief's family are noted for their generosity and are held in great respect. Owing to one of their ancestors named Sakhi Patéhán having gained a reputation as a saint they are known as *pirkhána* of all the Sarawán Bráhuis and as such apart from their tribal status are accredited with a position of religious sanctity.

In 1901, 181 Dháhizai Nícháris (97 males and 84 females) were enumerated as a section of the Badduzai clan.

These Nícháris live with the Koh Badduzais in Kábo and Kúak, where they cultivate lands of Kúrds and Muhammad Sháhis as tenants and have also acquired land by purchase from the latter. Theoretically they are subject to their own Chief at Níchára, but practically they look to the Bangulzai Chief in all matters.

The total number of Muhammad Sháhis enumerated in Kalát in 1901 was 2,821 (1,570 males and 1,251 females, the number of adult males being 1,033), in addition 174 were censused in Quetta-Pishín. The tribe consists of the following six main divisions: Ṣámézai also called Sámakzai, Bambkázai, Súrozai, Khédráni, Dodai, and Gwahráni. The Sámzéai are further subdivided into the important Ahmadkhánzai, Hájizai, and Ráhatzai Muhammad Sháhi tribe.

POPULATION. sub-sections. Some of the tribe are found in different parts of Mastung, Pringábád, Tíri, Kahnak, Duláí, and Khad as tenants of the Khán or other tribesmen. The Chief and a few other individuals hold revenue free grants in the Mastung *niábat* from the Khán. The rest of the tribe are found in the Shírínáb valley, where live branches of Súrozais, Dodais, Khédránis and Hájizais, and in Zard and Mandeháji in Mungachar where the Ráhatzai, Sámakzais, and Sewázai Khédránis have settled respectively. Some Gad Kush Khédránis live at Abád in Kardgáp and a few Súrozais at Malghozár and Garrári near Kalát where they hold lands. During the spring, most of the Muhammad Sháhis, especially the Súrozais, Gwahránis and Bambkázais from Mastung, move to Kúak and remain there with their flocks as long as pasture is available, and if there has been a good rainfall, a large population of all sections also gathers there for cultivating their lands.

The Muhammad Sháhis, according to local accounts, are some of the oldest inhabitants of the district. The nucleus of the tribe consists of the Sámézais, Súrozais, and Bambkázais, all descended from a common ancestor named Muhammad Sháh. Of the remaining sections, the Khédránis came from the Jhalawán Khédránis and the Dodais and Gwahránis are said to be of Baloch origin. The tribe first acquired lands in Mungachar and subsequently added other localities to their possessions. The lands in Kalát *niabat* are said to have been acquired in compensation for 40 Muhammad Sháhis killed in old days by the ruler at Kalát.

The tribal area of the Muhammad Sháhis includes the valleys of Kúak, Shírínáb and parts of Mungachar including Zard. In Kachhi they hold Zardád in Bála Nári. The principal occupation of the tribe is agriculture combined with flock and camel owning. The Súrozais are the largest flockowners and numerically the strongest clan in the tribe. The leading men in the tribe include the Chief, Sardár Samandar Khán, a young man, who succeeded his father, the late Sardár Muhammad Azím Khán in 1904; Muhammad Amín Khán, uncle of the Chief and now Subedár in the Makrán Levy Corps; Mír Ghúlam Ján, Ráhatzai of Zard; Mír Ahmad Khán, Ahmad Khánzai of Pringábád father-in-law of the Rustamzai Chief; Mír Hazár Khán Dodai

thanadár of the Wali Khán Post, and Lashkar Khán Hájizai and Allah Dinna, Bambkázai, both of Mastung. POPULATION.

The Chief belongs to the Ahmad Khánzai sub-section of the Sámézais. He receives a monthly allowance of Rs. 300. The Muhammad Sháhis also hold service in the Khán's Levies at the Wali Khán post.

A large section called Jhikko, numbering about 100 families, own allegiance to the Muhammad Sháhi Chief, though they have no share in the land of the tribe. They are entirely flockowners and live a nomadic life throughout the year in the Bolán hills, occasionally visiting Zarakhu, Mungachar, and Shorarúd. Their three principal branches are Shimmálzai, Shahdádzai and Bahádurzai, and their present headman (1906) is Dád Karím. Jhikko Muhammad Sháhis.

In 1901, the Kúrds including the Sahtakzais (1,278) numbered 3,130 (1,697 males and 1,433 females, the number of adult males being 1,112). In addition to these, 626 were censused in Quetta Pishín and 198 in Las Béla. The Sahtakzais will be dealt with later; the remainder of the tribe is composed of 9 *takkars*, viz., Madézai, Zardárzai, Shudanzai, Shádizai with Muhammadzais (2 *takkars*), Phullánzai, Masudáni (2 *takkars*), and Gorgézai. The Chief belongs to the Khoedádzai branch of the Madézai clan. Kúrd tribe.

The habitat of the tribe is the tract of country including the valley of Bhalla Dasht, Gwandén Dasht, and Marav. The Chief resides at Gwandén, but other members of the *sardárkhél* family live in Marav, the permanent tribal headquarters. The Shudanzais have bodily settled in the neighbourhood of Quetta. Small groups belonging to different clans are settled in Mastung, Pringábád, Dingarh, Khad, and outside the district in the Kási and Sariáb circles of the Quetta tahsíl where they hold lands. The Kúrds of Bághwána in the Jhalawán country and those in Las Béla have nothing in common with the main tribe living in the Sarawán country. The Kúrds are, without doubt, descended from the Kúrds of Kurdistán in northern Persia, but they appear to have early migrated southward and we hear of a portion of

POPULATION. them inhabiting Kirmán in 934 A. D.* According to tribal accounts they came into Baluchistán with the Baloch of whom they claim to be a branch. They say they left the Rinds in Kachhi when the latter proceeded to the Punjáb. From Kachhi one of their branches joined the Mazári tribe of the Déra Gházi Khán District. The nucleus consisted of the Madézais, Zardárzais, Shudanzais, Shádizais, Muhammadzais and Phullánzais under the leadership of a Madézai named Tauko. The feud between the Kúrds and Sahtakzais is said to be of very old standing and to have arisen from a quarrel between Mazári, a former Sardár of the Kúrds and Jadgál, then headman of the Sahtakzais. The Kúrds were at first worsted, but finally completely defeated the Sahtakzais. The Kuchk Baloch who then occupied Marav and had refused assistance to the Kúrds against the Sahtakzais, finding the former once more powerful, evacuated Marav and passed down into the Bolán for fear of vengeance.

In the meantime, the Bangulzais had seized Isplinji which was the joint possession of the Kúrds and the Ahmadzai branch of the Sahtakzais, and a feud commenced between the Kúrds and the Bangulzais which continued till the time of Nasír Khán I, by whom the feud was settled. The permanent division of land and the organisation of the tribe into its present form took place in the reign of Nasir Khán I, when Malik Dínár, Khoedádzai Madézai, was Sardár of the tribe. It was at this time that the two alien groups, the Gorgézai and Masudánis, joined the tribe, the former from the Gurgejzai Dombkis and the latter from the Sarparras, Jatois, Méngals, Mughundois, and Dehwárs.

The importance which the tribe acquired among the Bráhuis is due to its position at the head of the Bolán pass. Their Afghán neighbours, the Yásínzais of Hanna and Dumars of Zarghún have, in the past, joined hands with the Kúrds in times of emergency and still take their side in tribal feuds. The occupation of the tribe is agriculture supplemented by the produce of their flocks and camels. The tribal land in Kachhi is situated at Tákri in Bála Nári. The Chief of the tribe Háji, Sardár Yár Muhammad Khán, abdicated in favour of his eldest son, K. S. Mián Khán, in 1906.

* *Kalat*, by G. P. Tate, page 11.

POPULATION.

Mián Khán's two brothers are Mír Wali Muhammad, Deputy Inspector in the Quetta-Pishín Police, and Mír Shér Zamán. The Chief receives an allowance of Rs. 300 per mensem from the British Government. The *badrakka* and other services granted to the Kúrds from the Bolán are described in the *Bolan Pass District Gazetteer*. The tribe also holds levy service under the Political Agent, Kalát. Other leading members of the *sardárkhēl* family are K. B. Mír Daurán Khán, *thánadár* of Mastung, K. B. Mír Yusuf Khán and K. S. Rahím Khán. Among other notables may be mentioned Táj Muhammad, Madézai; Shakar Khán, Zardárzai; Mírsi Khán, Shudanzai; Muhammad Khán, Sánwánr Khán and Zamán Khán, Masudánis; and Mehr Dil and Allah Bakhsh, Gorgézais.

Sahtakzais.

The Sahtakzais, the largest clan enumerated with the Kúrds in 1901, numbered 1,278 in Kalát (682 males and 596 females, the number of adult males being 457). In addition, 80 were censused in Quetta-Pishín and 12 in Thal-Chotiáli. Their position in regard to the Kúrds has always been very indefinite and their feud with that tribe has been of long standing. Five sections constitute the clan, viz., Drίszai, Rahmatzai, Báhdinzai, Ahmadzai, and Khákizai. The first two formed the nucleus and are a branch of the Mírzai section of Sanzar Khél Kákars. They came from Kazha in Hindubágh, Zhob, thirteen generations ago under Sultán, son of Pasín, son of Nukra Dín, the ancestor of the Drίszais and fought with the Kásis at Gadazai in Quetta-Pishín District. Sultán's son Sahtak, whose grave is on the Marav Khand, was the eponymous ancestor of the Sahtakzais. His grandson Jadgál fought with the Kúrds at Siáhpusht and the feud has continued up to the present day. The remaining sections have been recruited from outside: thus the Báhdinzai are derived from the Zagar Méngals and Jatois, the Ahmadzais came from the Méngals of Jhalawán; and the Khákizais are an affiliated section (*barok*) from the Lángav tribe. The Drίszais, to which section the headman belongs, have affiliated several sub-sections from the Hálázais of Khárán and Panjgúr, from the Pírkáris and the Chhalgari Afgháns and from the Dehwárs. In early days the Sahtakzais were occasionally at feud with their neighbours, the Báruzai and Sodi Pannis and the Kuchk Rinds. They occupy

POPULATION. the valleys of Zarakhu, Lés, Astangi, and Chauki, in each of which they do a small amount of cultivation, but the tribesmen are mostly flockowners and live a nomadic life throughout the year. During the winter they generally move down the Bolán hills, and are to be found with their flocks in the neighbourhood of Mathá-wanri while some penetrate eastward towards Sángán and others descend to the plains. The Sahtakzais are one of the tribes responsible for the protection of the Bolán and an account of the services allotted to them on this account is given in the *Gazetteer of the Bolán Pass District*. In Kachhi they hold land with the Kúrds at Tákri in Bála Nári. The headman, Sardár Baháwal Khán, belongs to the Kutab Khánzai branch of Dríszais. He lives at Zarakhu during the summer and at Sariáth in the Bolán during winter. The only other influential man in the clan is Sabzal Khán, an old man living at Lés (1906).

Lahri tribe. The Lahris enumerated in Kalát in 1901 numbered 5,420, (3,031 males and 2,389 females, the number of adult males being 2,109). In addition to these, 791 were censused in Quetta-Pishín, 39 in Thal-Chotiáli, and 11 in Chágai. The tribe occupies the south-eastern part of the District consisting mostly of hills bordering on the plains of Kachhi. It is divided into six sections, viz., Bráhímzai, Haidarzai, Zobéráni, Khaléchání, Shadiáni, and Shangráni. The first two formed the original nucleus of the tribe and belong to the Dombki stock of the Baloch. All others are of alien origin: the Zobéránis are Puzh Rinds; the Khaléchánis claim to be Baloch; the Shadiánis came from the Zagar Méngals and the Shangránis are Afgháns. In Narmuk, the tribal head-quarters, live most of the Bráhímzais, Haidarzais, Zobéránis, and Shadiánis.

Branches of the Bráhímzais and Haidarzais and nearly all the Khaléchánis and Shangránis are settled in Mastung and in the neighbourhood of Quetta, where they have acquired land by purchase or are camel-owners. Elsewhere the tribesmen hold land in Tahlgán in the Harboi hills and at Gazg and Hamíri.

The tribal land in Kachhi is at Hánbi (Túk) in Bála Nári, where certain Bráhímzais also hold half revenue-free (*nisf ambár*) rights with the Khán in several villages; the Lahri Chief has

purchased land at Sachu, also at Sanni. The principal occupation of the tribe is agriculture combined with flockowning. Some Lahris have permanently settled in the Jhalawán country in the neighbourhood of Zahri, Gidar, Zídi, Wad and Sárúna, and in the Hab valley, but these have no connection now with the Lahris of Sarawán. POPULATION.

The early history of the tribe is identical with that of their neighbours, the Bangulzais. Many generations ago, Bráhim and Haidar, the progenitors of the two clans bearing their names, lived in Hamíri near Nichára in the Jhalawán country, whence their descendants came to Narmuk which was then occupied by Mandwánis and the Puzh, Kulloi, Godri, Ghulám Bolak, and Siáhpád Rinds. After some time the Lahris, as their strength grew, ousted these Rinds. The first *sardár* of the tribe was Muhammad Khán, who lived fifteen generations ago, and it was in his time that the permanent division of land took place among the tribe. Tribal accounts tell us that Kákar Khán, the Lahri Sardár, a contemporary of Mír Abdulla Khán of Kalát (1715—1730) and ninth in descent from Muhammad Khán, fought against the Kalhoras near Bíbi Náni in the Bolán on their way to attack Kalát; in this fight Kákar Khán was killed and it was in consequence of his death that the subsequent raids were made by the Bráhuis against the Kalhoras ending in the final overthrow of the latter's power in Kachhi. In later times, the Lahris were constantly at feud with the Marris, the Afgháns of Harnai, and the Jatois of Sanni and rebelled against Mír Khudádád Khán, Khán of Kalát, who more than once sent troops to Narmuk. Jahángír Khán, the grandfather of the present Chief, was killed in the battle of Khad. His son, the late Sardár Dost Muhammad Khán, died in 1904 and was succeeded by his son Sardár Bahrám Khán. Dost Muhammad Khán was one of the best Bráhui Chiefs, loved by his tribesmen and much respected for his integrity.

The old tribal headquarters is the village of Takht, commonly known as Takht-i-Muhammad Khán, but the late Sardár Dost Muhammad Khán, on account of his differences with the rest of his family, came to Hasanjoi and built a village there. The Chief is in receipt of a monthly allowance of Rs. 300 from the British

POPULATION. Government. The leading members of the Chief's family (1906) are Mír Khair Bakhsh Khán, uncle and guardian of the Chief; Mír Kamál Khán, son of the late K. B. Mír Samundar Khán; Háji Abdul Karím; Mír Itbár Khán, *náib* of Lahri *niábat*; Mír Madad Khán and Mír Murtza Khán. Other influential men in the tribe are Shahbáz Khán, the headman of the Shangránis; and his son-in-law, K. S. Abdur Rahmán, *resáldar* in No. 58 Silladár Camel Corps. The Lahris as a tribe have an indifferent reputation. They are proverbial for their folly and are styled as *khosha-duzd*, stealers of crops, by other tribes.

Sarparra tribe.

In 1901, the Sarparras in Kalát numbered 885 (467 males and 418 females, the number of adult males being 299), and there were 55 Sarparras in Quetta-Pishín and 49 in Chágai. The tribe is composed of seven sections, viz., the Shambadai, Súmárzai, Adamzai, Notakzai, Járzai, Murrai and Rodénzai. The last named live mostly in Kahnak and are sometimes confused with the Rodénis. The Sarparras occupy the long strip of country along the western border of the district including Gurgína and Kardgáp. A few families of Súmárzais also live at Pringábád in Mastung and some Murrais at Marav. Outside the district, branches of the tribe are found in Shoráwak and Rék in the Amír's territory and in Seistán. All these are generally flockowning sections from among the Shambadais, Adamzais, Járzais, and Murrais. With the exception of those in Seistán, they occasionally return to Gurgína and Kardgáp and, as many of them still continue to enjoy their lands, they are required to share all tribal responsibilities. The tribe is partly of Baloch and partly of Afghán origin. The Shambadais, the oldest section, are descendants of one named Shambada, son of Devad, a Rind, who lived thirteen generations ago. The Súmárzais and the Járzais came from the Yusufzai Afgháns, many generations ago, via Zhob. The Murrais came seven generations ago from the Lotáni Zahris of Jhalawán under the leadership of Shádi Khán; the Rodénzais are descended from one named Umar, who came from the Dumar Kákars, eleven generations ago. The nucleus of the Adamzais and Notakzais is of Baloch stock, but they have also been joined by Afgháns from Pishín and Shoráwak.

The Shambadais, Adamzais, and the Notakzais first lived in Nímargh, which was partly in their possession, and then occupied Gurgína and Kardgáp, most of their lands in Nímargh being subsequently sold to Sásolis and others. The Gurgína Káréz in Gurgína, the oldest source of water supply in that valley, was equally divided among the above three sections, and others received shares subsequently as they joined. The Shambadais were joined by the Rodénzais and Murrais; and the Adamzais and Notakzais by the Súmárzais and Járzais. The tribe was now divided into two divisions, viz., the Shambadais, Rodénzais, and Murrais occupying Gurgína; and the Adamzais, Notakzais, Súmárzais and Járzais occupying Kardgáp. The tribe occupies an important position owing to their close proximity to the Afghán border and were, in former times, constantly at feud with the Barécbis of Shoráwak. They are notorious for quarrelling among themselves and it is said that they will fight with each other even over a dog or a cat. The Murrais, who are dominant in Gurgína, are the most turbulent of all the clans. The Rodénzais, though enjoying lands with the Sarparras in Gurgína, are practically independent of the control of the Sarparra Chief and the same is the case with the Kahnakis and the Shamézais of Kahnak, who commonly style themselves as Sarparras, but hold no share in the tribal land and to all intents and purposes form a part of the Khán's *ulus*. POPULATION.

Unlike other Bráhuis, the tribe does not resort to the periodical migration to the plains. The principal occupation is agriculture; some of the Shambadais and Járzais possess large flocks of sheep and goats. The tribal grant in Kachhi is situated at Gogro in Bála Nári. The present (1907) Chief is Sardár Imám Bakhsh who lives at Kardgáp. Other leading men are: Mír Táj Muhammad Adamzai; Adam Khán, formerly *Jemadár* in the Chágai Levies; Bráhim Khán and Sánwal Khán Súmárzais; Lashkar Khán and Murád Khán Murrais; Allahyár Khán Notakzai; Badal Khán, Járzai; Dil Murád Shambadai and Hamíd Khán Rodénzai.

The Rodénis who, in 1901, numbered 1,978 in Kalát, 1,090 males and 888 females (the number of adult males being 821) are a Rodéni tribe.

POPULATION. Jhalawán tribe with their head quarters at Súráb, but the bulk of them reside in the Kardgáp valley where they hold lands, which they are said to have obtained as compensation for Baté Khán, one of their ancestors, who with seven others was killed in a fight near Kili Murád Khán. The Sarparras claim to assert authority over the Rodénis on the ground that the latter hold land in their tribal territory but have never been able to enforce their rights. The Rodénis are descended from Rodén, one of the seven sons of Bráho, the reputed ancestor of the Bráhuis. Five sections of the tribe reside in the district, viz., Dínárzai, Zahrozai, Somálzai, Shahakzai, and Pírkáni. The first four are the descendants of Rodén. The Pírkánis number about one thousand families and are said to be descended from Pirrik, a slave of the Naushérwanis; they hold land in Kardgáp and Táj (Kachhi), but are chiefly found in Goari in the Sarlath Range. The principal headman of the Sarawán Rodénis is (1906) Mír Baháwal Khán who lives at Kili Murád Khán in Kardgáp. The headman of the Pírkánis is Muhammad Khán Hasanzai.

Lángav tribe. The Lángavs are the most numerous of all the Sarawán tribes. In 1901 they numbered 17,004 in Kalát (9,430 males and 7,574 females, the number of adult males being 5,331), besides which there were 614 in Quetta-Pishín, 246 in Thal-Chotiáli, and 586 in Chágai. The tribe is composed of two divisions, viz., Ali and Shádizai also called Shádi. The former comprises the following nine principal sections: Alamkhánzai; Zahrazai; Gáházai; Allahyárzai; Jamandzai; Sálárzai; Somáilzai; Brátizai; and Sháhozai. The Shádizais include Shahalizai; Khatizai; Malangzai; Zakarzai; Tallikozai; Isazai and Núr Muhammadzai. Each of the foregoing sections is divided into a number of sub-sections, and several of these are by themselves so large or otherwise of such local importance that they are better known by their own names. The Lángavs cultivate the Mungachar valley, in which they principally live, on behalf of the Khán, the Raisánis, and the Muhammad Sháhis. Elsewhere they are found in Mastung, Gurgína, Isplinji, Marav, and Dasht-i-be-Daulat where they cultivate lands either as tenants or have acquired land by purchase. In the Jhalawán country, branches of the tribe live in Dasht-i-Gorán, Mámatáwa, Nál, and Wad. The nucleus of the tribe

POPULATION.

is descended from Háji, a Rind follower of Mír Chákar who lived in Grésha near Nál. Háji had two sons, Omar and Mando, and one daughter. The latter is said to have been married to Mír Kaisar of Kalát and the result of this union was Mír Ahmad II. Mando lived at Gaiwándaragh near Kalát and was killed by the Khán. His son Allahyár was given land in Mungachar in compensation for the life of his father. His direct descendants are the Alam Khánzai Zahrozai; Gáházai; Allahyárzai; and Jamandzai among the Ali Lángavs; and the Núr Muhammadzais among the Shádizais. Round these the present large tribe was formed. The tribe is composed of a multitude of alien groups. There are outsiders in each section, sub-section and even families. Thus, the Alis contain among them Notáni Chhuttas of the Hab, Númrias of Las Béla, Rakhshánis of Khárán, Afgháns from Kandahár, Sannáris and Muhammad Hasnis from Jhalawán, Kákars from Hanna and Pishín, Kásis from Quetta, Mírwáris from Kolwa, and Zagar Méngals from Nushki. The Shádizais include among them Dombkis from Kachhi, Hárúnis, Kalandránis, Méngals, Bangulzais Afgháns, Zagar Méngals, and Rakhshánis. The Lángav Chief takes revenue (*mália*) from his tribesmen. The principal headman (*takari*) of the Shádizai division also makes certain recoveries from his clan. These are described in Chapter III. By old custom the tribe is bound to cultivate the Khán's lands and provide certain other services of a peculiar kind, an account of which will be found in Chapter III. Hence among the Bráhui tribes, the Lángavs have always been looked upon more or less as a subject race. Their Chief is not on an equal footing with the rest of the Sarawán Chiefs. Their main occupation is agriculture and some of them are professional *káréz* diggers. They supply labour as tenants in different parts of the district. A good many cultivate the Khán's lands in Chhappar. As camel breeders, they have acquired a great reputation and engage in transport work in different parts of the Agency. Caravans of Lángavs proceed every year to Makrán for dates. Most of the tribesmen who are dependent on dry crop areas, possess large flocks of sheep and goats. The tribe has prospered greatly of late years and a great portion of the rights in land in Mungachar, belonging to the Muhammad Sháhis, has been purchased by them.

POPULATION The Chief of the whole tribe is Sardár Rasúl Bakhsh who succeeded his brother Safar Khán in 1877. He belongs to the Mírkhánzai section of the Alis. As the Lángav tribe are found scattered over large tracts of country, the Chief has a very difficult duty to perform. The next man of influence in the Chief's family is Mír Pír Muhammad, nephew of Rasúl Bakhsh. Other leading men in the tribe are Azád Khán and Háji Karím Bakhsh, principal headmen of the Ali and Shádizai divisions respectively. The Sheikhzais of Rodangi in Zard, the Malangzais of Mandeháji and the Sheikhzais of Chhappar are accredited with religious sanctity.

Two important sections living with the Lángavs are the Khurásánis and Kullois. The former consist of about 150 houses scattered in different parts of Mungachar and Gurgína. They cultivate lands on behalf of the Khán and the Muhammad Sháhis and also possess a large number of camels. Those living in Gurgína have acquired shares in *kárézes*. The Khurásánis are descendants of prisoners of war brought from Meshed by Nasír Khán I, who released them on his return. Formerly the Khurásánis looked to the late *Mustaufi* Fakír Muhammad and his father *Náib* Abdul Azíz, as their head, but they are now disunited. The principal headmen are Dád Muhammad, son of Ata Ján, once the Khán's *Náib* of Quetta, Mulla Ghulám Rasúl and Rahmán all living in Mungachar, and Haibat and Nabi Dád living in Gurgína.

Kullois. The Kullois living in the district are a branch of the Kulloi Rinds of Kachhi and settled in Mungachar many generations ago. Their total population is about 90 houses; and the principal sections are the Músazai, Karímzai, Sámézai, Hasanzai, Hairozai and Jalálzai. The Kullois hold land in Mungachar and their position with regard to the Lángav Chief has in the past been a bone of contention, they being often claimed as a section of the Lángav tribe. Reference will be found in Chapter III to the annual *mália* of Rs. 100 paid to the Lángav Chief by these Kullois, who are, however, exempt from all the other services to which the former are liable. For tribal purposes the Kullois are considered a section of the Rind tribe and acknowledge the Rind

Chief of Shorán as their Sardár. The local headman is Allah Bakhsh of the Músazai section who lives in Zard and is an influential man. POPULATION.

In 1901 the Dehwárs in Kalát numbered 6,727: 3,709 males and 3,018 females; the number of adult males being 2,628. Besides these, 273 were enumerated in Quetta-Pishín and 18 in Chágai. Dehwárs.

The Dehwárs are an industrious and inoffensive people, whose name is derived from the fact that they live in *dehs* or collections of mud houses. They do not migrate annually to the plains like the Bráhuis among whom they live. They furnish no quota of troops to the Khán of Kalát, but tacitly accept a position of subordination to the Bráhuis. The nucleus of the tribe is undoubtedly of Tájik origin and like the Tájiks they all speak Persian.

Tradition says that it was chiefly through the assistance of the Dehwárs of Kalát that the Ahmadzais acquired Kalát. They killed the governor, named Mandav, whose tomb is situated opposite the Mastungi gate at Kalát and invited Mír Ibráhím Mírwári to occuppy the *masnad*. The latter sent his grandson Mír Hasan.

The tribe consists of two divisions, one living in Kalát and the other in Mastung, and each division is under a separate *arbáb*. Nearly all are cultivators of the Khán and for purposes of administration are treated as purely State subjects as distinguished from Bráhuis. The Kalát Dehwárs consist of five sections, viz., Dodaki, Rais Tok, Tolonti, Alizai, and Mughalzai; all are bound to serve the Khán without pay, provide his guests with necessaries such as fuel and grass and furnish messengers. The subject has been dealt with in Chapter III.

The Dehwárs of the Mastung valley are known from the localities occupied by them thus: Mastungis, Pringábádis and Tírchis. The Mastungis include the Khwájakhél, Sheikh, Sárang, Hotizai, Saulai, Abizai, Zarkhél and Dádizai. Other minor units which are reckoned with the Dehwárs of Mastung are the Qázizais, Jola, Chamakazai, and Goharazai. The Khwájakhéls are said to have come from Shíráz in Persia. The principal headmen are (1904) Arbáb Imám Bakhsh, the *Arbáb* of all the Dehwárs in the

POPULATION. Mastung valley, Maliks Abdur Rahmán and Shádi Khán. The Sheikh are a large section descended from two brothers named Sheikh Taghe (Taqi) and Sheikh Ali, who were Alizai Afgháns from Zamīndáwar in Afghánistán. The shrine of the former is situated near Mastung and is held in great reverence by the people. The principal headman of the Sheikh is (1904) Azíz Khán. Another influential man in the clan is Rais Muhammad Khair, a large landowner, living at Sultán Káréz. The Sárangs are an offshoot of the Ishákzai Durránis of Afghánistán. The present headmen are Rais Méwa and Dur Muhammad. The Hotizais consist of two sections, Hotizai and Rindak; both claim a Rind Baloch origin from two ancestors named Hotan and Rindak. The headmen are Kádir Bakhsh, Abdul Hamíd and Rahím Bakhsh. The Saulais claim descent from a Shahwáni named Amír Khán. The present headmen are Gulshér and Gul Ján. The Abizais, who also include the branch named Bádinzai, claim an Arab descent from two ancestors named Abid Khán and Bádín. The present headmen are Háji Abdur Rahmán and Rais Badal. The Zarkhéls claim a common descent with the Zarrakzai Zahris of Jhalawán and are Tarín Afgháns. They are very old inhabitants of the Mastung valley and played an important part in the early history of the Bráhuis; Mír Bījjar Mírwári, who drove out the Jadgáls, was born of a Zarkhél mother and the Zarkhéls are described as having helped the Mírwáris against the Jadgáls. The present headmen are Lál Muhammad, Adam Khán, Faiz Muhammad and Mustafa. The Dádizais claim to be of Rind Baloch origin. The headmen are Ali Mardán and Shakar Khán.

The Pringábádi Dehwárs comprise four sections, viz., Yusufzai, Buddazai, Turrazai also called Tuhránzai, and Muhammadzai, all being of Afghán origin; the Yusufzais and Buddazais are said to have come from the Pesháwar District; the Turrazais from Persia and the Muhammadzais from Kábul. The *malik* of the Yusufzai section takes precedence among all the Pringábádis and the present *malik* (1904) is Pír Muhammad; other men of note are Malik Rasúl Bakhsh Yusufzai, Pír Bakhsh Buddazai, Muhammad Akbar and Sháh Husain Turrazai, and Murád Khán Muhammadzai.

POPULATION.

The Tírchi Dehwárs who live in Tíri are a separate unit like those of Pringábád and most of them are of Tájik origin though in recent times outsiders from Afgháns, Baloch, and Bráhuis have joined them and an instance is found of a small branch known as Kashmírzai who are said to have come from Kashmír. They are particularly good cultivators, and their lands extend as far as Kahnak. The principal sections of the Tírchis are Anázai, Pír Walizai, Músa Khánzai, Amadúni, Mehr Alizai, Husain Khánzai, Mandauzai, Zakriázai and Sanjarzai. The head *malik* belongs to the Anázai section; the present *malik* is Badal Khán, an influential man and a large landowner. Other leading men are *malik* Saifulla, and Sádat Khan, Husain Khánzais; and Rais Káim Khán, Músa Khánzai.

Anthropometrical measurements made in 1903, showed that the Dehwárs had broad heads, medium noses, and varying stature. The average measurements of those examined were as follow:—

Average Cephalic index	81·7
„ Nasal „	74·3
„ Stature	164·2 c. m.
„ Orbito-nasal index	118.

Saiads.

The Saiads numbered 442 in 1901 : 223 males and 219 females. Most of them live in Mastung and Kalát, but some are also found in Tíri, Pringábád and Mungachar. The Mastung Saiads are known as Yakpásizai from the surname of their ancestor Khwája Ibráhim, Yakpási, so called because any prayer made to God through him was fulfilled within a *pás* or a period of three hours.

They are collaterals of the Chishti Saiads of Kiráni and Dádhar. All hold lands and supplement their income from the offerings they receive from the people in the shape of alms (*thuk*) and inoculation fees (*tukka*) for which they visit remote parts of the district. The Saiads of Mastung once held large revenue-free grants of land, most of which have been sold by them to other tribes. The present leading men among them are Saiad Vakíl Sháh, Saiad Ghází Sháh, Fázil Sháh, Dád Muhammad, Nazar Sháh, Nihál Sháh and Háji Sháh of Mastung; Saiad Muhammad Zamán Sháh of Tíri and Saiad Salím Sháh of Mungachar. The

POPULATION. last named possesses considerable influence among the Lángavs and is well known for his hospitality. Saiad Muhammad Sharíf, father of Saiad Muhammad Zamán Sháh of Tíri, figured conspicuously in the intrigues against Mehráb Khán II, and a reference has been made to him in the section on **History**.

The Saiads of Kalát are Chishtis and Gílánis (also called Jílánis). Among the Chishtis the leading position is held by a lady, known as Bíbi Sáhib, who is greatly respected and carries on a large inoculation practice with the help of one of her attendants called *khalífa*. The present Bíbi Sáhib is Bíbi Maryam. The Chishtis of Kalát are distinct from those of Mastung. The Gílánis are very often absent in Jhalawán and Sind collecting alms from their followers. The leading man among them is Saiad Jahán Sháh.

About ten or fifteen families of Shádizai Saiads live in the Saida-ta Shahr in Kahnak and in Tíri. They are an offshoot of the Shádizai Saiads of Pishín and hold revenue-free lands in Kahnak. The principal man among them is Saiad Páind Ján.

Loris and servile dependants. A description of both these classes will be found in the *Jhalawán Gazetteer*. In 1901 they numbered in Sarawán 1,978. Of the Loris, the largest groups are found in Mungachar, Mastung and Kalát. Their headman, who styles himself *sardár*, lives in Mastung and the present (1906) incumbent is Dost Muhammad. Some of the servile dependants have acquired land and maintain themselves by agriculture.

Hindus. The Hindus found in the district are immigrants from Shikárpur in Sind, from Déra Ghází Khán in the Punjab and from Kachhi. A few Sikhs are also found among them. In 1901 they numbered 841 : 493 males and 348 females. Most of them live in Kalát, Mastung and Mungachar, a few being found at Johán, Pringábád, Tíri and Kahnak. There is at Kalát a Hindu shrine of Káli. They are all engaged in trade and during the summer, Hindus from Dádhar, Sanni and Bhág in Kachhi, come to sell their wares in all cultivated localities and several Hindu *fakírs* of Márwár also visit the district. In recent years many of the Hindus of Kalát have settled at Quetta where they are known as Kaláti Hindus.

The Hindus have always been well protected and among the Bráhuis, Baloch and Afgháns, there was an unwritten law that in the course of raids and counter-raids, Hindus were not to be molested. They have of necessity been obliged to conform somewhat to their entirely Mussalmán surroundings and do not scruple to drink water from a Mussalmán's water skin or use his griddle to bake bread on. POPULATION.

According to their ancient custom, the Hindus usually affect red trousers and a red cap or turban, and their shirt is buttoned on the left instead of the right shoulder; but in other respects their dress, both for men and women, is similar in pattern to that worn by the tribesmen.

An annual fair of the community takes place at Gédbast *kumb*, also called Indrapuri, near Kishán on the *bisákhi* festival.

There are *pancháyats* at Mastung and Kalát to govern the social affairs of the community and to control trade. At the head of these *pancháyats* is a *mukhi* who exercises great influence among his co-religionists and is officially recognised as their spokesman.

The present *mukhi* of Kalát is Gédu Mall, grandson of Díwán Bacha Mall, who was Financial Minister to Mehráb Khán II and fell fighting at the storming of Kalát in 1839. Other leading men are Diwán Mohan, Kárdár Toru Mall and Chéla Rám of Kalát and Díwán Chúhar of Mastung.

The accounts of religion and occupation given in the *Jhalawán Gazetteer* refer also to Sarawán. The rules as to social life and social precedence, custom of *hál*, hospitality, food, dress, dwellings, disposal of dead, amusements and festivals are also the same as in Jhalawán. The Ahmadzais, as members of the ruling family in Kalát, take precedence above all others; among the tribes, the Raisánis as the head of the Sarawán division of the Bráhui confederacy have social precedence; while among the Chiefs of the different tribes the question of precedence in *darbárs* and *jirgas*, is often a debateable one, generally the Shahwáni Chief takes the second place followed in succession by the Rustamzai, Bangulzai, Muhammad Sháhi, Kúrd, Lahri and Lángav Chiefs. The Sarparra Chief, together with the Chief of the Zagar Méngals of Nushki Religion and Occupation.

POPULATION. and the Rind Chief of Shorán in Kachhi claims precedence above the Bangulzai *sardár*. The Lángavs, Loris, Dehwárs and Khána-záds (freed slaves) are treated as socially inferior.

The indigenous Muhammadan population, who represent about 99 per cent. of the total, are Sunni Muhammadans, but upsesrtitions prevail among them as among the tribesmen of Jhalawán. A Raisáni of whatever position or rank would pass the night in the house of a neighbour, should he happen to return from a journey to his village or encampment. There are numerous shrines in the country, the most important ones being those of Sheikh Rajab also called *Sheh* Rajab at Nímargh, Bíbi Sahib at Ziárat; Sheikh Taghe in Mastung; Sháh Mardán north of Kishén; Sakhi Patehán at Khaisár; and Sháh Abdulla in Narmuk.

Sheikh Rajab. *Sheikh* Rajab, who was a Bárijah of Sind, came to Nímargh and married a daughter of Saiad Kalán. The latter's descendants are now known as Saiad Kalánis and live in Shorarúd and in the Sarlath hills on the Afghán border. *Sheikh* Rajab's shrine is visited by the people of western Sarawán, and those of Jhalawán and Shorarúd. After the wheat harvest each year, a date is fixed for a fair to be held at the shrine of which the news is sent abroad to all the followers of the saint who assemble with their offerings of sheep and goats. These animals are killed and distributed among the assembly. The people of Nímargh who pay one-fortieth of the produce of their lands as *thuk* contribute the flour and cook the cakes and distribute them.

Close by the shrine of *Sheikh* Rajab is that of Pír Jalái one of the followers of *Sheikh* Rajab, whose daughter was married to Páind, the progenitor of the Páindzai Sardár Khél Zagar Méngals, to whom the Pír gave a portion of land now known as Páindwal as her dower. After *Sheh* Rajab's death, Páind appropriated more land, whereupon Pír Jalái cursed him; Páind shortly after died from an ulcer in the throat and, tradition reports, all those of his followers also who had accompanied him to Nímargh.

Bibi Sáhib. The shrine of Bíbi Sáhib, a pious lady, whose real name was Bíbi Nékzan and who along with her maid sank into the earth when persecuted by some infidels, lies at Ziárat in the neigh-

bourhood of Kalát. The shrine is visited by persons bitten by rabid dogs, and all persons who pay fixed contribution to the shrine thereby secure immunity from cholera. POPULATION.

The most important shrine in the Shahwáni tribal area is that called Sháh Mardán-na-Ziárat situated between Kishán and Johán on the Kalát-Bolán road. Tradition says that Ali, known to the people as Sháh Mardán, came to the spot where the shrine exists in pursuit of infidels. Here a fight took place and it is said that the camel which Ali was riding climbed over the rock in two jumps. and a spot is pointed out which shows the foot prints of the camel The shrine consists of a stone enclosure erected at the foot of the rock. It is greatly venerated by Bráhuis who visit it with all sorts of prayers and a large number of animals are sacrificed at the shrine during the year. Sháh Mardán.

Sakhi Patehán was one of the ancestors of the Saiadzais, the family of the Bangulzai Chief. His generosity won him the title of *sakhi* meaning generous. His shrine is situated at Khaisár near Johán. Local accounts state that Sakhi Patehán and his followers once fought with Mír Zarrak, the ancestor of the Zarrakzai Chief of Zahri, and when defeated by the latter, Patehán laid on him the curse that his successors in the chiefship should never have more than one son each. The shrine is respected by all the tribes generally and by the Bangulzai tribe in particular who take oaths in his name. The wife of Sakhi Patehán, Bíbi Lálén, is buried at Isplinji. Sakhi Patehán.

The shrine of Shah Abdulla is situated in the Drang valley in Narmuk. On the birth of a male child, the Lahris sacrifice a goat or sheep on this shrine and on a similar occasion in the family of the Lahri Chief a bullock is sacrificed. Every cultivator in Narmuk pays *thuk* to the shrine in the shape of one *chotra* of grain. Shah Abdulla's father was Shah Jáfar, brother of Bíbi Nani and Pír Gháib, whose shrines are situated in the Bolán and at Khajúri respectively. The shrine of Shah Jáfar is at Robdár, where he is said to have killed a snake which was a terror to the people. He married a daughter of the headman of Robdár and the result of the union was Shah Abdulla. Shah Abdul.

Among minor shrines may be mentioned the following: At Johán the shrines of *Bíbi Názo*, Shah *Dáho*, Bughdi Shahíd

POPULATION. and Chillinga. That of Bíbi Názo, a Saiad lady of Mastung, is resorted to by persons bitten by rabid dogs. It is a memorial shrine erected over earth brought from the place where the dead body of the lady was washed. The shrine of Shah Dáho, a Kahéri of Kachhi, has the power of averting natural calamities from the crops of its votaries. At Khajúri is the shrine of Pír Gháib, said to be a brother of Bíbi Náni, whose shrine is in the Bolán. Pír Gháíb produced the spring at Khajúri. South of Púdgili in Narmuk is the shrine of Pír Jongal who was a Kahéri of Kachhi and one of the family of the Haft Walis of Bhathári near Shorán. At Kalát are the shrines erected in the name of the famous Muhammadan saint Pír Dastgír of Baghdád, and the shrine of Pír Chatan Shah, a local Saiad of old days who is said to have produced the large spring called Chashma at Kalát. In Chhappar are the shrines of Pír Chandrám and Sheikh Shábán near Chháti. In Mungachar are the shrines of Saiad Nauroz, Mahmúd Gohrán and Sheh Háji. In Mastung are the shrines of Khwája Ibráhím Yakpási, the ancestor of the Chishti Saiads of Mastung, Sultán Samarkund Bukhári, of Sheikh Lango at Kandáva near Tíri and of Sheikh Wásil (a memorial shrine) at the place of that name; and Sheikh Toghi, an Alizai Durráni, in Mastung whose descendants are known as the Sheikh Dehwárs. In Kardgáp is the shrine of Fakír Hotak, a Sumalári Méngal who was an attendant of the shrine of Sheikh Husain in Nushki about four generations ago. He is believed to possess great influence over snakes, and *khúrda* or dust taken from his shrine and applied to the wound cures snake-bite.

Names, title, etc.

The account of names and titles, rules of honour, system of reprisals, and blood compensation given in the *Jhalawán Gazetteer* applies also to Sarawán.

CHAPTER II.

ECONOMIC.

AGRICULTURE. General conditions.

THE presence of vast mountainous tracts which can never be made capable of cultivation and the absolute necessity of perennial irrigation to ensure a harvest are two of the principal features which present themselves when considering the general conditions under which agriculture can be carried on in Sarawán. Permanent irrigation, again, is almost entirely confined to the valleys in the west and west-central parts of the country. Of these, the western valleys are less favourably circumstanced than the west central, among which Mastung, Mungachar and Kalát are prominent. The centre of the country, viz., the plains of Bhalla Dasht, Gwandén and the neighbouring country, are remarkable for the great depth at which water is found and the consequent impossibility of bringing it to the surface for cultivation at paying rates, while, in the cultivable tracts situated in the eastern hills, cultivation is almost completely dependent on rainfall, and the distance of these places from markets would probably preclude much progress, even if perennial water were available. Where, again, permanent water is available, at such places as Kishán, Johán, Jam and Bárari, the quantity of land is too limited to admit of the whole being successfully utilised.

The proportion of dry crop land, therefore, is enormous when compared with the tracts subject to permanent irrigation. On the east are the valleys of Narmuk, including the Lop, and Morgand; in the centre, Kúak, Kábo, Isplinji, Marav and the two northern valleys of Bhalla Dasht and Gwandén with their offshoots; in the western part of the centre, large parts of Chhappar, Mungachar and Mastung, the latter including Khad and Dulái, lie unirrigated; while on the west are the dry crop tracts of the Gurgína-Kardgáp valley. Everywhere, too, the stony slopes at the foot of the

AGRICULTURE.

mountains are useful only for grazing, nor, even when rains are abundant, are the valleys cultivated in their entirety.

It follows that though the district, through its possession of the central strip of irrigated country, is the best protected part of the Kalát State, cultivation is only secure in a comparatively insignificant area. The bulk of the population is dependent on dry crop areas from which a full crop cannot be expected oftener than once in about five years. Indeed, it is said, that, during the decade ending in 1904, a full crop has nowhere been obtained from dry crop lands. "*Khushkáva gor ná shikár e*" i.e., dry crop cultivation is like hunting the wild ass, is the common saying of the countryside.

Soil

The soil of the district is fertile both in irrigated and unirrigated tracts. Mastung is especially famous for its fertility, and all crops produced here, but notably wheat, are of excellent quality. Among unirrigated tracts, the soil of Narmuk is most fertile ; in the rest of the district it may be regarded as of fairly uniform quality throughout.

No scientific analysis of the soil in the district has ever been made, but the people divide it into various categories. The best is a reddish clay called *matt* or *matmál*, also known by some as *hanaina*, or sweet soil. It is largely mixed with silt and also contains some sand, and is to be found in the centre of all dry crop valleys. Next comes *siáhzamín*, a dark loam generally found in the irrigated areas at Kalát, Iskalku, Johán, Isplinji, and some parts of Mastung. Next to *matt* it is best adapted for the cultivation of wheat. It withstands cold and frost well and retains moisture for a long time.

Soil which has a large admixture of sand is known as *réki*. It is found in different parts of Mastung, but especially round Tiri and Pringábád, where the moving sand has rendered several tracts incapable of cultivation. Soil containing a moderate quantity of sand is well suited for lucerne and melon growing.

Other well-known soils, but of inferior quality, are *karkat*, *thathakhári* or *sávi*, *yall* or *khér*, *korki* and *dági*. *Karkat*, also known as *kharraina*, or bitter, resembles the *sarh* or *kharch* soil of Kachhi, and is to be found along water channels, and in places where water has ponded for a time. The

AGRICULTURE.

surface becomes stiff and hard and loses most of its good qualities. The *thathakhári* is a hardish clay of dark red colour mixed with sand and rubble. Stony soil is known as *yall*, and all hill skirts are known as *khér*. *Yall* is a good soil for grape growing, an industry which could probably be developed at Lés, Chauki, and Astangi in the Sahtakzai country where this soil is extensively found. *Korki* and *dági* are unsuitable for cuitivation of any kind. The former has a thin layer of clay on the surface but a hard sub-soil, whence the name, which means "blind." *Dági* is white clay which is only useful for plastering houses.

Land bearing salt efflorescence is known as *kallar*, *kallarbast*, *shoráwazm* or *shorabast*. *Kallar* tracts are extensive in Kahnak, Shírínáb, Gurgína, and in the Mandéháji, Brinchinnau and Zard circles of the Mungachar valley. *Kallar* is either deep or shallow. Successful cultivation in the former is almost impossible, but in the latter a grain crop generally does well after it has once germinated.

Inferior soil, which is otherwise unfit for cultivation, is improved in Mastung by artificial deposits of good earth. This is done by excavating the good soil in the proximity of narrow water channels, into which the water from a large *kárés* is then lead, the earth thereby being carried to the desired locality. As much as a foot of earth is sometimes deposited in this way. Soil, thus improved, is called *brusht*.

Rainfall.

The uncertainty of the rainfall, the average of which is about 7½ inches, 6 being received in winter and 1½ in summer, is a most important factor in agricultural life. "A good rainfall," wrote Mr. J. A. Crawford about the adjoining District of Quetta-Pishín, "naturally affects not only the amount of rain crop cultivation, but also the irrigated land, and the springs, streams and *kárézes* which supply the water for irrigation. For a really good harvest, rain or snow before the end of December is required. This enables a large amount of rain crop land to be brought under cultivation, and replenishes the streams, springs and *kárézes*."

Almost more important, however, than a good rainfall, is a heavy snowfall. Heavy rain drains off rapidly in floods, and, though useful for flood and dry crop cultivation, has not the same effect in supplying the deficiencies in the

AGRICULTURE.

natural sources of irrigation as a heavy covering of snow. Reference has already been made to the importance of the *kárés* as a source f irrigation, and in years in which the snowfall has been small, the supply of water in them almost always shows a large decrease. The effects of deficiency in rain and snow fall in a series of years is to be seen in the fact that while there were 141 running *kárézes* in Mastung in 1904, there were 76 dry ones and that many of the latter had ceased to run within recent times. The heavy snowfall of 1905, on the other hand, resulted in several *kárézes* (which had become dry) beginning to run again, while in others the flow of water increased.

For dry crop cultivation, the most important rainfall is that which falls in summer (*bashshám*) and fills the embankments. The land is then ploughed and smoothed to retain the moisture till the time comes for sowing. Sowings on the winter rainfall (*sélh kish*) in dry crop lands seldom produce much straw, though a fair out-turn of grain may be expected.

The arrival at maturity of all dry crops is dependent on good rain in early spring, and irrigated crops are also much benefited by it.

In parts of Kalát and Mungachar, in Khad Dulái and—most important of all—in Bhalla Dasht and the neighbouring valleys, a system, known as *garar*, is followed in dry crop lands, the soil being prepared in September and October and the seed sown without moisture, after which it is left till the winter rains cause it to germinate.

Population engaged in and dependent on agriculture.

The whole of the population, except the Hindu traders, is engaged either in agriculture, or in flock and camel owning. Most of the proprietors are themselves the tillers of the soil, but in some cases members of one tribe cultivate land belonging to another as tenants. The best cultivators are those in possession of irrigated land, chief among whom are the Dehwárs of Mastung and Kalát, the Lángavs of Mungachar, the Johánis of Johán, the Khurásánis of Mungachar and Gurgína, and the Dínárzai Bangulzais of Isplinji. Few of the Bráhuis proper are good cultivators.

Seasons of the year.

The year is ordinarily divided into four seasons, viz. *bashshám* or the season between June and August when rain may be expected; *sohél* or the autumn, comprising September

and October; *sélh* or winter, November to February; and *hatam* or spring, from March to May, the beginning of which is known as *karrai*. Winter and summer are known as *simistán* and *tábistán* respectively to the Lángavs and to the Dehwárs of Kalát. By most of the cultivators and flock-owners, 9 *chillas* or periods of 40 days, are recognised. They begin in November with the *chillá-i-khushk* which is followed by the *chillá-i-tar*, the rest being known as *siáh*, *sabz*, *zard*, *ahar*, *sáwanr*, *sohél* and *naft*. AGRICULTURE.

Two principal harvests are recognised: the *khushbar* or spring harvest, which includes the crops sown between October and March and reaped by the month of July; and the *sabzbar* or *saozbar*, the autumn harvest, which includes the crops sown from May to July and reaped by the month of November. In Mastung, Mungachar and Kalát, the Dehwárs and Lángavs sometimes call the *khushbar* by the name of *jopák* and the *sabzbar* by that of *hámén* or *ámén*.

The following are the chief crops produced at each harvest:— Principal crops.

KHUSHBAR.

Wheat (*Triticum sativum*).
Barley (*Hordeum vulgare*).
Shirr (*Lens esculenta*).
Matar (*Pisum arvense*).

SABZBAR.

Lucerne (*Medicago sativa*).
Cucurbitaceous crops generally known as *pálézat*.

SABZBAR.

Tobacco (*Nicotiana rustica*).
Prish (*Panicum milioceum*).
Gálícha (*Panicum frumentaceum*).
Mung (*Phaseolus mungo*).
Potatoes (*Solanum tuberosum*).
Juári (*Andropogon sorghum*).
Vegetables.

The crop which is most extensively cultivated is wheat and it forms the staple food grain of the inhabitants. Of cucurbitaceous crops, the most important is the melon. Vegetables are not largely grown, but the cultivation of the potato appears to be on the increase. Other vegetables include the egg plant (*wángun*); spinach (*pálik*); cauliflower (*gobi*); the *turi*; the vegetable marrow (*kadu*); the bitter gourd (*karéla*); *tínda*; *méthi* (*Trigonella fœnum-græcum*); the radish (*turb* or *múli*); the onion (*pimáz*); the turnip (*shalgham*); and carrots (*gajjir* or *gazir*). Lucerne (*Medicago sativa*) is classified as a *sabzbar* crop, but really belongs to neither category, as it is generally sown either in the spring or autumn and is cut from May to October.

AGRICULTURE.

The dry crop areas generally produce only wheat, barley, and melons in a few cases, and it is principally on the *khushbar* crop, therefore, that the cultivator of such tracts relies. *Sabzbar* crops are raised only in irrigated lands. Certain localities are specially well known for the growth of their *sabzbar* crops, e.g., Johán, Shírínáb and Zard in Mungachar for tobacco, and Mastung, Kalát and parts of Mungachar for lucerne. The importance of autumn crops will increase with the opening of the Quetta-Nushki Railway, and the cultivation of fruit appears likely to develop.

Staple food grains. Wheat.

Mastung wheat is the best in Baluchistán, its excellence being due to the quantity of glutinous matter which it contains. Of wheat grown in dry areas, that produced in Bhalla Dasht and its vicinity is greatly in request.

The wheat grown is of several varieties which are known as *rú-rod*, *pambri* also called *ispékút*, *shoráwaki* or *daiak*, *pésar*, *zhobi*, *garmséli* and *shutar dandán*. *Rú-rod* is said to be the indigenous variety and is preferred for domestic consumption owing to its nutritious properties. It is a red wheat and grows with little moisture and is therefore extensively sown in dry crop lands. *Pambri* is a white beardless wheat for which Mastung is especially famous. It is largely cultivated in irrigated lands. It fetches high prices in the market. *Daiak*, also known as *shoráwaki* owing to the fact that it is imported from Shoráwak in Afghánistán, is a late variety, useful for sowing in dry crop tracts, after *rú-rod* sowings are over. The grain is red and small and the production, both of grain and straw, is inferior. *Pésar*, *zhobi*, *garmséli*, and *shutar dandán* are all white varieties sown in small quantities in irrigated lands. *Pésar* is distinguished from *pambri* by its bigger grain and a red short beard. It is used for parching (*dánku*) and a furrow or two of this variety, if sown with another kind of wheat, is believed in Mungachar to bring blessings on the crop and to protect it against disease. *Zhobi* and *garmséli* are varieties imported from Zhob and Garmsél in Afghánistán. The former, which has a thick ear with a long dark beard, is cultivated in Gurgína, while *garmséli* is to be found in different parts of Mustung. *Shuttar-dandán* or "camel's teeth" is the largest local variety. Except *daiak*, which

matures in three or four months, all other varieties ripen in about nine months. AGRICULTURE.

Sowing in rich soil, which possesses a sufficient supply of water, is broadcast, the process being locally known as *chhat*, while that in poor soil, with an insufficient supply of moisture, is by means of the drill and is called *sund*; other systems are known as *khil* or *kara*, and *garar*. By the *khil* system, the seed is sown twice; first broadcast, after which the soil s harrowed and then ploughed, the second sowing being in the furrows thus made. It is much in vogue at Kalát, the advantages being the replacement of failures among the seeds sown broadcast and the greater expansion of the plants than in the case of those sown with the drill. For the *garar* system which has been referred to already, the seed is sown with the drill in dry land before rain has fallen and left to its fate.

Land to be tilled with wheat is ploughed once only in April. This ploughing is called *shom*. It is not essential, and in some cases autumn ploughing only takes place. When Canopus (*sohél*) appears in September, the land is watered for the first time. When the surface of the soil has dried and has assumed a whitish appearance, the land is ploughed once or twice, and harrowed each time; the seed being afterwards either sown broadcast in irrigated land or drilled in. If, as above mentioned, the soil is rich and has a sufficient watersupply, the seed is sown broadcast. The sowing season in irrigated lands ordinarily closes about December 10, but *daiak* sowing can take place up to the time of the *Holi* festival in spring.

After sowing, the land is harrowed and divided into beds (*kurda*).

The first watering, called *shomparosh*, *shom shikast* or *paun*, takes place about 40 days after sowing; and the second watering is given about a fortnight later, generally in the last week of December.

After the second watering, the crop requires no further irrigation for about two months, during which time browsing by sheep and goats is allowed to strengthen the growth of the plants. The third watering takes place about the middle of April, and is very beneficial.

Henceforward, water is given regularly at intervals of a

AGRICULTURE.

fortnight or three weeks until the grain has formed. The water which is not required for irrigating wheat in January and February is utilized by some people, especially by the Khán's cultivators in Mastung and Kálat, for irrigating dry crop areas in which *daiak* wheat is sown. The crop is harvested in June and July. The stalks are cut close to the ground, as the straw is highly valued everywhere, while a good deal is exported to Quetta from the valleys in the northern part.

Threshing, which is done in the usual way by driving two or more bullocks round a long pole to tread out the grain, is known as *gobat*, *govat*, or *go-at*. Winnowing (*taho-tining*) or (*dransag*) is next commenced with the winnowing fork (*chár shákha*).

The wheat disease, which is most dreaded, is known to the people as *surkhi* or *ratti*, and appears to be a kind of rust which attacks the crop when in ear. A south wind (*nambi*), blowing in cloudy weather when the field is under irrigation, is believed to be one of the causes of the disease. The ear becomes pale in colour and the grain dry; it smells so bad that even cattle will not eat it. The disease sometimes spreads to large areas. The only thing which stops it is a north or north-west wind (*gorich*). The aid of Saiads and *mullás* is also invoked who walk round the fields with the Korán in their hands or sprinkle enchanted earth on the crop. Other diseases are known as *pútk*, *bor*, and *rishkuk*. *Pútk* causes the plant to become black and withered and the grain to turn into dust. *Bor* and *rishkuk* are due to attacks from insects at the roots, and occur in years of scanty rainfall.

In dry crop areas wheat sowings take place in September, if the embanked fields have been filled by floods in the preceding summer. The sowing season, however, extends from September to about the middle of December, but the *daiak* variety may be sown up to March.

Subsidiary food crops. Barley.

Barley, known to the Bráhuis as *sa* and to the Dehwárs as *jau* or *jav*, is sown both in irrigated and dry crop land, the usual sowing season extending from early in December to the end of January. Occasionally, however, sowing is done in February and March. The ground to be tilled is ploughed in the autumn and then harrowed, after which the

seed is sown with the drill, both in irrigated and unirrigated land. In other respects the system of cultivation resembles that of wheat. Barley sown early is watered when the leaves have formed and browsing by cattle is allowed up to about the middle of March when the second watering is given. The third watering takes place about the end of April and the crop is ready for cutting by the end of May. Rain is required in April for a barley crop cultivated in dry land. AGRICULTURE

The grain is chiefly used for horses, but the poorer classes grind it into flour and make cakes of it. Barley is also given as green fodder to bullocks and horses. The seed generally sown is indigenous to the district. Another variety, known as *jau-lúshtak* or *brehna jau*, i.e., naked barley, is sown to a small extent in irrigated land. The ear of this variety is smaller, the beard less coarse, and the grain softer.

Maize. Maize is grown more for fodder than as a grain crop, and cultivation is only carried on in irrigated land, chiefly in Mastung and Kalát. It is of three varieties, the first or indigenous kind being known as *waláyati*, the second as *zhobi*, having been introduced from Zhob, and the third as *hindustáni*. The *waláyati* is most extensively cultivated; it has a small grain of a light yellow colour and only grows about breast high. *Zhobi* grain is of a brighter yellow tinge and makes good growth. *Hindustáni* maize is inferior, but, as it is a heavy cropper, it is cultivated for green fodder. *Hindustáni* matures in six months, *zhobi* in five, and *waláyati* in four. Watering is required at intervals of about 25 days. Sowings, which are broadcast, commence about May and continue in June when water can be spared from the wheat crop. The harvest takes place in September, the stalks being cut and the ears (*khosha*) removed subsequently, after which they are spread out to dry. The green stalks are considered superior to *bhúsa* as fodder for bullocks.

Zurrat or *juári*. *Andropogon sorghum* is known to the Bráhuis as *zurrat* and to the Dehwárs as *juári*. There are two varieties, white and red, the latter being called *sor-bijj*. The red variety, which has a coarse red ear and a long stalk, is sown in dry crop areas in the Kúrd country and grows well even with little moisture. In irrigated land the crop is cultivated

AGRICULTURE.

generally for green fodder; it is sometimes also sown with maize, in which case the *juári* is pulled when half ripe. The crop when sown on late spring rain, depends for its maturity on the summer rain, and if this fails, it is only useful as fodder. The seed is drilled in irrigated land and sown broadcast in dry crop areas unless the moisture has sunk so deep as to necessitate sowing with the drill. Sowings commence in May and the crop ripens in September. An insect known as *tidd* sometimes damages the plants when young. Another disease which turns the grain into black dust is known as *pútk*.

Millets. *Prísh.*

The cultivation of millets is small, and confined to irrigated holdings in which it is desired to raise more than one crop from the same land in one year. Millets are not popular as they take much nourishment out of the soil. *Prísh* is known to the Dehwárs as *gál* and to the Lángavs as *arzan*. It is most extensively cultivated in Mungachar. If no other land is available, it is sown in land from which barley or wheat has been harvested. Sowings, which are generally broadcast, except when there is little moisture, in which case the drill has to be used, take place during June to July and the crop is harvested in September. *Gálicha*, a variety of millet, is grown in irrigated land in Mastung, Mungachar and Kalát. A good deal of *Prísh* is bartered for salt in the proportion of 2 to 1.

Rice (*brinj*).

Rice is the principal autumn crop cultivated on irrigated land at some of the places on the east of the district where the climate is hot and the watersupply plentiful. These include Jam, Bárari, Khajúri, Sariáth and Khaisár. Two varieties of seed are known, *sukhdási* and *harnái*. *Sukhdási* rice is small, while *harnái*, a variety introduced from the place of that name, has a bigger grain and is yellowish in colour. Owing to the limited amount of land available for rice cultivation, the same land is tilled every year and the fields are not permitted to lie fallow, thus causing much exhaustion of the soil. Wheat and barley are also raised from the same land as a spring crop. Sowing takes place at the beginning of May. The field is watered and ploughed once or twice, while the water is still standing in the field, after which the leaves and stalks of the *kisánkúr* plant (*Peganum harmala*), which have been previ-

ously dried, are spread over it as manure. The seed, which has been previously wetted, is next sprinkled in the standing water, after which the soil is well stirred with a pronged implement called *katáwa*. Sprouting commences as the field dries, after which watering takes place weekly. Another system of sowing, but less common, is in seed beds, the seedlings (*pánéri* or *tughmi*) being afterwards transplanted. The produce in this case is said to be larger. Transplantation is called *rambo* or *nishásta* and the work is done by men, women and children. Harvesting takes place in October. The ears are cut off near the top of the stalk and are spread on the ground to dry. The stalks called *lizzi* are cut later for fodder. AGRICULTURE.

Pulses. *Mung* (*Phaseolus mungo*).

Mung is also called *másh*. The cultivation is limited to irrigated land in Mastung, but *mung* is sown occasionally in Kalát and Mungachar. Most of the local requirements are met by *mung* imported from Zahri and other places in Jhalawán. *Mung* is sown broadcast in June on land from which the spring crop has been reaped. The seed sprouts in about a week and the crop receives its first watering when it is *kachh-i-chotéli*, i.e., the size of a lark. Subsequent waterings follow at intervals of about 10 days, the grain maturing in about three months. Threshing is done by shaking the plants with the fork called *chárshákha*, or by bullocks if the heap is a large one. The chaff, called *katti*, is excellent fodder for sheep and camels, but produces itch if eaten by horses. The grain is used as a pulse and is specially relished when cooked with the dried meat known as *khadid* or *khadít*, when it is known as *khadít páti*.

Shirr (*Lens esculenta*) and *Matar* (*Pisum arvense*).

Shirr and *matar* are spring crops sown both in irrigated and unirrigated lands, but more generally in the former. The cultivation is small, the only area where these crops are cultivated to any extent being part of the Khán's crown lands in Chhappar and Ziárat. The sowing season commences in November and lasts to the middle of December. The seed is sown broadcast, the land being subsequently ploughed and harrowed smooth. Sprouting commences about ten days after sowing, but watering is deferred until the end of February; if done earlier it damages the plants. The crop ripens in April. Threshing is done in the same way as in the case of *mung*; the chaff is also of the same quality.

AGRICULTURE.
Stimulants.
Tobacco (*Nicotiana tabacum*).

Tobacco is an important crop in Sarawán and its popularity appears to be increasing. Two kinds are cultivated : *mastungi*, also known as *waláyati* or *sári*, and *léwana;* but the latter, which is also known as *kandahári*, is now more extensively sown. *Léwana* or *kandahári* tobacco is said to have been introduced in the country before the time of Mír Khudádád Khán by traders from Kandahár. It is extensively cultivated in Mastung, Mungachar, Kalát and Johán, and to a more limited extent at Iskalku, Isplinji and in Gurgína. The best quality is that produced at Johán.

The cultivation of tobacco requires much care and attention at every stage of the crop. First of all the seedlings have to be prepared. From the end of April to the close of May the seed is sown in small patches of land generally near a running stream so that they may be conveniently watered when required. The seed beds are ploughed dry once or twice or are dug over with the *kulang*. The seed is then sown broadcast and on the same day the plot is watered. Sometimes the seed is thrown into the water standing in the bed. The plot is watered again 5 days after, and the third watering takes place 10 days later. Watering continues fortnightly till the plants have three leaves, when they are ready for transplantation. In Mungachar, the dry leaves and fruit of the *Kisánkúr* plant and at Johán those of the myrtle are sprinkled in the seed beds when the seedlings are about three inches high to cause a strong and healthy growth.

Before transplantation, the fields are well manured, a donkey load of manure being used at every 5 paces, if possible. Two or three ploughings are given, after which the clods are broken and crushed and the soil smoothed. After the last ploughing, the field is divided into plots lengthwise and sub-divided into beds called *chari pushta* or *chaman* with the *dhall*. Transplantation follows and has to be done quickly before the roots of the seedlings have dried. The plants are placed at intervals of 12 inches. Four or five days after the transplantation, the field is examined to see if the young plants are flourishing, and those which have failed (*nágha*) are taken out and replaced by fresh ones, after which the bed is again watered. The earth round each plant is loosened when it is of the size of a pigeon (*kapoti*), to allow it

to develop with ease and weeding is done with the *lashi*, to be followed by another watering. The soil is again loosened and afterwards banked up round the plants, whenever they are observed to be making slow progress and until they are about a foot high. A second weeding follows about three weeks after the first. In Mastung, a few days before the second weeding, half a handful of earth brought from places where human excreta and other refuse have been collected, or from the sites of old houses, is deposited round the roots of each plant, thereby greatly improving its growth. Good cultivators, especially those of Joháṅ, take much trouble about thinning the leaves, superfluous ones being plucked every fortnight, a process which causes the remaining leaves to spread and improves their quality also.

The flowers, called *chúchik*, appear in July and August and are cut off as they damage the growth of the leaves. A clove inserted in the cut thus made is believed to give a special flavour to the leaf. With the advent of September the plant develops and the leaves grow thick, but the cold of early autumn sometimes causes damage and reduces the weight. The plants mature about the end of September, and the harvest continues till November. A slight touch of frost on the leaf decreases the bitterness of the leaf and adds to its sweetness. Those who prefer strong tobacco, therefore, begin harvesting operations earliest. Tobacco for chewing or for snuff is not usually plucked till the end of October.

The custom is to cut the plants as close to the ground as possible. They are then laid out on a clean smooth piece of ground (*bártám*), and exposed to the sun for four or five days, until one stalk beaten against the other will separate the leaves. The leaves are then stripped off the stalk (*put*), or are beaten off slowly with the *chárshákha*. The leaves, after being stripped, are again dried. At Joháṅ, unlike other places, three crops are obtained in one year, owing to the slightly warmer climate and the careful system of cultivation. The first crop is ready at the end of September and beginning of October. This is harvested and the root stalks are watered for the second crop which is plucked at the end of November. The third is obtained shortly afterwards, but is very inferior.

AGRICULTURE.

On the whole, Sarawán tobacco is very healthy. Occasionally, the roots are attacked by a black insect and sometimes creeping weeds, especially those called *machochak* and *pichli*, interfere with the growth in poor land. Constant smoking is universal throughout the country, some of the women also indulging in it. As a rule the *hukah* is used, but nomads use pipes (*shúkar*) made of clay. Chewing is also common, the leaf of the tobacco being mixed with lime or with ashes of the *naromb* plant (*Ephedra pachyclada*). The use of snuff is not so common as either smoking or chewing.

Export.

Tobacco is exported in large quantities by railway to Sind via Kolpur, and to Panjgúr by road. A good deal is also taken to Kachhi during the winter. The export from Kolpur amounted to more than 12,000 maunds in 1904. Some of the Sheikh Dehwárs have taken Mastung tobacco to Déra Ismáíl Khán, Multán and Déra Gházi Khán in the Punjab in recent years, where it fetched good prices varying from Rs. 7 to 9 per maund. That prepared specially for snuff sold at still higher rates varying from Rs. 10 to 15 per maund. Tobacco in Mastung, in ordinary years, sells at Rs. 3 to 5/8 per maund, while at Karáchi it is sold at Rs. 5 to 7/8 per maund. Johán tobacco sells at Karáchi for Rs. 1 to 1/4 more than Mastung tobacco. Mungachar tobacco fetches Rs. 6 to 8 per maund in Panjgúr, Rs. 4 to 5 per maund at Nushki and Rs. 6 at Nál and Wad.

Preparing tobacco for snuffmaking.

Snuff is largely manufactured at Koláchi in the Déra Ismáíl Khán District and by the advice of some of the snuff traders, a method of specially preparing tobacco leaves intended for snuff has been adopted by the Sheikh Dehwárs of Mastung. The stalks when cut are laid in the sun for about 8 days on a piece of swampy ground which is artificially prepared. The leaves, which become very pale, are now stripped and spread in a dry place, but are covered by a rug or carpet for three days more. They are next spread in the sun for another three days to dry off finally.

Experiments in English tobacco.

At the instance of Major Showers, the Political Agent, Kalát, the *náib* of Mastung made some experiments in 1904 with foreign tobacco. The kinds selected were Florida; Tuckahoe; Gold leaf; Granville; Sterling; Burley White;

Pennsylvania; Yellow Prior; Connecticut; Virginian; Maryland; Havannah; Kentucky; and Cuba. Gold leaf, Granville, Sterling, Connecticut, Virginian and Maryland all grew successfully, but the rest failed. The experiments made were on a limited scale, and more seed has since been obtained for cultivation in the Khán's crown lands in Mastung. The two varieties first named grew exceptionally well and reached four or five feet in size with abundant, healthy foliage. AGRICULTURE

Bhang. *Bhang* is an autumn crop and is cultivated on irrigated land at Kalát, Iskalku and Mastung. The cultivation is small except at Pringábád in Mastung, which is the only place at which it is grown otherwise than for domestic use. Sowing takes place in February and March, when the land, which has been already twice ploughed, is watered and the seed sown broadcast after the moisture has been sufficiently absorbed. The seed germinates after 15 days and the field is watered when the plant is about an inch high. Subsequent waterings take place fortnightly and the plant matures in about four months. Any male plants in the field are taken out when the crop is about waist high. The male plant can be easily distinguished from the female by its scantier foliage and the early fall of its leaves. By leaving the male plants in the field, the flowers and the twigs of the female fail to become charged with the narcotic principle. In June and July the female plants begin to lose their leaves, and this is the sign for reaping. The stalks are cut and taken to a clean place where they are allowed to dry for four or five days. They are then collected and beaten with a stick, *chars* being subsequently obtained from the leaves and fruit. The method of manufacture of *chars* and the rates at which the various drugs made from *bhang* are sold have been described in the section on Miscellaneous Revenues.

Poppy, (*koknár*). Poppy, known to the people as *koknár*, is grown on irrigated land, in Kalát, Mastung and Mangachar and reference will be found to it in the section on Miscellaneous Revenues. Opium for sale is manufactured only by the Sheikh Dehwárs of Mastung. The crop is usually sown with onions in March and the pods (*gogro*) are incised between July and September for the extraction of the drug.

AGRICULTURE.
Fodder crops.
Lucerne.

The only crop grown specially for fodder is lucerne, (*ispust*) (*Medicago sativa*). It appears to be indigenous to the country and was undoubtedly cultivated in the district long before the British advent in Baluchistán. The largest cultivation is to be found in Mastung, Mungachar, Chhappar, Ziárat and Kalát. Sowings take place from March to the midde of September; those in the earlier part of the year are most common. Previous to sowing, the land is manured, watered and well prepared. It is then divided into long plots with the *dhall* and the seed is sprinkled broadcast, irrigation taking place immediately afterwards. This is repeated after three or four days and the crop sprouts within seven days of sowing. Subsequent waterings take place at intervals of 10 or 15 days. If the seed is sown in September, as is generally done in Mungachar, the cold stops the growth after two leaves have appeared. In March, the growth recommences and by the end of April or beginning of May the crop is ready. Lucerne sown in March is ready a few days later than that which was sown in September. Subsequent cuttings take place at intervals of about a month, the field being watered after each cutting. The last cutting takes place in September. The first and fourth, or August cutting are most nutritious and for this reason are only digested easily by horses and donkeys. The usual number of cuttings is five, but in strong well irrigated land as many as nine cuttings are known to have been obtained. Lucerne intended for seed is not cut till June. The seed when once sown, lasts from three to five years, and when the period for cropping has finished, the roots are dug out and given as fodder to cattle. Land which has been cropped with lucerne is very productive; if possible, it is not again cropped with lucerne for two or three years.

If lucerne is not regularly watered, it is attacked by a white insect (*puh*) which produces a kind of gum on the leaves and stops their growth. A crop so affected is immediately cut and dried, and the next is generally found to be free from the disease. Moist, cloudy, windless weather brings small locusts called *tidd*, which do much damage. Cutting and drying is the only remedy for this also.

Green lucerne is given to horses and cattle sometimes alone, and sometimes chopped and mixed with *bhúsa*,, and

tender leaves are also used as vegetables. Care should, however, be taken as to the quantity of green lucerne given to cloven footed animals, cows and camels in particular, as they relish it so much that they overeat themselves and burst, unless promptly treated. For use during the winter, lucerne is dried and made into wisps (*mora*). These are sold by the cultivators to one another in a few cases, the rates varying from 25 to 40 wisps per rupee

AGRICULTURE.

Fruit and vegetable production.

The cultivation of cucurbitaceous crops (*pálézár*), which term includes various kinds of sweet melons (*kharbúza or galau*), water melons (*kútikh*), cucumbers (*bádring*), snake cucumbers (*chambarkhiál*), and pumpkins and gourds (*kadu*), is indigenous to the country, but its extent was limited in pre-British days, when such crops were grown chiefly for domestic consumption. For some time past, however, the cultivation has received a great stimulus, as the produce, especially that from Mastung, finds a ready market in Quetta, whence sweet melons, especially of the *sarda* variety, are exported to various parts of India including Calcutta, Simla, and Bombay. Melons are cultivated both in irrigated and unirrigated land, chiefly on the former.

Sweet melons.

The two best known varieties of sweet melons are the *garma* and *sarda*. These names are derived from the seasons, i.e., the hot or cold weather, when they mature; the former ripens in summer and the latter in autumn. Both kinds are equally popular among the people, but some of the *garma* varieties possess most flavour. The best kinds of garma are *tár-i-múi* or *tármi*; *patadár*; *alif khání*; *sulémáni*, and *shoráwaki*.

Of *sardas*, or cold weather melons, four varieties are known: *sarda surkh* or the red *sarda*; *sarda saféd* or the white *sarda*; *sarda garri*, and the *heráti sarda*. The skin of a *sarda* is hard and rough to the touch and bears raised lines. The pulp is firm, possesses good flavour, and improves with keeping. It is the most easily preserved of all melons. *Heráti sardas* are of three kinds: *zard*, *saféd* and *sabz*.

A third variety of the melon is the *dastamboh*, i.e., the melon to be carried in the hand. It is not eaten but is cultivated for its pleasant odour. Three varieties are recognised and known as *kharwári* or *patadár dastamboh*, a large round

AGRICULTURE.

kind, *mathéri*, a smaller variety of similar shape, and *doryai* which is large and oval. The two former are of reddish green and last for about 3 weeks; the *doryai* is bright red with yellow stripes and lasts for a week.

Water melons.

Five distinct varieties of water melons are known :—*Malangi*, *nabowála*, *khátúnki*, *kadúi* and *pishingi*, of which *khátúnki* is regarded as the best. Water melons grown on the Rod-i-Pashkaram, in Mastung, are renowned for their sweetness and flavour. Dry-crop melons are always very sweet, but those grown in Bhalla Dasht are superior and extensively cultivated by the Kúrds.

The cucumber (*bádring*), which is said to have been known in the district from early times, is of three varieties :—*kandahári*, *hindustáni*, and *waláyati*. It matures earlier than melons and is generally eaten raw with salt, but is sometimes also used as a vegetable. *Kandahári* is the largest in size and is most extensively cultivated. *Hindustáni* is a good cropper and is also largely cultivated. The indigenous variety (*waláyati*) is to be found in Kahnak.

Pumpkins.

The pumpkin (*kadu*), though a vegetable, is recognised as a *pálézál* crop. Several varieties of pumpkins are raised and many of them grow to an enormous size, weighing as much as 30 seers. The commonest are *kaláti*, a large round indigenous variety, and *hindustáni*, which is long and oval, and has recently been imported from India. Another kind, called *kadu choi*, is of the shape of the figure 8 and is made into snuff cases. Most pumpkins are eaten fresh, but the *kaláti* variety, which remains in good condition for 8 or 9 months, is preserved for use as a winter vegetable and also for making a pudding with molasses.

Methods of cultivation.

Ordinarily, the principal *pálézál* crops, sweet and water melons, are sown in fields specially assigned to them. Gourds and cucumbers are sown in those parts of the same fields which would otherwise lie idle, such as the banks of water channels and embankments.

The methods of cultivation are those known as *chhat*, *kara*, *khaddok* and *pushta*, the first three being indigenous to the country and now only adopted extensively in dry crop areas, though the *chhat* system is still in vogue to some extent in Kalát and its neighbourhood. For *chhat* cultivation, the land is ploughed once or twice and then irrigated.

When the land has nearly dried, the seed is sown broadcast and the field is re-ploughed and harrowed, the land being again watered a week later. For *kara* cultivation the ground is prepared and watered in the same way as for *ðhhat*, after which furrows are made with the plough and three to five seeds are dropped in the furrow at intervals of two feet apart. The *khaddok* system is now confined entirely to dry crop land and is the best of the three indigenous systems. The land is ploughed and harrowed smooth, and a few seeds are put into holes (*khad*) at intervals of about 3 feet and are then covered with earth.

AGRICULTURE.

The best way of growing melons, however, is in trenches, *pushta*, a system introduced from Afghánistán. Land for *pálézát* crops must be prepared in January and February, and the season for sowing is the *chilla-i-sabz*, i.e., March and the first 10 days of April. Crops cultivated later are liable to attacks from insects, except in the case of the *heráti* variety of *sarda* and water melons *kútikh*, the season for sowing which extends up to the end of May. The field is ploughed twice after it has been well irrigated, and is then divided into trenches with the *dhall*, the ridges being beaten firm to prevent the escape of water when the trenches have been filled. As soon as the trenches are ready, water is admitted, but about three inches of the top of the trench is left dry. The seed is sown 10 or 15 days later when the moisture has sufficiently dried. Seed meant for cultivation in irrigated land is first put into bags mixed with a little asafetida or carbonate of soda, and steeped in water for a night, after which the bags are placed in a trench between bundles of *busunduk* (*Sophora alopecuroides*). The trench is filled with earth and seed is left in it for about a fortnight. The seed thus prepared is then sown on the top of the *pushta*, four seeds being placed at intervals of 3 feet and covered with a small quantity of dry earth. The plants show above the ground on the eighteenth day, and fresh seed is sown to replace any plants that may have failed. Irrigation is done at intervals of 15 or 20 days, but in Mastung, whence large quantities of melons are exported to Quetta, irrigation takes place weekly in order to increase the weight of the fruit. When the plants are seen above the ground a small amount of earth is put around each group of plants, *khákdast*, and

AGRICULTURE.

after another 5 or 6 days' thinning, called *yakka*, has to be carried out. Only single plants, the most healthy, are henceforth allowed to remain. Ten days later, when the young plant is about the size of a pigeon (*kachh-i-kapot or kapot qad*), the heads of the plants are nipped off to cause them to spread, a process known as *sarták*. About the same time small excavations, *ghamcha*, are made in the sides of the trenches close below the roots and are filled with fresh *busunduk*. This not only strengthens the growth of the plants but helps to retain the moisture round the roots. As it matures, the plant usually produces three shoots (*ták*), and when they are about two feet long, the central one is cut off, this process being known as *lagha*. The plant and the remaining shoots are trained over the level ground above the *pushta* and the roots covered with earth to retain the moisture. When the plants are in bloom in June, all small and poor flowers and superfluous trails are taken off and thrown away. Only the best flowers, at the point of the trails, are retained. The small melons, which appear about this time, are liable to injury from a fly, and are therefore covered with earth, but are exhumed when a little bigger, as at this stage the fly does no harm. Generally two melons are allowed on each plant as more do not grow to full size. When melon crops are in flower, women are not allowed in the field and red clothes are considered very injurious, causing the flowers to fall.

The plucking season of the different *pálézát* crops lasts from June to September, the cucumber being ready first of all in June. It is followed by *garma* melons and snake cucumbers which last from July to the end of August. Water melons and gourds are plucked between July 20 and the end of August, but if carefully preserved, they are available for winter use and up to the following spring. Similarly, *sardas* can remain in good condition for more than three months.

Melon plants require great attention and are very susceptible to disease. Late frosts and cold winds in the spring cause the young and tender plants to wither, while heavy rain or the prevalence of a south wind (*nambi*) damages the fruit when half ripe and causes the pulp to putrify. The growth of the plants is sometimes much hindered by a

weed known as *machochak*. But the two worst enemies of the melon are insects, *kirm or púh*, which eat up the roots, and internal worms (*kirm-i-andrúni*) which are generated by a yellow fly (*Carpomyia parctalina*) visiting the young fruit when of the size of a walnut. Other diseases, due to poorness of soil, are known as *zardoi* and *balkh*, a plant so affected making poor growth and gradually withering. AGRICULTURE.

Potatoes (*Solanum tuberosum*).

Potatoes, known to the people as *patáta*, have been introduced since the arrival of the British. They are now extensively cultivated at Mastung and Kalát, and occasionally at Ziárat, Chhappar, Iskalku, and Marav, and the cultivation appears to be rapidly increasing. Four varieties are grown:—*domáhi*, or two-month, *sehmáhi* also known as *bádrai* or three-month, *shashmáhi*, or six-month, and *láhauri*, a recent introduction from Lahore. The first three varieties are sown between February 20 and the end of March. The *shashmáhi* potatoes, which were the first to be introduced into the country, are a white small variety, but the produce is large, from 2 to 4 seers per plant. The two-month and three-month varieties are reddish in colour and large in size, each plant producing one to two seers. If there have been winter rains and the land in which potatoes are to be cultivated is moist, it is manured and ploughed two or three times; but if there is not sufficient moisture, it is manured, watered and then ploughed. The soil which is preferred for potato growing is soft and sandy, from which either a crop of wheat or lucerne has previously been taken. The potato eyes, or small potatoes, are planted, about 9 inches apart, on either side of ridges which are raised about six inches above trenches made on either side. Formerly it was usual to plant the potatoes on the top of the ridges and cover them with earth, but the present system is said to give larger produce. When the plants have sprouted after 10 or 12 days, the field is watered and irrigation is continued thenceforward at intervals of 10 days, except in the case of *domáhi* variety which requires watering once every six days. The plants are banked up when they are some six inches high.

A few of the people eat potatoes, which are either roasted in the embers, boiled or stewed with meat, but most of the

AGRICULTURE.

produce in Mastung is sold, *in situ*, to dealers from the Quetta bazar. The usual price is about Rs. 6 per bag, which contains about 2½ maunds. Camels are fond of the potato stalks.

Carrots.

Carrots (*Dancus carota*) (ver. *gajjir* or *gazir*) are cultivated extensively in Mastung and to a limited extent in Mungachar and Kalát. They are of two varieties, purple and white, the former being more common than the latter. They are best suited in a soft and sandy soil which has been left fallow for one year (*soi*). Sowing takes place in Mastung at the end of April or during May and later in Kalát. After the land has been prepared and divided into plots, the seed is sown broadcast and covered with earth with the help of the branch of a tree. Irrigation follows immediately and is repeated each week. Subsequent waterings take place at intervals of 10 or 15 days. The roots mature in August and may be dug up to the end of November. Weeding and the extraction of the male plants (*nar-gazir*) is carried out at Mastung in June.

The seed is of two kinds and known as *pisícha* or *pishícha* and *khudrau*. In Mastung it is obtained in two different ways. For *pisícha*, the roots are protected from frost and are allowed to remain in the ground curing winter. They are dug at the time of the *holi* festival when the lower portions are cut off and the upper parts planted in the embankments of the plots. They seed in July. *Khudrau* seed, which is inferior, is obtained from roots which remained in the ground during the winter, but have not been transplanted as described above. They sprout in the spring and seed in July. Mastung seed is much sought after by people from Quetta.

Carrots are generally eaten raw, while some, especially the local Hindus, pickle them (*áchár*). Well-to-do Dehwárs cook them with molasses, and the poorer classes eat them after roasting them in the embers. Camels, bullocks and sheep are fond of the leaves. A black dye is said to be obtained from carrots in Kandahár.

In the Mungachar district, carrots are preserved in the following manner. A trench is dug, a layer of carrots is then placed in it, then a layer of earth, a second layer of carrots and so on. In this way the carrots are kept fresh for a considerable period.

Onions (*pímáz* or *piáz*) are cultivated largely in Mastung and Kalát and to some extent in Gurgína. The cultivation is apparently on the increase. Two varieties are grown, white (*saféd*) and red (*surkh*), the former being the indigenous variety, and the latter imported from Kandahár. For cultivating onions, land, which has remained fallow for a year (*soi*), is ploughed and harrowed at the end of February. Sowing, which is broadcast, takes place in March and the soil is then turned over with a branch. The beds are now filled with water and irrigation is repeated after three days, before which, however, manure has been sprinkled in the beds. Manure sprinkled in this manner is called *kaftarak*. Until germination, which takes place 27 days after sowing, watering is required every fourth or fifth day, and, after germination, every tenth or twelfth day. Watering continues till the appearance of Canopus at the beginning of September and the crop is ready for digging in October. Onion seed, like that of carrots, is also of two varieties, *pisíchá* and *khudrau*, and is obtained in the same way. Onions from Mastung are bought by dealers from Quetta, and at harvest time the price varies from Rs. 2 to 3 per bag of about 2½ maunds.

AGRICULTURE. Onions (*Allium cepa*).

Coriander (*gishníz*, *gishních* or *dhánrán*) is grown in small quantities for home consumption on irrigated lands at Kalát and in its neighbourhood, in Mungachar, Gurgína and Mastung. The seed is sown broadcast about March and reaped in June. In Mungachar it is usual with some people to raise two crops of *gishníz* in one year, the second, which is sown in June, being harvested at the beginning of August.

Coriander.

Local Hindus purchase coriander from the cultivators by barter for wheat in the proportion of one to two. A little Mastung coriander goes to Khárán.

Madder (*rodang*) was largely cultivated in former times in all irrigated areas, especially in Mastung and Kalát, but only a few patches of land are now under it in Gurgína and Kardgáp, where the total annual produce was estimated in 1904 not to exceed 100 maunds. Tíri in Mastung was once specially famous for its madder. The seed, which has been soaked for two or three days, is sown broadcast in a well-prepared and manured field, and is immediately irrigated, subsequent waterings taking place weekly. The crop stands

Dye crops. *Rodang* (*Rubia tinctorum*).

AGRICULTURE.

in the ground for about 18 months, after which the roots mature, but if they are allowed to remain in the ground for another twelve months, the dye produced is of a finer quality. On being dug the roots are dried in the sun and protected from cold during the night by a felt. Prior to the advent of the British, there was a large export of madder to Shikárpur, and much madder was also brought from Kandahár for export to Sind via Kalát and Karáchi. The madder now produced in Sarawán is exported by the local Hindus to Nuski, whence it finds its way to Khárán and to Rék and Rod in the Amír's territory. The local rates per maund vary from Rs. 9 to 12; in former days they were as high as Rs. 15 to 18.

Manure and rotation.

Manure, as already mentioned, is only occasionally used for the principal crops, and in tracts generally close to villages.

No regular system of rotation is followed in irrigable land, but successive crops of lucerne are not sown on the same ground. Lucerne and potatoes are followed by wheat, barley or maize. Tobacco, onions and, above all, lucerne improve the soil greatly. *Juári* and *prísh*, on the other hand, tell very heavily on the soil, and wheat is not sown on land from which these crops have been reaped until at least one year's fallow has been allowed, and it has, if possible, been manured. *Pálézát* crops take more nourishment out of the soil than any others, and a minimum period of three years should elapse before it is again cropped with *pálézát*; although after a year's fallow and manuring, wheat or barley can be cultivated.

Vegetable productions.

Most Bráhuis are entirely ignorant of the use of kitchen vegetables.

The wild plants called *garbust* (*Lepidium draba*), *sáréshko* (*Eremurus velutinus*) and *pichli* (*Portulaca oleracea*) were and still are used as vegetables, and the consumption of the shoots of lucerne has already been mentioned. The only indigenous vegetables formerly grown in irrigated lands in Mastung and Kalát were pumpkins, cucumbers and carrots.

Spinach (*pálik*), radish (*turb*), egg plant (*wánganr*), *méthi* (*Trigonella fœnumgræcum*), turnips (*shalgham*), *ṭuri*, bitter gourds (*karéla*) and cauliflowers (*gobi*) have since been introduced and are now grown chiefly for domestic consumption, though small quantities are also available for sale in the

bazars at Mastung and Kalát. Beet root, known to the natives as *lablabu*, is also grown at Kalát and Mastung and is much relished. A class of donkeymen (*kharkár*) at Kalát export it to Zahri and other places. The *malik* of Tíri made an experiment in 1903 in the introduction of a vegetable called *gandána* from Kandahár. It is sown in spring, and with plenty of irrigation is ready for use in 20 days after which it can be plucked at ten days' intervals till November; the plants are said to continue cropping for 7 years.

Fruit gardens.

Kalát and Mastung possess some of the finest gardens in Baluchistán, but in no part of the district is the same amount of care and attention paid to fruit production as has been the case in recent years in Quetta-Pishín. With the opening of the Quetta-Nushki railway fruit culture will probably develop as an industry. The most important fruit trees are mulberries (*tút*), apricots (*zardálu*), almonds (*bádám*), and grapes (*angúr*), the first two preponderating everywhere. In Mastung and Kalát, peaches (*shaftalu*), apples (*sof*), plums (*alúcha*), damsons (*alubukhára*), the Trebizond date (*Elæagnus angustifolia*), pomegranates (*anár*) and quinces (*bíhi*) are also to be found. Date trees grow at Jam, Bárari and Khajúri. The last named place contains the largest number of trees, about 300, the best variety being known as *dodafari*. The dates ripen in August and the season lasts till the close of September. Bráhuis from various parts of the district resort to these places for the fruit. It is not of good quality, but is relished by the people of the country.

Mulberries are generally of the white variety and the best of them is the *bédána* or seedless kind. *Bédána* mulberries and also apricots are dried by the people and exported to Kachhi where they are bartered in equal proportions with wheat. They are also exported to Shikárpur, Sukkur and other places in Sind. Almonds, especially the *kághazi* variety from Mastung, fetch good prices and are exported to different parts of India.

Extension of and improvement in cultivation.

There can be no doubt that a great change has come over the agricultural conditions of the country in the last 30 years. When Sir Robert Sandeman came to Baluchistán, the dry crop areas were everywhere lying uncultivated and cultivation on irrigated lands was only in patches. Many of the people were leading a pastoral

AGRICULTURE.

life and only sufficient grain was produced for local requirements owing to the absence of inducements to larger production. The constant struggles between the Khán and the tribesmen or between the tribesmen themselves permitted little attention to be devoted to agriculture.

All this has now been changed; land is highly valued, large tracts of land have been brought under cultivation; the nomads are taking to agriculture; and even isolated tracts in the hills are not allowed to remain untilled. A ready market is, moreover, available in Quetta and other places for all the produce which the cultivators can grow.

When Sir Robert Sandeman first visited Mastung, the area under cultivation was estimated at 6,000 acres, whereas in 1899 it was found that the area cultivable in Kahnak alone, excluding the villages liable to pay revenue to the Khán, was more than 19,000 acres, and assuming that one-third of this area is cultivated every year, the cultivated area is more than that estimated in 1876 for the whole of Mastung. Such figures speak for themselves. Three decades ago, too, the Bhalla Dasht or great plain at the head of the Bolán was known to travellers as the Dasht-i-bé-daulat, or plain without wealth, but this is now quite a misnomer, good crops being gathered from this dry crop area nearly every year. No less progress has been made in irrigated areas, many new *kárézes*, especially in Mungachar, Gurgína and Kardgáp, having been excavated in recent years, and the same tendency to open new sources of irrigation being observable in far less promising areas such as Narmuk, Shékhri and Isplinji. At Isplinji and Marav, the Persian wheel has also been introduced. Again, new and more profitable crops, such as potatoes and onions, have replaced madder, and the cultivation of such paying crops as lucerne and tobacco is constantly extending.

Agricultural implements.

The principal implements include the plough, which is known as *langár*, the plank harrow or scraper (*kén*), with which embankments are made, and the clod crusher or log used in place of a roller for breaking clods and smoothing the ground, known as *mála*. Among minor implements may be mentioned the *ramba* or weeding spud; the *kodál* or mattock; the *dhall* or wooden spade worked by two men with

AGRICULTURE.

a rope for making small embankments; the sickle (*lashi*) for reaping; the four or two-pronged fork (*chárshákhá* or *doshákha*); the *dhalli* or wooden spade for winnowing; and the rake (*pháori*) for collecting the grain and straw scattered on the threshing floor. There has been no appreciable improvement in these implements, but rakes, axes, hand saws and knives of English manufacture are now sometimes used and the use of iron for agricultural work is more general than in former days. A list of principal agricultural and flockowner's terms used in the district will be found in Appendix I.

Agricultural advances and indebtedness of cultivators.

No system of making agricultural advances exists in the State. The Political Agent occasionally advances small loans to deserving individuals from the Kalát State funds for agricultural purposes and without interest. Advances have also been occasionally granted by the British Government for political reasons to headmen and others. Two of the most important are an advance of Rs. 12,000, bearing interest at 5 per cent. repayable in 12 years, made to Mír Muhammad Hasan, son of the late Khán Bahádur Allah Dád Khán, Taingazai, and one of Rs. 7,000 bearing interest at 4 per cent. and repayable in annual instalments of Rs. 600 made to the Rustamzai chief and his brother.

No systematic enquiries into the conditions of the cultivators have ever been made, but, so far as the information available goes, there appear to be no signs of a general agricultural indebtedness. The only data consist of the figures collected during the survey operations in the Kahnak valley during 1899 and 1905 which may be taken as a fair index of the conditions prevailing in other parts of the district. Here, out of a total number of 375½ *shabánas* recorded in 8 villages, 6 *shabánas*, 1½ *pás* or about 1½ per cent. were found to be mortgaged for a sum of Rs. 3,598, while sales of only 4 *shabánas*, 4¾ *pás* or about 1 per cent. had taken place.

In years of drought or abnormal failure of crops, those people who depend largely on dry crops incur debt, but such debts do not remain unpaid for any length of time. In irrigated land the cultivators occasionally find it necessary to raise small loans for cleaning and repairing *kárézes*, but unless these projects are unsuccessful, which is seldom

AGRICULTURE.

the case, they are not seriously handicapped by such loans. Loans obtained from Hindus are generally repayable at harvest and the usual rate of interest is 4 annas per rupee per annum or 25 per cent. In all tribal areas, except Mungachar, the maximum interest allowed is 8 annas in the rupee or 50 per cent. on the total amount of the loan after two years. At Kalát and Mastung, where the circulation of the money is more extensive, exorbitant rates of interest are sometimes charged varying from 25 to 75 per cent. per annum. Loans for short periods are generally advanced by verbal agreement either on personal or other security. Few mortgages are held by Hindus, and in such cases the mortgage is nearly always without possession, the Hindu receiving a share in the produce as interest so long as the principal remains unpaid.

Mortgages.

For the most part, mortgages of land are arranged between the cultivators themselves, and in all such cases the mortgagee enters on possession. The terms are always committed to writing. Three forms are known :—*gáhv* or *rahn*, *baiwafa* and *ijára*. Under the first and the commonest system the land remains with the mortgagee, who takes the produce as interest, until redemption. Under the *baiwafa* system, the mortgage is regarded from religious motives as a temporary sale, and the use of the word "mortgage" is scrupulously avoided in the agreement. The conditions ordinarily provide that a certain piece of land is sold for "a certain period for such and such amount and that the seller (who is virtually the mortgagor) abandons all his rights to the land for this period." Should the land not be redeemed after the lapse of the term a fresh agreement is entered into. The mortgagee takes the whole produce of the mortgaged land. *Ijára* is not as common as other forms. When a loan is advanced under this system, the land forming the security is handed over to the mortgagee for a certain number of years, during which the produce is taken by the latter in repayment both of principal and interest.

Domestic animals.

Horses, camels, bullocks, donkeys, sheep and goats are the principal domestic animals. Fowls are also reared, and fetch 4 annas to 8 annas each, according to size. Eggs cost from 3 annas to 6 annas a dozen. Nearly every

household possesses a shaggy sheep dog for purposes of protection, some of which are very savage. Greyhounds for coursing are kept by the rich.

AGRICULTURE.

Horses.

Information about the different breeds of horses in Baluchistán, their rearing and training and the system of breeding adopted by the Army Remount Department will be found in a monograph published in 1905 under the authority of the Revenue Commissioner in Baluchistán.* Breeding from Government stallions is now popular, although the people still prefer local bred animals for their own riding. The principal breeders are the Khán of Kalát, the Shahwánis and Garráni Bangulzais of Mastung, the Lángavs of Mungachar, a few Saiadzai Bangulzais of Isplinji, the Sarparras of Gurgína, the Rustamzais of Kahnak and some of the Saiads of Mastung.

The Mastung and Mungachar horses are big, powerful animals, and a good many animals are owned half and half with people living in Kachhi, the latter feeding them in winter and the highland owners in summer. The *bulbul* breed of the Shahwánis and the *atlas* breed belonging to the Khán are the best known local breeds in the district.

The price of horses varies considerably, good ones fetching Rs. 300 to Rs. 500 or more. Mares are generally more expensive than horses.

The following statement gives statistics of branded mares, etc., in Sarawán on the 31st of March, 1904. The stallions are only located in the district in the spring and summer. In winter they are removed to Sibi, Kachhi and Sind.

Name of stand.	No of stallions.	No. of branded mares.	Colts by Government stallions.	Fillies by Government stallions.	Geldings.
Mastung ...	8	179	65	54	93
Kalát ...	4	...	...	1	...
Total ...	12	179	65	55	93

* *Baluchistan Monograph Series: Horses, Horse Breeding and Horse Management in Baluchistan* by R. Hughes Buller, I.C.S., with appendix by Major H. M. Patterson, Army Remount Department.

AGRICULTURE.
Camels.

The camel is the most common transport animal everywhere. It is not only useful to the people during their migrations but adds considerably by its earnings to their means of livelihood. Sarawán camels not only provide transport for the local trade between Quetta, Kalát and places in Jhalawán and Panjgúr, but also work on the Nushki-Seistán trade route, on the Harnai-Fort Sandeman road; and in carrying coal from the Sor Range mines to Quetta. When in Kachhi they are engaged in carrying merchandise for short distances on a system called *kaléti*, and they sometimes go as far as Sind in search of work. The Lángavs are the most enterprising of those engaged in the carrying trade.

Male camels vary in price from Rs. 60 to Rs. 120; female camels fetch from Rs. 40 to Rs. 80.

No statistics are available, but the total number of camels in the country was estimated at about 10,000 in 1904 including not more than 1,500 females. The principal owners are the Lángavs; the Shahwánis of Khad, notably the Súrizais, Kishánis, Sháhozais, Umaránis, and Ghul, and the Kisháni Shahwánis of Kishán, more particularly the section known as Kabbarzais; the Bangulzais, especially the Gwand Badduzais living in Mastung, the Koh Badduzais of Isplinji, and the Bijjárzais; the Kúrds, chiefly the Madézais and Masúdánis of Dasht, the Zardárzais of Marav, the Shudanzais of Quetta and the Sahtakzais of Zarakhu; Khalichání and Shangárani Lahris of Mastung; the Bambkazai Muhammad Sháhis of Shírínáb and the Súrozai Muhammad Sháhis of Kúak; and lastly the Murrai Sarparras of Gurgína and the Rodénzai Sarparras of Kahnak. Large herds of camels belonging to the Ubbuzai section of the Murrai Sarparras are to be found in Chágai and in Rod in Afghán territory. Among other owners may be mentioned the Kullois and Khurásánis of Mungachar, the Sheikh Husainis and Summaláris of Kahnak; the Nícháris of Kúak and the Kambránis of Mungachar. Except in the neighbourhood of Narmuk, where water is scarce and pasture comparatively scanty, camels may be found from April to October in all parts of the district. The best known localities are Mungachar, including Chhappar, Mastung, including Khad, Kúak, and Bhalla Dasht; owing to

the abundant growth of the *righit* plant (*Suæda monia*) in recent years, which is a favourite camel fodder, large numbers of camels from all parts of the district flock to the Gurgína valley between March and September. The district is almost entirely deserted in the winter.

AGRICULTURE.

The breed indigenous to the district is known as *pashmi* or *khurásáni*. Sind camels are known as *léri* and other breeds are *jhalawáni*, *khárání* and *makráni*. The last named are used almost entirely for riding purposes. In some of the dry crop tracts, especially in Bhalla Dasht, Khad and Gurgína, camels are employed in tilling the soil. In ploughing with camels two men are required, one to lead the animals and the other to follow the plough.

Cattle.

The bullocks bred in Bála Nári and Bhág Nári are well known as suitable for agricultural, siege-train and army transport purposes, and they are much sought after in all parts of the district. Cows are also obtained from the same locality and some are good milkers. Few cattle are kept for breeding, the cultivators preferring to replace their losses with animals bred in tracts where fodder is less expensive. The milk supply of the inhabitants is obtained almost entirely from sheep and goats.

The price of a pair of bullocks varies from Rs. 70 to Rs. 180 and of a cow from Rs. 30 to Rs. 80.

Donkeys.

The donkey is to be seen in almost every Bráhui encampment; donkeys are also kept by the local Hindus for transport and riding, while many are owned by the Khán. Some of the Dehwárs of Kalát, called *kharkár* or donkeymen, keep good donkeys for transport between Kalát and Zahri or Quetta, the usual rate charged being Re. 1 per maund. Before the North-Western Railway was opened, the *kharkárs* used to travel so far afield as Shikárpur. The usual load carried by donkeys is not less than three maunds and sometimes 4 maunds and more. The Mungachar breed is the best and the largest in the district and much sought after by the Afghán labourers employed at Quetta. Since 1904, encouragement has been given by Government to donkey breeding, on the same lines as to horse breeding and two donkey stallions were stationed at Mastung and Kalát respectively during 1905.

The price of a donkey varies from Rs. 30 to 100.

AGRICULTURE.

Flockowning.

The subject of flockowning, etc., has been fully dealt with in the *Jhaláwan Gazetteer*. Though not so important as in the Jhalawán country, flockowning is, nevertheless, very extensively followed as an agricultural pursuit and the products of the flocks constitute a large part of the food of the people. The principal flockowning sections are :—Koh Badduzai, Gohrámzai and Mazaráni among the Bangulzais; Kallozais, Sháhozai and Súrizai among the Shahwánis; Bráhimzai, Haidarzai, and Zobéráni among the Lahris; Súrozai among the Muhammad Sháhis; Madézai among Kúrds; Járzais and Murrais among Sarparras; and many sections of the Lángav tribe, especially Zahrazai, Purduzai, Summakzai, Durrakzai, Malangzai, Sheikhzai and Koharizai. Sheep fetch from Rs. 4 to Rs. 7, lambs Rs. 2 to Rs. 3, goats Rs. 3 to Rs. 5, kids about Re. 1-8-0. Owing to the large demand for sheep, goats, lambs and kids in Quetta, prices have risen considerably in recent years.

Pasture grounds and difficulties of feeding cattle.

Lucerne, both fresh and dry, is the best fodder available for horses and bullocks, and reference to its use has already been made. This fodder is, however, expensive. The green stalks of maize and *juár* are also used as fodder for cattle and horses, while the straw of *mung* and peas is a favourite food with camels. Wheat *bhúsa* is, however, the principal fodder of all the larger animals.

Sheep and goats roam over the hills and valleys and find abundant pasture in most years. The principal pasture grounds *(káhchar)* in the district are Dombán in the Harboi; Bolkhé and Morgand to the north of Kalát; Purdu, Dábar and Dallo in Chhappar; Sohr and Kúr in Mungachar; the watershed separating Mungachar from Khad and Kuák; the southern parts of the Gurgína valley; the Shishár valley near Isplinji; Khar in Marav; and Zarakhu to the north of Spézand. Except the Dombán, which has long been reserved by the Shahwánis, no restrictions are imposed by one tribe against the pasturage being utilised by members of another. In Mungachar, Chhappar and round Kalát, the Khán in some years reserves a tract for his own flocks of camels. The Lángav Chief also reserves a small tract in Mungachar. The Dehwárs of Kalát cut green *jhir* or *bútav* and make wisps of it for use with *bhúsa*. The Shahwánis cut grass from the Dombán, the total outturn

during the year being estimated between 600 and 700 camel-loads. *Gwasht*, *havé*, *dabb*, *haddén*, *káshum*, *kaj* and *katal* are the principal grasses of the district, but they seldom grow in sufficient quantities to admit of their being profitably cut for cattle feeding.

AGRICULTURE.

Cattle diseases.

No scientific enquiries into prevailing cattle diseases have ever been made. The following notes of these diseases, their characteristics, and local remedies have been compiled for the purposes of the gazetteer, chiefly with the object of assisting any expert who may undertake the study of the subject in the future.

The most dangerous diseases are considered to be *ríkho* in sheep; *buzmarg* and *garr* in goats; *chálri* in cattle; *kullok* and *garr* in camels; and *sargír* and *khúkak* in horses. Except *kullock* and *sargír*, all are infectious, and segregation is immediately resorted to.

Diarrhœa (*ríkho*) prevails among sheep and goats in the spring when the pasture is new and the animals over-eat. The usual remedy is to mix dry apricots with water and administer the preparation. Fresh milk with *ghí* is also sometimes administered. The symptoms of *buzmarg*, also known as *pifuk* (possibly *pleuro-pneumonia contagiosa*), are discharge of fluid from the nose, loss of appetite, and eruptions on the lungs. A kind of inoculation is practised by taking a portion of the lung of a diseased animal and inserting it in a slit made in the right ear of each of the remainder of the flock. In *garr* or itch, a curious remedy is resorted to. A snake is killed and roasted with mustard oil. A slit is made at the end of the tail of each goat and the incised part is dipped in the boiling oil. When camels suffer from itch, an application of coal tar and kerosine oil or of a paste made of the ashes of the *kirar* tree is useful. *Chálri* appears to be a kind of foot and mouth disease and is common, too, among sheep. The usual remedies include the application of pounded capsicums on the affected parts, or the inhalation of smoke from a donkey's hoof or from burning tamarisk wood.

Kullok is peculiar to camels, the symptoms being a cough and discharge of fluid from the eyes and nose. The remedies include branding round the ears and between the fore-legs, and a dose of country liquor mixed with powdered

AGRICULTURE.

ginger. *Sargír* is an acute cough; *khúkak* is marked by shivering fits, cough and the appearance of a gathering in the throat.

Other diseases from which sheep suffer include *páséchav* or *páséchau*, the symptom of which is a flow of liquid from the nose; *phíhi* or *píhi*, an internal ulcer; and *drikkok* or staggers. Sheep and goats suffer from a disease of the liver (*jaghar karam*); cattle from dysentery (*séhr* or *sédaí*); and camels from inflammation of the chest (*sínapa*), a less aggravated form of itch called *rush*, and colic (*khalh*). In nearly all cases a charm by a Saiad or other person of religious sanctity is regarded as a specific. In cases of pox (*putav*) among sheep, goats or camels, inoculation is done by the same classes.

Irrigation. General conditions.

The necessity of irrigation to ensure a crop, owing to the precariousness of the rainfall, has already been explained, and it is from these circumstances that the *káréz* derives its importance as a source of irrigation. Other sources of supply are springs and streams, the perennial flow of which is diverted into artificial channels for purposes of irrigation. The statement given in Appendix II shows that in 1903 there were 381 *kárézes* in the district, of which, however, only 250 were running; 87 springs and 12 streams. The largest number of *kárézes* is found in the Mastung *niábat* which had no less than 141 running in 1903. Next follow Mungachar, Kalát and Gurgína with Kardgáp.

Of the springs, the largest are the Chashma at Kalát, the Dudrán irrigating the Chhappar valley, the Bhalla Chashma at Iskalku, two springs at Kishán and Shékhri, and the three springs known as Chashma Kahnak Khali, Chashma Shamézai and Chashma Babri in the Kahnak valley. Of the streams, the largest are also to be found in the Mastung valley, viz., the Rod-i-Sariáb, Rod-i-Pashkarm, Rod-i-Shírínáb, and the Mobi; the Sarawan river supplies irrigation in Johán, Jam and Bárari.

The area irrigated by an average spring or *káréz* may be judged from the figures collected during the survey operations of Kahnak conducted in 1905. The irrigable area surveyed

amounted to 9,629 acres, including 69 acres under gardens. Of this 1,648 acres, including 6 acres under garden, was irrigated by four springs, giving an average of 412 acres to each spring. The remaining 7,981 acres were irrigated by 26 *kárézes* or an average of about 306 acres to each *káréz*. The largest *káréz* in Kahnak is Guldahan, which irrigates 635 acres, and the largest spring is Kahnak Khali, irrigating 925 acres. But, while the figures given above may be taken to indicate the mean area cultivated by a *káréz* or spring, much more copious sources of supply are known to exist than even the largest found in Kahnak. Among *kárézes* the Bahrám Sháhi and Tindlán in Mastung and among springs the Chashma at Kalát and the Dudrán in Chhappar, may be mentioned.

AGRICULTURE.

Kárézes.

Kárézes, or underground water channels, are an important source of irrigation. A scientific explanation of the *karéz* written by Mr. R. D. Oldham, A.R.S.M., F.G.S., of the Geological Survey of India, will be found on pages 143-46 of the Quetta-Pishín Gazetteer.

Method of construction of *kárézes*.

The only *káréz* diggers living in the country are people from Mungachar, chiefly Lángavs belonging to the Dingánzai and Báikhánzai sections, Zagar Méngals, and Khurásánis. A few Dehwárs of Mastung and Máli Méngals of Dasht-i-Gorán have also learnt the art. Ghilzai Afgháns, who visit the district in winter, were formerly much sought after, when work was to be undertaken, but the Lángavs have now supplanted them in nearly all cases.

The work of *káréz* digging or repairing is done by parties of four, each party being technically known as a *charkh*. The name is derived from the "windlass" which forms the most important part of their equipment. The work is occasionally done by contract, but the usual method is piecework, the rates for which vary according to the nature of the soil. It is also customary for the employers to supply food, which generally consists of from 7 to 10 *kásás* of wheat, 1 seer of salt, ½ seer of tobacco, and R. 1 on account of meat per man per mensem. The owner also supplies the windlass and all necessary tools, oil for lamps,

AGRICULTURE.

and loin cloths (*lánki*). The cash rates for sinking wells in ordinary soft soil vary from Ans. 1-6 to Ans. 3 per *Kandahári** yard and an enhanced rate of Ans. 4 per yard is given when the soil is hard and stony. The rate for excavating tunnels varies from Ans. 5 to Rs. 3 per yard according to the nature of the soil. Open channels are paid for at rates varying from Ans. 8 to 1 rupee.

The usual payment for cleaning (*laikashi*) wells and tunnels is Ans. 4 per day in addition to food.

The excavation of a *kárés* is an expensive business and it is therefore generally constructed by joint capital and owned by several co-sharers. Reference has been made in the section on **Land Revenue** to the forms of proprietorship called *kalang sharik* or *lichikhi*, *jávi* and *daghári* which have resulted from such co-operation.

Passage for a *kárés* through land belonging to a stranger is allowed on payment of compensation either in the form of a share in the *kárés* or of cash. That it is unusual to refuse the passage of a permanent source of water supply is indicated by the saying of the countryside : "*Dír-é-arwat aré na niám án kasar é*" ; i.e., the water must have its course, even between husband and wife, and "*Gwas ságh é khap kék*"; a *gwas* must divide even the cleaned grain heap on its way.

In selecting a site for a *kárés* the excavators are guided solely by experience and have no scientific knowledge. A site is generally taken along the banks of a hill torrent or where such a torrent debouches from the mountains into the valley. Note is also taken of the appearance of moisture after rain and of the presence of moisture-loving shrubs and grasses. The next step is to dig one or two trial wells (*gomána*), and if they prove successful, other wells are dug and connected by tunnels (*nambúr*) until the water reaches the surface.

In order to increase the supply of water, it is sometimes found necessary to construct several branches at the top of

* The *Kandahári* yard is about 42 inches.

the *kárés*. The wells which are sunk at the upper end in the water bearing strata are known as *ávidún*, those near the mouth as *topaki*, and the open channel at the end as *roína*. Open channel work is generally done in the spring and summer. Tunnel work is done in autumn and winter; it cannot be executed during the summer on account of the gas which accumulates.

AGRICULTURE.

The cultivators lay much stress on a moderate distance being maintained between a new *kárés* and an existing one. It is never less than 40 yards, but is generally more. There is no recognized custom about the distance to be observed and it depends a good deal on the nature of the locality. In Zard, *kárés* wells may be noticed in close proximity to one another, while in other well cultivated places, such as Mastung, the distance is generally 200 to 250 yards or more.

The cost of the construction of a *kárés* varies with its length and the nature of the soil. Usually it is from Rs. 2,000 to Rs. 20,000 and in special cases it may be higher. The *kárés* in Marav is said to have cost the Kúrds nearly a lakh. All the western and west central part of the District is admirably adapted for the extension of the *kárés* system. Khad is said to be too level for *kárezés* to be excavated with success but wells might probably take their place.

Maintenance of *kárézes*.

The *raís* of the *kárés* makes the necessary arrangements for its repair and supervises the work. If the work is heavy and especially if tunnels and wells have to be cleared (*lai* or *lai kashi*), the services of professional *kárés* diggers are engaged, and the cost is found by the co-partners in proportion to their shares in water. For work which require no special skill, especially the clearing of the open channel, *chhér*—the labour—is provided by the co-partners.

Streams.

The water from streams is generally raised by means of certain dams (*gandho*) thrown across the bed. The dams are of a temporary character and have to be reconstructed after heavy floods. The supply of water in almost all places where irrigation is taken from streams is abundant and exceeds what the land requires.

The only large dam which has ever been constructed

AGRICULTURE.

in the District, was one made by the Lángavs about 1890 across the Shírínáb river in the Mungachar valley near the lands called Dáhbar in Brinchinnau. It was carried away by a flood about two years after its construction and has not since been replaced.

Division of water.

Permanent sources of water, except when the water available is more than the land requires, are divided into a number of shares, the principal share being the *shavána* or the flow of a day and night. The minor divisions of a *shavána* are ordinarily the *ním* or half *shavána*, also called *bél*, *táh*, *kíla*, *wakht* or *waghd* representing the flow of a day or night (12 hours) ; *ním bél* the flow of six hours ; *pás* equal to three hours ; and *ním pás* equal to 1½ hours. In Kalát the *pás* and *ním pás* are equal to 6 and 3 hours respectively, while in Mungachar and Gurgína it is the practice in some *kárézes* to denominate the ordinary *pás* of 3 hours as a *bisuna pás* or *pakka pás* and the *ním pás* of 1½ hours as a *khám pás* or *kacha pás*.

For practical purposes the smallest measure in use is the *pás*, and where individuals hold smaller shares than this, their turn is postponed until a full *pás*, or, if the supply is a small one, until half or even a full *shavána* has accumulated. The actual distribution is conducted by the *raís* or other person charged with the work. The system of division is rude and not so elaborate as in some places, such as Níchára, in the Jhalawán country. It is done during the day by dialling and during the night by reference to the stars. The four *pás* of the day are known as the *awalíko pás;* the *nímroch* or *swár-ná pás* ; the *péshim-ná pás*, and the *dígar* ; those of the night are *khuftan*, *nan-ná-ním*, *sahúr*, and *dé-tik*. The first *pás* of the day generally commences about the time of the *mulla's* call to the morning prayer, or, as the people say, when an old man's beard can be distinguished from a young man's. It is over when a man's shadow reaches a distance equivalent to that of ten bare feet from him. If the *pás* commences at sunrise, as is the case at Isplinji, it will be over when the shadow has receded to a distance of seven bare feet from the man. The

second *pás* is completed at noon when the body throws no shadow, and the third and the fourth *pás* are over when the shadow has reached points at a distance of 5 and 18 bare feet from the man. At Isplinji the third *pás* is over when the distance is 7 bare feet, and the fourth lasts till sunset. **AGRICULTURE.**

In the division by night, the stars, which are used as a guide, are changed about once a month. In July at Iskalku those used are the *roshan istar;* the *paur*; and the *tír-band.* The first *pás* is over on the disappearance of the first; the second and third *pás* are completed when the *paur* and *tír-band* appear in the East, while the fourth lasts till the *mulla's* call to prayer.

Arrangements for the distribution of the water among the cultivators are made by mutual consent early in the spring of each year. The turn of each of the shareholders is fixed by casting lots (*tír*), and the arrangement is considered absolutely binding, and hence the saying: "*Deh tíra, nind díra,*" put in your lot and sit at a distance. The turns continue throughout the year. A man who possesses, say, one-sixteenth of a *shaváná* in a *kárés* having a course of 15 *shavánás* does not necessarily receive 1½ hours of water daily, but he has to wait, as already explained, till a *pás* or more has accumulated.

Water divides.

The only stream in which an artificial water divide is used is the Chashma at Kalát. At a distance of about 20 yards from the spring a wooden divide, called *taghár* is placed across the stream, dividing it into 4½ streams, called Bun-i-Koh, Rais-tok, Joi-Ghulámán, Joi-Tút, and Gom. The two last named belong to the Khán, and are taken off at the first divide. The remaining streams run together until they are separated by a second divide about 150 yards lower down. Exchanges of water to suit the convenience of the Khán and the Dehwárs of Kalát are not infrequently made between the different streams.

Division of flood water.

In order to distribute the water of hill torrents proportionately among units of a tribe or among individuals, a small embankment is thrown across the bed of each important one, as soon as it leaves the mountain slopes. The water having

AGRICULTURE.

been thus diverted into a common course, is then taken off in smaller channels called *gwas*. The place of distribution is known as *búhari* and further sub-division is, if necessary, carried out by constructing minor channels, also called *gwas*.

Watermills.

Mills, locally known as *asiáb*, are worked on the permanent supplies of water, and reference to their number and the localities where they are found has been made in the section on **Land Revenue**. They are ingeniously, though simply and roughly, constructed on the same principle as those found in India. A position is selected where a sufficient fall can be obtained by making an artificial embankment (*tarai*) and the flow of water reaches the mill through a water shoot (*mázu*). A wooden shaft furnished with horizontal flanges (*charkh*) is placed in position beneath a platform on which are two mill stones (*pur*), the lower being fixed and the upper one or runner, attached to the shaft. Over the mill stones is fixed a wooden receptacle (*dol*) for the grain, of the shape of an inverted cone which is connected by a trough with a hole in the upper mill stone through which the grain passes. The revolutions of the mill stone cause the small trough below this receptacle to vibrate and shake the grain into the mill. The vibrations can be regulated by an ingenious string arrangement.

The mill stones are surrounded by a low mud wall (*árd khána*) for catching the flour which is removed at intervals with a long handled wooden spade, called *páhori*. Over all, is constructed a mud roof as a protection from the weather. Mill stones are generally obtained from the Band mountain near Gidar and occasionally also from the Singindáz portion of the Sháh-i-Mardán mountain near Kalát. The cost of a pair varies from Rs. 22 to 28. Loris and the owners themselves import the stones.

Mills are generally constructed by the owners of the land and water, and the expenditure varies from about Rs. 200 to 300. The miller (*asiábán*) receives wages generally in the form of a share in the corn ground and a tip, called *shagirdána*. Thus, at the Dudrán water mills, the wages

consist of one-tenth of the total corn ground plus two seers of flour on every 50 *kásás* of grain. Hindus pay cash rates for milling at the rate of 4 annas for every three local maunds ground plus one seer of flour on account of *shagirdána*. The outturn of a mill varies with the water power and management. It is estimated at 5 to 12 maunds in different places.

AGRICULTURE.

RENTS, WAGES AND PRICES.

Reference to the forms of tenancy and tenures will be found in the section on **Land Revenue** in Chapter III. Rent everywhere is paid in kind, and a division of the total produce of the crop is made between the landlord and the tenant. In some cases where the Khán's lands are cultivated by his dependants, the latter who supply labour only, receive subsistence allowances of grain and a cash allowance every half-year.

Method of distribution of produce in irrigated lands.

The common system on irrigated lands is known as the *séhak*, in accordance with which the landlord supplies the seed and manure, and the tenant has to find the plough bullocks and to arrange for the transport of manure to the fields. The landlord, who is usually responsible for the payment of the revenue, receives two-thirds of the total produce, the remaining one-third forming the share of the tenant. In a few cases the revenue share is paid from the common heap and is borne by both the landlord and the tenant, this system being known as the *har tomaka-tá niám an*, or *har do sari*. In the Chashma lands at Kalát, the tenant receives one-fourth of the total produce, whilst in Mastung this division of one-fourth and three-fourths is applied only to the autumn (*sabzbar*) crops, the spring crops being subject to the usual conditions, viz., the division of produce between the tenant and the landlord in the proportion of one-third and two-thirds respectively. The rates of rent which include revenue on the Crown lands are described under **Land Revenue** and Appendix No. VIII shows the rates prevailing in different parts of the country.

When the tenant supplies seed, labour and bullocks, the usual rent paid to the landlord is one-fourth of the total produce, while in some cases it is also as much as one-half.

RENTS, WAGES AND PRICES.

But if only labour is found by the tenant, and the landlor supplies seed and bullocks, the usual share received by the latter is five-sixths and sometimes also seven-eighths, the remaining one-sixth or one-eighth being paid to the tenant. At Johán the landlord and the tenant supply the seed in equal shares and the bullocks are found by the latter. One-sixth of the produce is first set aside as payment for the labour supplied by the tenant, and the balance is divided equally between him and the landlord. At Isplinji, where the owners of water are not necessarily the owners of the land, it is usual for the owner of water to supply the seed, labour and bullocks and pay one-sixth of the total produce to the land owner.

Special rates on certain crops.

For crops which require special care and attention, the rates of rent vary. In *pálézát* the produce is usually divided into five equal shares; one share is set apart for the tenant (*bazgar*) who has ploughed and prepared the land for cultivation, and the remaining four shares are divided equally between the landlord and the *pálézwán*. The latter provides the seed and is responsible for the crop. When the tenant supplies the seed, and acts as *pálézwán*, the landlord receives two-fifths of the whole. At Kalát these rates apply also to tobacco, carrots, onions and potatoes.

Dry crop lands.

According to the system prevailing in dry crop lands the tenant (*lath-bazgar*) provides the seed, labour and bullocks and pays one-fourth on account of rent. In Gurgína and Kardgáp he pays one-third under the same conditions, but the more common practice in these localities is that, in addition to supplying labour and bullocks, the tenant must also provide half the seed; in this case he is entitled to one-half of the total produce. In Narmuk, where the tenants are chiefly tenants-at-will, one-sixth of the total produce is set apart for the tenant's labour in connection with the crop, and the remainder is divided equally between the landlord and the tenant, on the condition that the latter provides bullocks and half the seed. In other parts of the district, the tenant-at-will's share is usually one-sixth, and he is only required to give labour, all other requisites being

provided by the landlord. In Mungachar, Kalát and its neighbourhood and also at Iskalku, Shékhri and Kishán, where the landlord supplies the seed, the tenant is responsible for labour and bullocks only, and the outturn is equally divided between them; but in the same circumstances at Nímargh, Gurgína, and Kardgáp the rent paid by the tenant to the landlord is two-thirds.

RENTS, WAGES AND PRICES.

System of produce rents in the Kúrd tribal area.

The land tenures prevailing in the Kúrd tribal area are complicated and not very clear, but as far as information is available, the following appears to be the system in vogue.

A reference has been made in the section on "Tenants" to the forms of tenancy, which are known locally as *chárik*, *séhak*, and *níma shashik*. Under the *chárik* system the proprietor receives one-fourth of the produce as rent, while under the *séhak* system he receives one-third. With regard to the *níma shashik* system it would appear that if the tenant (*lath-bazgar*) himself cultivates the land, he must supply bullocks, labour and half the seed; the other half of the seed being found by the proprietor (*bohtár*). When the produce is divided, one-sixth of the total outturn is first set apart for the tenant on account of what is known as the *lath-ná-hak*, the remainder of the heap is then divided in equal shares by the *bohtár* and the *lath-bazgar*. But should the *lath-bazgar* introduce a sub-tenant (*fasal batéra*) to cultivate the land, he is only entitled to receive one-sixth on account of his *lath-ná-hak* and the remainder of the produce is divided equally between the *bohtár* and the *fasal batéra*, the latter supplying half the seed. If the *fasal batéra* is employed by the *bohtár*, one-twelfth of the produce only is paid to the *lath-bazgar* on account of *lath-ná-hak*. This would appear to be the origin of the term *ním shashik*, which literally means half one-sixth, i.e., one-twelfth.

Under the *chárik* and *sehak* systems it is usual for the *fasal batéra* to join the *lath-bazgar* in supplying half the seed and to receive one-half of the total produce. Under the *níma shashik* system, if, as a matter of convenience, the whole of the seed is supplied by the *lath-bazgar* in addition to the bullocks and labour, which he is bound to furnish, the rent received by the *bohtár* is one-fourth of the total produce.

The following statement summarises the shares due to the various parties under the different conditions

RENTS, WAGES AND PRICES.

mentioned above, it being assumed for purposes of convenience that the total produce is divided into twelve equal shares :—

Name of system.	A Proprietors' shares.	B Tenants' shares.	C Sub-tenants' shares.	
1. Chárik ..	3	9	—	In this case the tenant supplies seed, bullocks and labour.
2. Do. ...	3	3	6	The tenant and sub-tenant supply the seed, bullocks and labour in equal shares.
3. Séhak ..	4	8	—	The tenant supplies seed, bullocks and labour.
4. Do. ...	4	2	6	The tenant and sub-tenant supply the seed in equal shares, and the sub-tenant the bullocks and labour.
5. Níma shashik ...	5	2 lath-	ná-hak. 5	The landlord and tenant supply the seed in equal shares and the tenant cultivates the land with his own bullocks. The tenant has a permanent occupancy right and cannot be ejected without reasonable cause.
6. Do. ...	5	2	Do. 5	In this case the sub-tenant is engaged by the tenant, who retains his occupancy right. The landlord and sub-tenant supply the seed in equal shares.
7. Do. ...	5	1	Do. 6	The sub-tenant is engaged by the landlord and both supply the seed in equal shares. The tenant retains his occupancy rights.

In irrigated lands it is a part of the duties of the tenants to transport the landlord's share of produce to his house, to give one or two bullock loads of firewood during the year, to carry his corn to the mill, and to help him with

materials that may be required for the construction or repair of buildings.

RENTS, WAGES AND PRICES. WAGES.

There is no regular cooly class or any regular tariff of wages; but it would appear that there is a tendency towards a general increase in the rates during the last few years, this tendency being especially noticeable in the centres of trade and population. The classes engaged in local handicrafts receive no fixed wages, and their remuneration is usually determined by mutual agreement. When felts are given out for manufacture, the wages vary from Ans. 8 to Rs. 2 per yard according to the quality of the design. Goldsmiths receive ans. 4 and ans. 8 on every tola of silver and gold respectively used in making up the ornaments; and it has been estimated that shoemakers, blacksmiths and brick-layers at Kalát can earn from ans. 8 to ans. 10 per diem.

Agricultural labourers.

Labourers engaged for reaping crops (*láigar*) include men and women, and their wages (*lai*) consist of one-twentieth of the crop harvested, and their children are also permitted to glean the fields (*khosha-chíni*). Women who are engaged by cultivators to help in collecting, cleaning and winnowing the threshed crop receive half a *kása* of wheat per day. Labourers employed in constructing embankments are paid at rates varying from ans. 4 to ans. 6 per day, the bullocks, tools and other requisites being supplied by the employer.

Camel-herds.

Herds of female camels are usually entrusted to the Jat graziers of Kachhi, who receive R. 1 per annum for every animal placed in their charge. Camelmen (*sárwán*) receive from $\frac{1}{4}$ to $\frac{1}{3}$ of the hire, the cost of the feed of the camels being borne by the owner. It is not usual for the camel driver to purchase a share in the camel, which for this purpose is divided into four shares, a leg being the unit. In this case the driver receives the hire of his share in addition to his wages. There is a regular trade between Makrán and Kalát in wheat and dates, the former being exported to Makrán and dates brought back in exchange. Camel-owners engaged in this carrying trade receive one-half of the dates, and this system of payment is locally known as *gwáchi*.

Village servants.

The regular village servants other than those already mentioned in the section on Land Revenue are car-

RENTS, WAGES AND PRICES.

penters, blacksmiths, and crop watchers (*toho*). In the greater part of the district the work of blacksmith and carpenter is performed by the Loris. Each worker has his own circle, and the appointment is generally hereditary. The remuneration is usually paid in kind and varies in different parts. In the Mastung valley it consists of 2 *kásás* of wheat and 2 *kásás* of barley from each *shabána* or division of water. The crop watchers are appointed for special crops and their payments vary in different localities. Thus, for instance, at Isplinji they are appointed only for the *juár* crop and they receive one-twelfth of the total produce as wages. In Mungachar they are engaged for both the wheat and barley crops generally for three terms aggregating about 5½ months and receive 1½ *kásás* on each *shabána* in addition to a small quantity of grain (¼ *kása*) from every heap of grain separately threshed by the cultivator.

Mullás, who are for the most part Afgh́ans, are not numerous. Those who are attached to the chiefs, generally receive fixed stipends, but those in charge of villages are maintained by fees, alms and by the tithes (*zakát*) subscribed by the villagers, generally one-tenth (*dáhak*) of the produce of the lands and a proportion of the flocks.

The middlemen or agents employed in the purchase of wool and *ghí* receive a commission of 5 per cent., this payment being known as *rahdári*.

PRICES.

Wheat is the staple grain of the country. The prices vary according to the conditions of the seasons; the average rate in Kalát in 1853, the first year for which figures are available, was 2 maunds 8 seers; in 1874 it was 1 maund 4 seers, while in 1879 it was 5½ seers. Since then the rate has varied from 11 to 27 seers, it being 13¾ seers in 1902.

In places near Quetta which are affected by its market, there has been a general rise in the rates of both grain and fodder, but the prices are steadier and the fluctuations are less marked. Thus in Mastung, where wheat was sold in 1871 at 1 maund and 26 seers for the rupee, the average rate during the past few years has varied from 12 to 14 seers.

The prices in the district are also affected by the harvests in Kachhi, where large numbers of Bráhuis migrate during the winter.

WEIGHTS AND MEASURES.

A seer containing 88 tolas, and known as *Kaláti sér*, is in general use throughout the district, and the weights in common use are the *ném sér* (44 tolas), *páo* (22 tolas), *ném páo* (11 tolas) and *ána* (5½ tolas).

At Kalát and Mastung, British Indian standard weights and balance scales are kept by some traders for use in furnishing supplies to Government officials. Local weights, however, are in general use when dealing with the natives of the country.

Troy weights.

The weights used by goldsmiths are those common to other parts of India. The table is as follows :—

8 ratti = 1 másha
12 másha = 1 tola

Measures of grain.

Grain is sold everywhere by wooden measures, the most common one being *kása* or *sark*. Those in use by traders in the towns of Kalát and Mastung are generally marked with the State seal. The cultivators use their own *kásas* which contain about one chittack more than those used by traders. The different measures in ordinary use are shown below, the lowest unit being the *chotra* :—

2 Chotra	=	1	Yakman (also called yagman).
2 Yakman or 4 Chotra	=	1	Kása or sark.
50 Kása	=	1	Gwála.
80 Kása	=	1	Kharwár.

The *gwála* and *kharwár* are merely nominal, the *kása* and *chotra* being those actually in use. The *yakman* is only a domestic measure, a copper or other utensil being used for the purpose.

In Jam, Bárari and Robdár Kachhi measures are in use, the smallest unit being the *pinrki* :—

4 Pinrki	=	1	Topa.
4 Topa	=	1	Kása.
60 Kása	=	1	Kharwár.

The capacity of a *kása* varies slightly in different localities and also with the different kinds of grain for which it is used. The grain always used for testing that of a new

WEIGHTS AND MEASURES.

kása is *mung*. The following table shows the equivalent of *kása* of wheat in standard seers in different localities :—

	Seers.	Ch.		Seers.	Ch.
Kalát	5	9	Shírináb ... ... (Kanéti village)	5	8¾
Mungachar :—					
(i) Zard (Músazai village) ...	5	6	Kúrd area	5	7½
(ii) Shahr Ghulam Ján ...	5	2	Isplinji	5	—
(iii) Brinchinnau ...	5	—	Johán, Iskalku, Shékhri, Kishán and Narmuk ...	5	8
(iv) Ziárat and Chhappar	5	13½	Robdár, Jam and Bárari... ...	6	8
Khad	5	10			
Mastung	5	5			
Nímargh	5	6½			
Gurgína and Kardgáp	5	9¼			

Articles other than grain which are measured with the *kása* are salt (about 6 seers to the *kása*), cumin seed and pistachio fruit.

The State officials in Mastung keep two kinds of *kása*, known as the *kalangi kása* and the *ijára wa batái wála kása* for measuring the revenue grain. The former is smaller than the latter, and is used for receiving the fixed revenue grain (*kalang*) from the cultivators. It contains 5 seers 3⅖ chittacks standard in wheat and 3 seers 14 chittacks in barley. The *ijára wa batái wála kása* contains about two chittacks more than the *kalangi kása*. It is used for receiving revenue grain fixed by contract or levied by division of the produce.

Miscellaneous measures.

Onions and potatoes are generally sold by the bag (*gúni*) which contains about 2 to 2½ maunds. Firewood and *bhúsa* are sold by the load, generally the camel load. Green fodder, such as lucerne, is sold by plots (*kurda*) or by the set of plots (*takhta*). Wisps of dry lucerne (*mora*) are sold by number at so many for a rupee; and sheep's wool is also made into parcels (*kás*), each of which contains the wool from one sheep, and which are sold in the same way.

Indefinite measures of grain known in the household are *bá-ná-phak*, a mouthful; *churu*, the contents of four fingers; *khafo*, a handful; *chank*, a double handful; and *sísér*, a domestic measure containing about 1½ *chotra*. Other terms

used by the cultivators in connection with the crops are *muth*, a fistful; *púli* or *báhu*, a bundle of sheaves; *bhánkur* or *khumb*, the quantity that can be carried in two arms; *badd*, a man's load; *jowál*, a sackful; and *tarangar*, a netful. **WEIGHTS AND MEASURES.**

Ghí when purchased by the *banias* is measured with the *chotra*, which holds about 1¼ seers of liquid *ghí*. **Liquid measures.**

In Mastung and Kalát, the shopkeepers keep standard yards made of iron of 16 *girhas* or 36 inches, but they are only used for measuring expensive cloths, such as silk. The commonest measure and the only one understood by the people is the *harish* or *arish*, an indefinite measure varying with the stature of the customer. It is measured from the projecting bone of the customer's elbow round the end of the middle finger, when extended straight, and back to the lower knuckle joint. The *kandahári* yard, which is equal to about 3 feet 6 inches, is used for measuring *kárés* tunnels. **Linear measures.**

During the survey operations in Kahnak and Tíri, the measures adopted were acres, roods, and poles, but the people do not understand them. Distances on the ground are measured by the pace (*gám* or *kadam*). Irrigated land is recognized by the proportion of water attached to it, and for this purpose every source of irrigation is divided into shares representing the flow of water for so many days and nights. **Superficial measures.**

The term *jora* is frequently used both in irrigated and unirrigated land, but has no definite value. It represents the land which can be brought under cultivation during the year by a pair of oxen. Cultivators also sometimes estimate the extent of a plot by the quantity of seed which can be sown in it.

In the Pringábád circle of the Mastung *niábat* the flow of certain *kárézes* which is divided into the ordinary *shavánas* and *pás*, receives a different nomenclature for revenue purposes. Thus, a *shavána* in some of the large sources of irrigation, such as Káréz-i-Kandaki and Káréz-i-Kalán, is divided into *dáng* and *nákhun*, 6 *dáng* making 1 *shavána* and 12 *nákhún* making 1 *dáng*. The flow of other sources is reckoned, in the same way, as equal to so many *dángs* of the large *kárés*. In Tíri, a *shavána* of the Rod-i-Mobi is reckoned as equal to 32 *dáng*, each *dáng* consisting of 12 *nákhun*.

WEIGHTS AND MEASURES.

Distances are known by such indefinite standards as horse or camel stages (*misil* or *maisil*), more generally the latter. Camels travel during the whole night in summer and from sunrise to sunset during winter, and a march is usually about 15 miles.

Measures of time.

Chiefs and others who have dealings with Government officials know the English months, but the names used in documents are those of the Arabic months, viz.;—*Muharram; Safar; Rabi-ul-awal; Rabi-us-sáni; Jamádi-ul-awal; Jamádi-us-sáni; Rajab; Shábán; Ramzán; Shawál; Zikád;* and *Zilhaj.* The nine *chillas* or periods of 40 days into which the year is divided by the cultivators have been detailed in the section on Agriculture.

The days of the week are those recognised by Muhammadans, Saturday called *shamba* or *awal hafta* being the first day. The remaining are *yak shamba*, Sunday; *do shamba*, Monday; *seh shamba*, Tuesday; *chár shamba*, Wednesday; *panj shamba*, Thursday; and *juma*, Friday. The day (*dé*) and the night (*nan*, also called *shaf* or *shab*) are divided into the following parts :—

VERNACULAR NAMES.	EXPLANATION.
Sáf	The period about dawn.
Sobh	Morning.
Dé-tik	Sunrise.
Chásht or chást	About two hours after sunrise.
Sowára	The morning meal time about 3 hours after sunrise.
Ném-roch	Noon.
Péshím	The hour of afternoon prayer, between 2 and 4 p.m.
Kazá péshím	A little after 4 p.m.
Burz-dígar	About 5 p.m. in winter and between 5 and 6 p.m. in summer.
Dígar	5 p.m. to sunset.
Dé-kiahling	Sunset.
Shám	Soon after sunset.
Khuftan	9 to 10 p.m. in summer and 8 to 10 p.m. in winter.
Ném-shaf or Nan-ná-ném	Midnight.
Sahúr (also called *bhalla sobh;* or *kukkur ná 'báng*)	The period some 2 hours before dawn.

Currency.

Previous to the commencement of British relations with the Kalát State, the coins most generally current were those of the Afghán rulers. They were either silver or copper,

the silver ones being known as Zamán Sháhi and Karím-khāni, and the copper coinage as Mansúri. These coins have been replaced by British Indian coins to which the following terminology is applied. The pie is actually known to few people. WEIGHTS AND MEASURES.

LOCAL NAME.		ENGLISH NAME.
Pái	=	Pie.
Paisa or dabal...	=	Pice.
Takka or dodabali	=	Half anna.
Sháhi	=	Two-anna piece.
Páwali or Páoli	=	Four-anna piece.
Ném rupai ...	=	Eight-anna piece.
Rupai	=	Rupee.

The Kalát State never appears to have possessed a regular coinage, but the ex-Khán, Mír Khudádád, struck a copper pice, roughly circular in shape, at the beginning of his rule in the name of his son Mír Mahmúd Khán, the present Khán. It is now equivalent in value to a pie, and its use is limited to the towns of Kalát and Mastung. The obverse bears the words *Zarb Mahmúd Khán* and the reverse *Fulus Kalát* with the date.

The simplicity in which a Bráhui formerly lived, is illustrated by his saying: Two sticks and one blanket (*do lakkari, hikk tarappari*). Some of them can still boast of little more in the shape of worldly possessions and the standard of comfort is nowhere high, but, throughout central Sarawán, the improvement of communications and the proximity of a large market at Quetta has resulted in a distinct and very noticeable improvement of the material condition of the people. MATERIAL CONDITION.

Pottinger, who visited Kalát about 1810, described the Bráhuis as more unsettled than the Baloch, changing their immediate place of abode many times every year in quest of pasturage for their flocks, and that their food and dress were of a very simple nature. Thirty years later, Masson noticed no change in their style of living.

There can be no doubt of the difference between the state of things described by Pottinger and Masson and the present. Large areas of land have been brought under cultivation, new villages have grown up in all parts of the district and,

MATERIAL CONDITION.

though the trade of Kalát has diminished, the local products viz., *ghí*, wool, cereals and tobacco, are carried to distant marts where they fetch good prices. On every side there are signs of a general improvement in the material condition and standard of living both of Bráhuis and Dehwárs. The felt cap has given place to the turban, and for the coarse cloth, known as *jori* and manufactured in Kachhi, English manufactures are in use. A general rise in the prices of land and the small indebtedness of the people are other factors which indicate a gradually increasing prosperity. In the midst of general progress the condition of only one class, the Bábi Afgháns of Kalát, who carried on a large trade in former times, has declined, and since the present Khán came to the *masnad* most of them have emigrated to Quetta. On the other hand, some classes have made greater strides in the path of progress than others, especially the industrious tribe of Lángavs.

As might have been expected, the rise in the standard of living which has taken place, has shown itself in the case of the cultivator rather than with the flockowner, and a general preference for cultivation rather than flock-owning is now making itself observable.

There are few, if any, really rich men, though some of the Sardárs in receipt of allowances are able to save money, and the poor still form the great majority of the population.

The population may be divided into three classes: the higher class, consisting of the headmen of the tribes including those in receipt of allowances from Government and the more well-to-do landlords; the middle class comprising those cultivators in possession of a fair quantity of irrigated lands, chiefly the Dehwárs of Kalát and Mastung and the Johánis of Johán, the more affluent flockowners and camel owners such as the Koh Badduzais, some of the Shahwánis and the Lángavs; and finally the poor classes which include the rest of the cultivators and the majority of the flock-owners.

Outside of these groups are the Hindus, who, as a class, have prospered in Mastung but have suffered at Kal[illegible] account of the diversion of trade from that place to [illegible]

Reference has already been made to the introdu[illegible] the turban and better cloth for the dress of the p[illegible]

MATERIAL CONDITION.

Embroidered *lungis* and conical caps *(kulla)* are also popular, and every Bráhui desires to be possessed of a waist-coat embroidered in gold and of a coat, though the latter is only within the reach of the wealthy. *Pattus* from Kashmír and Amritsar, and Afghán *postíns* are also highly prized. The sandal is being supplanted by Kandahári shoes, and boots are now worn by those who can afford them. The long shift which is still worn by the women is now profusely embroidered, even among the poorest, and the rich provide their women with silk trousers and satin shifts. The women, too, are given new shifts more frequently than before; in the olden days it was proverbial that one shift had to do duty for seven weddings, the people being too poor to get a new one for each occasion and the same shift being lent to friends. Ornaments are more numerous than before, and the fashions in different kinds are changing to those introduced by Punjábi and Kandahári goldsmiths. No change of note has taken place in the character of the food, except the introduction of tea, the consumption of which has become almost universal among the higher and middle classes. The former class is also developing a taste for good cigarettes.

FORESTS.

The best wooded tracts lie mostly in the hill ranges in the centre and north-eastern parts of the district. The principal trees are pistachio (*gwan*) and juniper (*hapurs* or *apurs*). Among other forest growths of less importance may be mentioned the mountain ash (*shíshár*) (*Fraxinus xanthoxyloides*); the tamarisk (*Tamarix articulata*); the *kasúr* (*pistachia mutica*); olive (*khat*) (*Olea cuspidata*); *mashmunk* or *mazhmunk* (*Prunus eburnea*); *archin*; *zárch* (*Berberis vulgaris*); *pípal* (*Daphne oleoides*); *bhirari*; the wild fig (*kohi-anjír*); and *mélab* (*Corylus colurna*).

The Mélbi hill takes its name from the last named tree where it is said to grow without irrigation. If so, it appears to be a valuable asset in Baluchistán forestry. The pistachio is found in lower hills than those which contain ju[illegible]r and mostly occurs in the eastern and western parts [illegible]trict. The best pistachio tracts include those at [illegible] near Isplinji; on the Koh-i-Siáh mountain to the [illegible] of the Shishár; at Dashtari, Kargazáni, Rúshi,

FORESTS.

Parri and Taláng in the Bangulzai hills; at Gwanípira and Pírmard in the Sahtakzai country; on the Sárún to the west of Narmuk and at a place to the south of Púdgili in the same locality and at Dombak in the Nágáu hills. On the west, the Garr hills, the Píhu-ná-lath, and the Chhuttok hill, all contain pistachio. The pistachio tracts on the Garr hills include Tump, Mughbali and Shúr to the west of Nímargh, and Bhalla Rastari and Chuna Rastari to the west of Kardgáp. The pistachio tracts in the Píhu-ná-lath are Morinko, Patki or Patkin, and Daranjan, and Garri, Chhori, Shúr, Khumai, Alídír, Rungi, and Hílhi opposite Kardgáp.

The juniper forests, which require a higher altitude than pistachio, are situated in the central hills. The largest juniper tracts are on the Harboi, and about 12 to 16 acres of the forest round the Harboi rest-house are being protected against cutting of green trees. Others are situated round Chuka on the Sárún; on the Mélbi and Koh-i-Márán; in the parts of the Zahrighat range, known as Kamar, Gaddigar and Ab-i-gul; at Istráb at the southern end of the Píhu-ná-lath, especially the parts called Shíshári, Dúni, Maholán and Dasht; at the southern end of Chiltan; and finally on the hills at the head of the Bolán known as Kulli, Zén, Shúg, Hapursia-lath (also called Shahr-ná-lath) and Nodgwár.

Tribal measures of protection.

No measures for reserving any forests in the district have yet been taken by the State, but restrictions have been imposed by some of the tribesmen, to which reference will be made presently. As a result, the tracts in the neighbourhood of thickly populated places on which some forest growth exists are being rapidly denuded.

The tracts known as Dhuk and the Dombán in the Harboi hills have been for many years strictly reserved by the tribesmen, the former by the Nícháris and the latter by the Shahwánis, primarily for pasture but also for fodder. In a *jirga* held at Kalát in 1903, it was also arranged that the cutting of green juniper in an area of about 44,000 acres on the same hills should also be stopped, guards being appointed to see that the decision was carried out.

Great importance is attached by the people to the preservation of the pistachio tree for its fruit, a valuable product with the Bráhuis. The felling of a green tree is

FORESTS.

considered a very great offence and not infrequently leads to disputes, resulting in bloodshed. The different localities where pistachio grows are held by tribal sections and the produce is divided among individuals according to their recognised shares. Guards are appointed when the fruit is ripening, and they receive a share in the total produce varying in different parts from one-seventh to one-sixth, one-fourth, one-third, one-half and three-fourths. Labourers engaged for the collection of the fruit, receive one-twentieth of the total produce, but guards employed for this purpose receive one-half or one-third.

From the juniper tracts, large quantities of firewood are exported by the people to distant centres such as Mastung, Mungachar and Kalát. Formerly firewood was exported to Quetta from the north and north-eastern parts of the district but the Bangulzai, the Kúrd and the Sahtakzai chiefs have recently (1905) prohibited this and no fuel now goes to British territory except from Chiltan. The Shahwáni headman at Iskalku restricts the export of firewood to Kalát by persons other than the members of his own tribe by claiming half the amount realized as the price of the wood. When the Government buildings at Kalát were built, the Shahwánis are said to have charged Ans. 4 on every camel load of wood. The Muhammad Sháhis and Pahlwánzai Méngals have been known to object to the Lángavs of Mungachar exporting firewood from the Mélbi hill. An impost of 4 annas per camel load is levied by the Muhammad Sháhis on every camel load of tamarisk exported from Shírínáb. All tribesmen in their own country are permitted to take as much wood as each man requires for building purposes, for agricultural implements, and for fuel.

Minor forest products.

Among minor important products may be mentioned cumin, asafetida (*hing*), *khushdár* (*Glycyrrhiza glabra*) and hyssop called *súfa* (*Nepita ciliaris*). Dwarf palm called *písh* (*Nannorhops ritchieana*), a good deal of which was formerly exported to Kachhi, grows in the ravines of the north-eastern hills such as the Kirkanr, Ar-Rakshán, and Survikán, but its place has been taken recently by *písh* from Harnai which is carried by railway. In former times the Sahtakzais were in the habit of deputing men known as

FORESTS.

badrakka to levy an impost of R. 1 per camel load from persons taking *pish.*

Cumin (*Cuminum cyminum*).

Cumin is called *ríza* by the Bráhuis. In the Harboi it grows only on the Rúshi hill and in the Tahlgán and Pusalk valleys, but it is also found in the Bangulzai, Kúrd and Sahtakzai areas and in the Zahrighat range.

Cumin grows well after good winter rain and snow. The herb becomes green in early spring and about the end of March the stem appears and is followed by white flowers. The seed ripens in June when men, women and children repair to the hills and pull or cut the plants which are collected in a heap to dry, after which threshing is done with sticks. Much damage is sometimes caused by cutting when the fruit is half ripe. The Bangulzais, the Kúrds and the Sahtakzais all take measures to reserve the crop, but the most effective are those taken by the Sahtakzai headman, who permits no flocks to enter the tract where the plant grows, and appoints guards who receive one-third or one-fourth of the total produce. As a medicine, cumin seeds are considered aromatic, carminative and stimulant. They are also stomachic and astringent and useful in dyspepsia and diarrhœa. The principal use of the seed, however, is in the shape of spice.

The greater part of the produce is obtained from the Sahtakzai and Kúrd areas, the local Hindus and *banias* at the railway stations in the Bolán Pass deputing middlemen to collect it. At harvest time the fresh seed generally sells at about 1 *kása* of about 4 seers per rupee, but when the plant is dry, the rate rises to 2 or 2½ seers per rupee. The Sahtakzai headman levies Ans. 8 or R. 1 per bag when the seed is exported by *banias*.

Asafetida (*hing*).

Asafetida is found on the parts of the Garr hills called Tump, Mughbali, Shúr, Garr and Lamboi-ná-távfk; in the Bangulzai hills; in the Sahtakzai country; and on the part of the Harboi, called Shúr. The Garr hills were at one time very famous for the plant.

The juice is sometimes extracted from the stem by Afgháns from Ghazni and Kandahár. There are no restrictions on their movements in the Garr hills, but in the Kúrd and the Sahtakzai countries the permission of the local chiefs has to be obtained. A lump sum, generally Rs. 15 to 20, is paid to the Kúrd chief for the right to collect asafetida from the hills to the east of Marav, while in the Sahtakzai area

each collecting party has to pay 1 seer of *hing* to the Sahtakzai headman and Rs. 3/- in cash for the season. The cash is divided equally among the headmen of sections from whose country the *hing* is collected. FORESTS.

Liquorice (*Khuzhdár*) (*Glycyrrhiza glabra*).

Khuzhdár is found only in the Garr hills which were formerly as famous for this plant as they were for asafetida. Unfortunately in consequence of the reckless treatment the plant has received at the hands of the Bráhuis, it has been almost exterminated. There is now no production of the drug, but the plant is still to be found. Formerly, when the roots were exported, they were dug in November and sold at Rs. 1-8 or 2-8 per maund.

Hyssop (*zufa*) (*Nepeta ciliaris*).

Hyssop grows in years of good rain and snow fall in the hills of the Sahtakzai country principally on Murdár, Hingi, Hápursia-lath, Bangu, Nodgwár, Shúg and Zén. It sprouts at the beginning of April and is gathered about the end of May. No restrictions of any kind are placed on the collectors, who are generally shepherds. It is exported by Quetta *banias*, the usual price being Rs. 3 per bag containing about 20 seers. The herb is used as a cooling beverage in cases of fever and is well-known to native physicians.

Other products.

Finally, mention may be made of the plants known as *kisánkúr* (*Peganum harmala*) and *panérband* (*Withania coagulans*). The former grows in great abundance in all parts of the district to the west of the Nágáu and Bangulzai hills. Its fruit, called *harmal*, is largely used in India as a disinfectant and as a medicinal drug, but this has not been realised so far by the Bráhuis, and little attention is paid to it except for manuring rice seedlings, for which purpose the plant is cut green and dried.

Panérband grows in the warmer parts of the country. The fruit is used by the natives as a rennet, and large quantities are exported to Kachhi and thence to Sind, where the fruit is used as a medicinal drug possessing cooling properties.

MINES AND MINERALS.

The Digári mines.

The mineral wealth of the district has never been fully explored; the only mineral of commercial value that has been worked is the coal at Digári (locally called Dagári) at the extremity of the Sor Range.

The Sor Range is a curved ridge some 20 miles in length, along the whole of the north-eastern face of which an outcrop of a seam of true coal, averaging about 3½ feet thick, has been traced. At the southern end of the ridge is a sharp

MINES AND MINERALS.

curve and here the coal is found on the western face of the hill. This is Digári.* The coal seam dips into the hillside at an angle of 35° to 45° from horizontal. The coal obtained is clean, good looking and dead black ; it burns readily with little ash, but has little heating power. The Digári coal, however, is of better quality, and is harder and less crumbly than that found in other parts of the Sor Range, but the mines are further from the market, an important consideration where only camel carriage is employed.

The coal at Digári was discovered in June 1889, and rights to mine were granted to Baháwal Khán, the Sahtakzai headman, and to another Sahtakzai, Khushdil Khán, in 1891, but both concessions were subsequently cancelled in 1894 in consequence of the non-fulfilment of the mining conditions by the grantees. A fresh agreement was entered into with Baháwal Khán in 1894 allowing him to extend his workings to a total length of a quarter of a mile and a concession was also granted to Sorábjee & Co., of Quetta, in the same year to mine for quarter of a mile.

The question of the proprietary right in the coal had meanwhile come into prominence and fresh leases were granted to Baháwal Khán and Sorábjee & Co. in 1898. The document executed with Baháwal Khán granted him and his heirs in perpetuity the proprietary rights over the coal outcrop for one mile, 3,870 feet, and within this area he was permitted to mine a quarter of a mile, in consideration of his being the headman of the tract and in acknowledgment of his being instrumental in discovering the coal. Neither of the rights can be alienated, nor can any money be raised on either of them, and in the event of the grantee failing to work the quarter of a mile to the satisfaction of Government, the Agent to the Governor-General has the right to enter into possession and make such arrangements for working as he may consider best in the interests of the grantee. The payments which the grantee, as holding the proprietary right, may claim from persons working the coal are limited to 8 annas per ton on all coal extracted.

* *Note.*—The boundary of Sarawán and Quetta-Pishín has never been defined. Mr. Barnes in his letter No. 819-C, dated the 26th of July, 1900, to the Government of India, stated that it was always assumed that the northern (north-eastern) slope of the Sor Range was in Quetta limits.

Two mines are now (1905) being worked, supervision being exercised by a mining overseer under the orders of the local Government. All coal extracted pays 1 anna per ton as royalty. The yearly output from the Digári coal mines is about 1,000 tons.

MINES AND MINERALS.

Mr. Oldham, of the Geological Survey Department, has computed the amount of coal available at 200,000 tons.

Method of working.

In 1901, when the mines at Digári were inspected, the method of working of Baháwal Khán's mine was found to be haphazard and without any definite scheme. Some thirty or more dip places (stentons) had been made into the outcrop, none of them being more than 100 feet in depth. There was no tram line and no circulation of air. It was recommended that he should not be allowed to continue mining except on more scientific lines, which have now been adopted to some extent. The adits which are being driven (1905) have been limited to a quarter of a mile of the outcrop, and arrangements have been made for proper ventilation and the provision of sufficient timbers.

At Sorábjee's mine, advantage has been taken of a *nullah* to save long adits, and coal levels have been driven at various depths along the seam and connected by cross stentons about 40 feet apart, the coal being thus split into pillars about 40 feet square. The roof and floor are good. Seven feet has been advised as a suitable maximum width for the roads, in which case little or no timbering is required.

Coal in other places.

Traces of coal have been found at Ab-i-Gul in the Zahri-ghat Range to the south-east of Mastung, but the seam is narrow. The presence of a ferruginous carbonaceous shale has been noted near Rodangi and the Joak spring, to the west of Kanéti in the Shírináb valley. In the former place the outcrop is about 3 feet thick and 27 feet long.

Other minerals.

Ferrous sulphate *(ságh)* is met with in the Maki Sham hill near the Sheikh Háji shrine east of Mungachar.* A *ságh* mine is also well known on the eastern slopes of the Nágáu Range, facing Sanni in Kachhi, and small quantities of the mineral are extracted from it. No special rights in the deposits have hitherto been recognised, and no

* A paper by Mr. D. Hooper on the occurrence of melanterite, or native ferrous sulphate, in Baluchistán will be found in the *Journal of Asiatic Society*, Bengal, Vol. LXXII, Part II, No. 4, 1903.

MINES AND MINERALS.

restrictions on persons taking the mineral are imposed by the tribesmen within whose area the hills are situated. The mineral is used for making a black dye and graining swords.

Mak (apparently alunogen or "hair salt") which is mixed with willow leaves for the manufacture of a yellow dye, is found in the Shúg mountain about 5 miles to the north of Dozán.

Finally, mention may be made of the presence in the Pashak stream near Johán of calcareous clay nodules enclosing marcasite (iron disulphide). According to native accounts they are obtainable in large numbers.

Lime is burnt from stone taken from the vicinity of the Sakhi Patéhán shrine near Johán, from the Rabáb hill to the west of Chhappar, and from the Bába Wali hill near Kalát and is used as a mordant in dyeing.

ARTS AND MANUFACTURES.

There are no important industries in the district, and arts and manufactures are chiefly confined to embroideries, rough felts and carpets and leather work.

Embroideries and carpets.

A full account of embroideries and of carpets will be found in the Jhalawán Gazetteer. The best rugs are manufactured by the Badduzai section of the Bangulzais.

Felts.

Felts made of sheep's wool and known as *tappur* or *thappur* are also manufactured in most parts of the district, the best being made at Ziárat near Kalát and by the Badduzais. The prices depend on the quality and weight, but an ordinary rug 3 yards by 1½ costs from Rs. 4 to 8. The colours generally used are crimson, green, black and yellow, and the designs are simple, consisting chiefly of squares and diamonds.

Dyeing.

At places within touch of Quetta and other trading centres, the former primitive dyes are being rapidly displaced by European colours and aniline dyes. The local dyes still used in more remote places are :—*khísun* or deep red obtained from madder, *pushkun* or yellow dye made from a decoction of apricot and willow or pistachio leaves, *mon* or *siáh*, a black mineral dye, and *kharrun*, a deep green prepared from Dádhar indigo.

Leather work.

Leather work is confined chiefly to the manufacture of shoes and sandals. The work done at Kalát is of superior quality and has a good local reputation. The different kinds of shoes are the *sanbak* embroidered with gold wire

and silk, the *yakh* embroidered with gold wire only, the *daski* worked with designs in thread, and the *sáda* or plain leather shoe without any embroidery. The price of these varies from Rs. 5 to Rs. 12. ARTS AND MANUFACTURES.

Ordinary sandals, water skins (*khwa*) and leather bags for holding *ghí* and flour, which are known as *zík* and *kít* respectively, are made locally.

The manufacture of *sajji* or *khár*, a species of carbonate of soda, has developed in recent years. It is impossible to form an accurate estimate of the total outturn, but from such figures as are available it appears that in 1903 about 6,000 maunds were exported to Quetta, and the railway returns show that in 1904 153¾ maunds were despatched from Kolepur by rail to Sind. The price varies from 12 annas to R. 1-2-0 per maund. The bushes from which it is made are known as *matí* and *righit* (*Suaeda monoiea*), which are found in large quantities in the neighbourhood of Khad and in the Zard valley. The tracts on which these plants are found are reserved, and the produce is usually divided in the following proportions:—¼ being paid to the landlord, ¼ to the manufacturers and ½ to the tenant. The manufacture is carried on principally by the Lángavs, Summaláris and Muhamad Sháhis. *Khár.*

The bushes are cut in August to October, dried, and are then buried in the ground and burnt. The sap which exudes is then allowed to cool and takes the form of hard lumps of carbonate of soda. It is estimated that a bullock load of green bushes produces about 5 seers of *khár*.

Attention was first called to the prospects of sericulture in Baluchístán by the Financial Member, Sir Edward Law, whilst on a visit to Quetta in 1903. Experiments were started at Mastung in 1904 with four ounces of silkworm eggs obtained from Kashmír. The results were satisfactory. The produce per maund of the cocoons was estimated by the Kashmír Durbár to be the same as that obtained from a similar quantity in Kashmír. The silk produced was of excellent quality and sold in England at 13 shillings and 2 pence per pound. Major Showers, the Political Agent, during his leave to England satisfied himself that Kalát silk was of high commercial value and was, on his return, placed on special duty to visit the Táta Sericulture.

ARTS AND MANUFACTURES.

experimental farms at Bangalore to study the methods followed there. Major Showers' report on the subsequent operations carried out in 1906 will be found in Appendix III.

COMMERCE AND TRADE. Historical.

Little is known of the early commercial history of Kalát prior to the Ahmadzais, but with the development of their power the country became an important centre of trade for caravans from Central Asia on one side and South and Western India on the other. The principal routes used by the caravans were the Kohán Wát, which passes through Wad to Béla and the Patháni Wát which leads to Karáchi through the Levy Tracts and the Jhalawán country. Horses, tobacco and madder formed the chief exports, and in return cloth and other piece-goods were imported from India. The Bábi Afghans and the Hindus, who formed a large portion of the population of Kalát, were the principal traders, the purely local trade being mostly in the hands of the latter. The trade was liable to changes and vicissitudes; and Masson describing his second visit to Kalát in about 1840 says that the condition of the country and trade at that time presented a melancholy contrast to the tranquil and flourishing condition in which he had seen it ten years ago. It would nevertheless seem to have been of some importance, as the receipts from octroi, which was levied at the rate of R. 1 per maund, amounted for the year 1840-41 to Rs. 89,325 at Kalát; Rs. 9,066 at Mastung including Tíri, Rs. 21,434 at Sháwl Kot (Quetta), and Rs. 1,191 at Nushki.

Existing trade.

In more recent times since the opening of railways, the importance of Kalát as a commercial centre dealing direct with distant places in India has declined, and the bulk of the trade has been diverted to Quetta. The majority of the Bábi Afgháns have left Kalát and the number of the Hindus has greatly diminished. The present trade may be divided into three classes each of which will be dealt separately, namely, (*a*) trade with British Baluchistán, Sind and other parts of India, (*b*) trade with other parts of the Kalát State and (*c*) internal trade.

Trade with British Districts. Trade with Quetta.

The first is principally with Quetta, and prior to the opening of the Quetta-Nushki Railway the greater bulk of it came by road and was registered at the Mián Ghundi Levy post on the border of the Quetta-Pishin District.

The following table gives the value of the trade with Quetta in the year 1903-4, the imports being estimated at Rs. 1,26,570 and exports at Rs. 1,40,931 :— COMMERCE AND TRADE.

Imports.		Exports.	
Articles.	Value.	Articles.	Value.
	Rs.		Rs.
Total	1,26,570	Total	1,40,931
Cattle	224	Animals, living, for sale—	
Sheep and goats	248	(*a*) Horses, ponies, and mules	3,800
Apparel	628		
Coal and coke	5,350	(*b*) Sheep and goats ...	2,424
Cotton—		Coal and coke	99
(1) Twist and yarn, European	60	Drugs and medicines—	
(2) Piece-goods, Indian.	51,040	(1) Asafetida	8,000
Drugs not intoxicating ...	2,422	(2) Not intoxicating ...	600
Dyeing materials—		Fruits, all kinds	17,532
(1) Turmeric	336		
(2) Other kinds ...	420	Grain and pulse—	
Fruits	360	(1) Wheat	30,447
Grain and pulse—		(2) Other spring crops.	2,839
(1) Wheat	20,890	(3) Other rain crops ...	46
(2) Gram and pulse ...	3,093		
(3) Other spring crops.	367	Hides and skins—	
(4) Rice husked... ...	10,526	(*a*) Hides of cattle ...	2,272
(5) Other crops	5,670	(*b*) Skins of sheep ...	230
Hides	550	Gunny bags	108
Gunny bags	336	Brass and copper ...	125
Leather, manufactured ...	1,378		
Liquors	180	Provisions—	
Mats	100	*Ghí*	2,940
Iron	64	Other saline substances	11,760
Oils—		Seeds of other kinds ...	178
(1) Petroleum	1,050	Tobacco	18,060
(2) Other kinds... ...	3,308	Wool, raw	36,380
Provisions—			
(1) *Ghí*	1,980	All other articles—	
(2) Other kinds	1,042	Unmanufactured ...	3,071
Silk raw	100	Manufactured	20
Spices	235		
Sugar—			
(1) Refined	5,558		
(2) Unrefined	8,084		
Tea—			
(1) Indian...	240		
(2) Foreign	40		
Tobacco	70		
Snuff	100		
Wool manufactured ...	94		
All other articles—			
Unmanufactured ...	89		
Manufactured	338		

COMMERCE AND TRADE.

In dealing with these figures, it must be remembered that a considerable amount of piece-goods and articles for domestic use are imported by the Bráhuis from Kachhi and Sind on their return from their annual migrations; for these no figures are available. There is, in addition, a considerable amount of direct trade by rail through Kolepore, which is not registered. The exports to Sind and the Punjab through this source consist chiefly of wheat, wool, tobacco, almonds and *khár* (carbonate of soda), and the imports of piece-goods, sugar, oil, hides and articles for domestic use.

Trade with Nushki.

The transit trade between Quetta and Nushki passes through the north-west corner of the district, but need not be dealt with here. The local exports are confined to wheat, wool, tobacco and small quantities of madder, and the imports to salt and cloth, which is purchased by the inhabitants of the western border of Sarawán.

Trade with other parts of the Kalát State.

The greater part of the trade with other parts of the Kalát State is carried on by the people themselves.

Trade with Kachhi.

Trade with Kachhi consists mainly of commodities purchased by the Bráhuis on their return in spring. The principal routes are the Bolán, the Múla pass, and the chief centres of trade in Kachhi are Dádhar, Bhág, Sanni, Shorán, Gáján, Kotra and Gandáva. The imports include salt manufactured in Kachhi, country and English cloth, other piece-goods, molasses, sugar, country oil, shoes, iron, *juári*, gram, spices, and occasionally cattle from Nári and camels. The exports consist of tobacco from Johán and Mastung, *khár*, wheat, carpets and rugs, pistachio, dried fruits and medicinal drugs of different kinds known as *panérband*, *khartusa*, *mátétav*, *purchink* and *mármutk*.

Trade with Makrán.

Caravans for Makrán laden with tobacco, wheat and cloth regularly leave Mastung, Mungachar and Kalát in autumn and return in winter with dates. Other articles of import are medicinal drugs and more especially those known as *gurdir* or *gulgidar*, and articles made from the dwarf palm. Camels are also occasionally imported from Makrán. The principal classes engaged in this trade are the Lángavs of Mungachar and Muhammad Sháhis of Mastung.

Trade with Jhalawán and Khárán.

The northern portion of Jhalawán is supplied with articles of foreign manufacture and produce chiefly through Kalát, and it is estimated that the value of the annual exports

amounts to about Rs. 57,600, the details of which are given below :— COMMERCE AND TRADE.

Piece-goods	Rs.	40,000
Sugar	,,	9,000
Tea (green)	,,	600
Molasses	,,	1,000
Oil	,,	3,000
Rice	,,	4,000
Total	Rs.	57,600

Sarawán tobacco is also exported to different parts of Jhalawán and to Khárán. Wool, wheat, and *ghí* are the chief imports.

Internal trade. The internal trade is insignificant and is carried on by the Hindus. It consists chiefly of the barter of agricultural produce with cloth, dates, *gur*, salt, spices and other groceries. A class of hawkers known as *kharkár* (donkeymen) also do a small trade in the villages. The Hindus usually work through middlemen who receive a commission on the purchases.

Octroi (*sung*). Octroi (*sung*, also called *mahsúl-i-chungi*) is levied by the State at Mastung and Kalát. Arrangements are also made at Chháti in the Chhappar valley to recover the duty from *káfilas* which have evaded payment at Kalát. The levy of the duty is generally leased to contractors.

Octroi rates on imports in Mastung. At Mastung the *sung* is levied on all imports in accordance with a schedule of rates framed by the State. When levied *ad valorem* the minimum rate is 3 pies per rupee on such articles as copper and brass vessels, and the maximum rate is 1 anna per rupee on silk cloth of all kinds. The prevailing rate is 6 pies per rupee on other goods such as cotton and woollen cloth of all kinds, leather, spices, crockery, tea, carpets and building materials. The rates on maundage vary from a minimum charge of 9 pies per maund on barley and *juári* to a maximum of Rs. 10 on snuff. Some of the other rates are :—R. 1 on *ghí*, 12 annas on sugar, 8 annas on wool, 6 annas on dates, 1 anna on grain and 1 anna 6 pies on flour. Animals imported for sale are taxed at the rate of 8 annas for a horse, mule or camel, 4 annas for a donkey and 1 anna for a sheep or goat.

COMMERCE AND TRADE.

Exports from Mastung are not taxed, with the exception of wool and tobacco, on which 8 annas a maund and 6 annas a maund are levied if exported to the Jhalawán country.

Octroi in Kalát.

At Kalát octroi is levied on both exports and imports, the rates are levied on maundage and the principal import duties are as follows :—iron, cloth and piece-goods 9 annas 6 pies a maund, sugar 12 annas, spices and molasses 11 annas, rice 4 annas, and dry fruit 12 annas.

Exports from Kalát to British territory or to areas not subject to the Khán's authority pay 9 annas 6 pies a maund on wool, Rs. 2-4 on *ghí*, R. 1-3 on wheat, and 8 annas 6 pies on tobacco and madder.

MEANS OF COMMUNICATION.

Railways.

The Quetta-Nushki Railway, on the standard gauge, starts from Spézand, 16 miles south of Quetta, and runs west to Nishpa (mile 5) when it passes through a tunnel half a mile long, and follows the hills running south-west to the Mastung Road Station (mile 13), which is about 6 miles from the town of Mastung. Continuing across the Mastung valley it reaches Sheikh Wásil, a narrow gorge about 5 miles long (mile 27), at the eastern end of which is the Sheikh Wásil Station. The line thence runs south to the Galangúr Kotal or Sohro Sham (mile 53) where it enters the Chágai District. From Kishingi, near which a steep descent begins to the Nushki plain, the line turns south and slopes down along the broken hillside for about 7 miles. The total length is 82 miles and the estimated cost less than one lakh per mile. The line was completed in 1905 and opened for traffic on the 15th of November of the same year. The steepest gradient is between Nushki and Kishingi, where it is 1 in 50. The principal works are the Nishpa tunnel through hard rock and a short tunnel 365 feet long in the Sheikh Wásil gorge. The only important bridges are two over the Mobi and two at Sheikh Wásil, the largest of the latter having four spans of 60 feet girders.

The * Mushkáf-Bolán Railway touches the north-eastern extremity of the district, when after leaving Kolepur it passes into the Gwandén valley and enters the Bhalla Dasht through Darwáza.

* A description of this line is given in the *Gazetteer of the Bolán District.*

A list of the more important routes is given in Appendix IV. The means of communication have been much improved in recent years in all parts of the district and several new roads have been opened out. As the ranges of Sarawán generally run in well-defined parallel lines from north to south, the routes which follow this direction and lie along the valleys of the plateau are, as a rule, considerably easier than those which cross the transverse line of the ranges from east to west, when in many places the only means of communication are through difficult gorges. The descent into the plains of Kachhi on the east and into Nushki on the west also lie through rough and difficult country. **MEANS OF COMMUNICATION. Roads.**

The principal road is the Quetta-Kalát road ($88\frac{1}{2}$ miles) which was completed in 1897. It takes off from the Quetta-Bolán road at Sariáb 8 miles from Quetta, and is metalled and bridged throughout, with the exception of some 8 miles between Mungachar and Kalát. The original cost amounted to Rs. 3,10,620, the funds being provided by His Highness the Khán of Kalát. Further improvements were effected in 1903-4 at a cost of Rs. 20,766. At the present time (1905) the first 19 miles from Quetta, including the portion over the Lak Pass, are maintained from Provincial Revenues. Rest-houses are provided at Mastung, Guru, Mungachar and Kalát. **Quetta-Kalát road.**

A portion of the Bolán road, between the Quetta-Pishín boundary (mile $12\frac{1}{2}$ from Quetta) and Kolepur, lies in the district. After leaving the Quetta boundary the road runs along the Bhalla Dasht and passes through Darwáza and crossing the Gwandén valley enters the Bolán Pass at Kolepur. **The Bolán Military road.**

An unmetalled road taking off from the Quetta-Kalát road below the Lak Pass and passing through the villages of Tíri, Dhingar, and Sheikh Wásil, where it joins the Quetta-Nushki trade route, was made by the railway authorities during the construction of line. From Tíri onwards it runs parallel to the railway and is fit for light wheeled traffic. **Quetta-Nushki road.**

The other principal routes, all of which have been recently improved, are between (1) Mastung and Kolepur over the Surkh Bázho (or Bájo) Pass; (2) Mastung and Marav viâ the á'a Pass and Ab-i-Gul; (3) Mungachar and Johán; (4) **Other routes.**

MEANS OF COMMUNICATION.

Mungachar and Kardgáp over the Sarband Pass ; (5) Kalát and Kolepur via Johán, Isplinji and Marav ; (6) Kalát and Khuzdár ; (7) Kalát and Nímargh over the Píhi Khand ; and (8) Kalát and Nichára via Gíshk in the Harboi Range.

A list of the rest-houses is given in Appendix V.

Transport.

Tum-tums from Quetta ply for hire on the Quetta-Kalát road, and country carts are sometimes used between Quetta and Mastung, but the camel is the principal means of transport throughout the district. Bullocks and donkeys are also largely employed for the carriage of local produce and merchandise.

Post and Telegraph Offices.

Combined post and telegraph offices managed by the Postal Department are maintained at Kalát and Mastung. There are also railway post and telegraph offices at Kolepur on the Mushkáf-Bolán line and at the stations on the Quetta-Nushki Railway.

There is a daily mail service carried by postal levies between the Mastung Road Station and Kalát. There is also a regular service six times in the month between Kalát and Khuzdár in the Jhalawán country.

FAMINE.

The country is liable to frequent scarcity, but, owing to the considerable amount of permanent irrigation, it is the best protected part of the Kalát State and actual famine is practically unknown. The sources of irrigation are, however, much affected by rain and snowfall, and in years of scanty rain their irrigating capacity is largely reduced. A large area of land, moreover, is dependent on the autumn and winter rains while flockowners look to them for their supply of grazing and fodder. The primary cause of scarcity, therefore, is the failure of the autumn and winter rains, and if such failures continue for two or three years, the scarcity will intensify and even famine may result. A very important factor is the condition of the crops and grazing in Kachhi, where the majority of the Bráhuis own land and to which they emigrate with their families, flocks and herds during the winter months. Other causes of agricultural loss, which if combined with other influences may cause scarcity, are the visitations of locusts and the appearance of *surkhi* or rust in the wheat crop. Flockowners not infrequently suffer heavy losses by the mortality among their animals due to the severe cold in the winter and spring,

and this was notably the case in 1904-5 when the winter was abnormally severe. **FAMINE.**

Of the two harvests the most important is that reaped in spring. It consists principally of wheat, and in the greater part of the district a good spring harvest after a winter which has enabled the cultivation of dry crop lands is sufficient to carry the population through the year.

History of periods of scarcity. The first famine of which local tradition speaks, occurred in 1856, the year in which Nasír Khán II died. It is still remembered on account of its exceptional severity, and is said to have extended to the whole of the district as well as to Nushki and Quetta. Both crops failed and the price of wheat rose to about 5 seers to the rupee. Scarcity was again felt in 1870; and the third period of scarcity occurred in 1879-80 when the prices rose abnormally owing to the Afghán war. The scarcity was heightened by the total failure of the crops in Kachhi, and this period is still known to the natives as the *sarkia*, that is, the time when grain was sold at the rate of one *sark* or *kása* per rupee or about 5 seers.

In 1887-8 the wheat crops in Mastung and Kalát were destroyed by rust and the price of wheat rose to about 5 seers to the rupee. Since then there have been several unfavourable seasons in different parts of the district; the rust again destroyed the Mastung crops in 1896, and in 1898 great damage was caused by locusts. In 1900 there was another visitation of locusts which devastated the greater part of the cultivation. 1901 and 1902 were also years of scarcity on account of drought, and it is estimated that in the latter year about one-fourth of the crops at Mastung and Mungachar were a complete failure.

Protective measures. No special protective measures are undertaken by the State, and the greatest safeguard against famine consists in the migratory habits of the people and the proximity of Kachhi and the protected areas in Sind and Nasírábád. Again, the majority of the people are both graziers and agriculturists, and though a year may be unfavourable to agriculture, it may still be one of fairly good pasturage. Thus it is only a combined failure of crops and grazing both in Kachhi and the highlands for consecutive seasons that can produce an acute crisis.

CHAPTER III.

ADMINISTRATIVE.

ADMINISTRATION AND STAFF.

FOR the purposes of administration the district is divided into two separate and well defined divisions, viz., (*a*) the areas subject to the direct jurisdiction of the Khán of Kalát and (*b*) the areas held by tribal groups.

The former consists of lands which are liable to pay revenue to the Khán and as a general rule all persons cultivating such lands are considered to be subjects of the Khán. The tribal areas are held by Bráhuis, the principal tribes being the Raisánis with their clan, the Rustomzais; the Shahwánis ; Bangulzais ; Muhammad Sháhis ; Kúrds ; Lahris ; Sarparras and Lángavs. In some instances lands in class (*a*) above are held by Bráhuis. They are subject to the Khán in revenue matters but are treated like other Bráhuis in triba matters.

In the time of Nasir Khán I and his immediate predecessors the Bráhui tribesmen were gradually organised into a confederacy with the Khán of Kalát at their head. Those living to the north of Kalát became the Sarawán division and those to the south, the Jhalawán division. The Raisáni chief at the head of the whole of the Sarawáns and the Zarrakzai chief of Zahri at the head of the whole of the Jhalawáns, who had seats in the Khán's *darbár* at the right and left of the Khán respectively, formed with the Khán a consultative body and were admitted to a substantial share in all deliberations affecting the affairs of the confederacy generally. The chiefs of tribes were bound to find men-at-arms for the purposes of the confederacy, when called upon to do so, but in consultation with their headmen of sections, had almost absolute power in the internal administration of their tribesmen, though there appears to have been a general power of appeal to the Khán. The chiefs were, and still are, elected by their tribesmen, but the election was subject to the confirmation of the Khán.

Primogeniture in the chief's family was generally followed, but general unfitness was liable to exclude.

ADMINISTRATION AND STAFF.

Attempts by the Khán at personal aggrandisement at the expense of the tribesmen ended in the rebellions which assumed so serious a shape during the reign of Mír Khudádád Khán, and in the interference of the British Government. Since then the relations of the Khán and the tribesmen have been governed by the terms of the Mastung Agreement, by the treaty of 1876, and by the custom which has grown up thereon.

Article 8 of the Agreement ran as follows :—

"His Highness the Khán hereby agrees to treat his Sirdars of Sarawán and Jalawán with kindness and consideration in accordance with their respective positions which have been handed down to them from their forefathers. On the other hand, the Sirdars do promise to obey the Khán of Khelát's order according to old usage. His Highness the Khán and the Sarawán and Jalawán Sirdars do hereby agree that what has passed between them be forgotten. For the future should the Khán's Naíbs or other officials cause any Brahooee injury or oppress him, the matter will be referred to the Khán for inquiry and decision, and the Sirdars on this account will not rebel against the Khelát Government ; but should the Khán not do justice, will first refer the disputed point to the British Government for decision. In the same way the Khán will not wage civil war against the Sirdars for any offence until His Highness has first referred the point in dispute through the Political Agent to the British Government."

Article 5 of the Treaty of 1876 reads :—

"It is hereby agreed that should any dispute, calculated to disturb the peace of the country, arise hereafter between the Khán and the Sirdars of Khelát, the British Agent at the Court of His Highness shall in the first place use his good offices with both parties to effect by friendly advice an amicable arrangement between them, failing which the Khán will, with the consent of the British Government, submit such dispute to its arbitration, and accept and faithfully execute its award."

Shortly after the conclusion of the Mastung Agreement a set of rules were issued by the Khán, ordering the restora-

ADMINISTRATION AND STAFF.

tion of the civil administration of the country. The Government of India did not formally approve these rules on the ground that they involved too minute an interference on the part of the British officers, but they are interesting as showing what the original form of the civil administration was. They dealt with—

(1) Collection of revenue, whether in cash or kind.

(2) Settlement of claims for money.

(3) The disposal of criminal cases.

(4) The protection of the civil power by Military.

Bráhuis purchasing land, which was subject to the Khán's revenue, were declared liable to payment of the revenue and a procedure for appeals in case of dispute was indicated. Claims for money were to be adjudicated on by the *sardár* or *náib* as the case might be, a final right of appeal being vested in the Khán. The procedure to be adopted in criminal cases was also fully laid down, a distinction in each case being made beetween Bráhui tribesmen and persons subject directly to the Khán's jurisdiction. In the event of any tribe or portion of a tribe disobeying a lawful order of the Khán, the *sardárs* were to be called on in accordance with ancient law and precedent to cause the offending tribe or portion of a tribe to submit.

Such is the basis on which the internal administration of the Kalát districts has grown up, but in the lapse of more than a quarter of a century the position has been modified, especially owing to the grant of allowances to the Sarawán chiefs by the British Government, with a result that the British control has become firmer and that the staff of officers paid by the British Government has been increased. The staff paid by the British Government includes (1905) a Political Agent, an Assistant Political Agent and a Native Assistant for the Sarawán country. All these officers have their headquarters at Mastung.

The Political Agent exercises general supervision and control in all matters, particularly over the Bráhui tribes, though leaving the internal management of each tribe to be conducted, so far as possible, on tribal lines. In this he is assisted by the Assistant Political Agent, who also exercises jurisdiction on the Nushki Railway, which is combined with the Bolán Pass District for purposes of administration.

ADMINISTRATION AND STAFF.

The Native Assistant, Sarawán, is in charge of the tribes in Sarawán and Kachhi and though directly responsible to the Political Agent, is also an Assistant to the Political Adviser to the Khán and acts in subordination to him in tribal matters. He receives petitions in tribal cases, refers petty cases to *jirga*, under the Political Agent's sanction, takes preliminary proceedings in important matters and is in charge of the tribal *thánas* in Sarawán and Kachhi.

The Political Adviser to the Khán assists His Highness in the administration of the State, gives advice in all political matters, deals under the guidance of the Political Agent with cases of dispute arising between the tribesmen on the one hand and the Khán's immediate subjects on the other, in consultation with the Native Assistant, Sarawán, and is in superior charge of the administration of the Mastung *niábat*.

The areas under the direct jurisdiction of the Khán consist of the *niábats* of Kalát and Mastung and of the isolated village of Johán. The first and last are under the immediate control of the Khán, who himself conducts the administration of the Kalát *niábat* but is assisted by a *náib* at Kalát who decides petty cases, and in the Khán's absence is placed in entire charge both of the *niábat* and of the Kalát town. He is chiefly engaged in the collection of revenue.

At Johán the revenue is leased to a contractor, known as *ijáradár*, who is given a temporary lease of Johán together with Gazg in the Jhalawán country generally for two years. He collects the revenue, but the internal affairs of the Khán's cultivators are generally dealt with by their own headmen.

The local staff in the Mastung *niábat* which, as already mentioned, is under the supervision of the Political Adviser, consists mainly of a *náib*, a *já-nashín* and a *sad-báshi* Their principal duty is in connection with the collection of revenue, but they also exercise civil and criminal powers in cases where the Khán's own subjects are concerned. The *náib* and the *já nashín* are both subordinate to the Political Adviser.

A subordinate revenue staff only exists in the Mastung *niábat* which has two *patwáris* stationed at Tíri and Pringábád respectively.

ADMINISTRATION AND STAFF.

The *ijáradár* of Johán possesses a local representative in the person of *já nashín*, who helps the *ijáradár* at the time of revenue collections, and receives a small amount of grain as remuneration.

The village headmen, who assist in connection with the collection of the revenue and other administrative matters, are known as *arbáb*, *malik* and *rais*. The *arbábs*, of whom there are only two, are of the highest rank, and the appointment is always bestowed on an influential cultivator. *Maliks* are in charge of places of comparatively smaller importance, such as Tíri and Pringábád. Two *raises* of Tíri and the *rais* of Chhappar are in the pay of the State, and hold a position of influence much superior to that of the ordinary *raises*, who are village servants, and of whom there is one in every *kárés* and in every dry crop tract.

The following statement shows the places where these functionaries are stationed :—

Name of *niábat*.	Name of Circle.	*Arbáb.*	*Malik.*	*Rais.*
Mastung	Mastung	1	1	...
	Tíri	...	2	2
	Kahnak	...	3	...
	Pringábád	...	1	...
Kalát	Kalát	1	...	...
	Chhappar	...	...	1

In Mastung a headman of the Sheikh clan of the Dehwárs is recognised, who is known as *sardár* and assists in the collection of the revenue. Their remuneration is dealt with in the section on Land Revenue.

Internal tribal administration.

The principal figure in the tribal administration is the chief who occupies a position of great respect, almost of reverence. If to uprightness of character he adds that of open hospitality, his power is almost boundless. He uses his *takkaris* or heads of clans for executive purposes, and, when necessary, for purposes of consultation, but he is in no way bound to consult them in any matter. His near relations also assist him in the manage-

ment of tribal affairs and are deputed to keep the peace or to settle disputes on the spot as occasion may require.

ADMINISTRATION AND STAFF.

As a general rule minor disputes, such as those of petty assault, are referred by the tribesmen themselves to their *takkaris* for settlement. But it is open for them to go direct to the chief. If either party is dissatisfied with the decision of the *takkaris*, they go to the chief who hears the case, *de novo*. Important cases, such as those of adultery or cattle lifting, are always dealt with by the chief and also all civil cases in which Hindus are concerned. After all evidence has been taken, the chief passes orders which are verbal, except in the case of land disputes, in which a document is written, giving the nature of decision and sealed by the chief. Land disputes and cases of inheritance are frequently referred to *qázis*, in which case the parties are given a letter of introduction by the chief, and the successful party pays fees, generally at 1 per cent. on the total value of the claim as *mohrána* for a written decision.

The punishments inflicted by the chief generally take the shape of either compensation in arms or money, or, in case of cattle thefts, of double, treble or even eleven times the number of the cattle stolen. Fines are also inflicted, and an offender is sometimes detained for a short period, in the chief's guest house. In cases of adultery, compensation generally takes the form of girls and cash, etc., to be given to the injured husband. In recent times it has become customary for chiefs to refer important cases of murder, adultery, etc., to the Political Agent for submission to the *jirgas*. They thus avoid the responsibility and odium of having to come to a decision themselves.

JUDICIAL.

Tribal custom and Muhammadan law form the basis on which the judicial work of the country is carried on, though different systems prevail in the areas administered direct by the Khán, viz., Kalát and Johán where justice is administered on old and indigenous lines; in the Mastung *niábat*; and in tribal areas. In Kalát all civil and criminal cases are dealt with by the Khán. Crime is investigated by the *náib* who refers the cases to His Highness for orders. The *náib* also decides petty cases, both civil and criminal, but always in commu-

JUDICIAL. nication with the Khán, so long as the latter is at Kalát. All persons engaged in cultivating the Khán's lands or paying revenue to him are considered to be subjects of the State, even though they may be Bráhui tribesmen. In cases of a civil nature the Khán receives 25 per cent. *ad valorem* on the amount decreed. To this is added 5 per cent. on account of charges known as *chobdári* and *mohsili* which were formerly appropriated by the Khán's *shahghási* or the *khalífa* of *chobdárs*, but are now paid into the Khán's treasury, thus making an aggregate charge of 30 per cent. on the value of the decree.

At Johán, the Khán reserves the right of jurisdiction to himself, but in practice the civil and criminal administration of that place is left in the hands of the people themselves. The *ijáradár*, to whom the revenue is leased, has little power beyond the control of the cattle pound.

The administration of the Mastung *niábat* is carried on under an improved system through the Political Adviser. A *dustúr-ul-amal*, defining the civil powers of the various officials, has been drawn up, and a set of rules has been framed for their guidance in civil cases. The *já-nashín* has powers to decide cases up to Rs. 500 in value, and the *náib* up to Rs. 10,000. Cases of higher value are heard by the Political Adviser, who also hears appeals from the orders of the *já-nashín* and the *náib*.

Appeals from the Political Adviser's orders lie to His Highness the Khán. The rate of court fees is 10 per cent. on the value of the claim. In cases for possession of persons a charge of Rs. 7 is made.

In criminal cases no special powers have been conferred on the different officials, as the various cases are dealt with by *jirga*, *shariat*, or arbitration, and each case is referred to the Political Adviser for orders.

The system of internal tribal control and the method of disposal of cases has been already referred to. To co-ordinate this system with the general administration of the country, tribal *thánas*, paid from the Khán's funds, have been established at Mastung, Wali Khán, Mungachar and Kardagáp. The jurisdiction of Mungachar *thána* includes a part of the Jhalawán country. The *thána* at Dasht, though under the Bolán, also controls one of the Sarawán tribes,

the Kúrds. The officials in these *thánas* work independently of the officials in the Khán's *niábats*; they assist in the detection of crime and the investigation of offences. To govern the relations between the Khán's subjects, instructions were issued in August 1905 to the Political Adviser and the Native Assistant, Sarawán, a copy of which is given in Appendix VI. JUDICIAL.

Local *jirgas*.

To supplement the *thána* system, local *jirgas* are held for the settlement of petty disputes under the supervision of the *thánadárs*. For this purpose lists of chiefs and respectable men living in the locality are kept up, from whom six are specially selected to form a permanent committee with the *thánadár*. The rest are temporary members, whose services are requisitioned as occasion arises. Should a permanent member be unavoidably absent, his place is taken by two of the temporary members. Six members form a quorum and the procedure is governed by rules framed by the Political Agent. When the Khán's subjects are one of the parties concerned, the *náib* brings with him not less than three and not more than seven Dehwár members to the local *jirga* to take part in the deliberations. All recommendations made by the local *jirgas* are submitted to the Political Agent for confirmation.

Sháhi Jirgas.

Disputes occurring between tribes are now settled by the *sháhi jirgas* which assembles at Quetta in summer and at Sibi in winter, and a tendency is observable for chiefs of tribes to refer all important cases, such as murder, adultery, theft, etc., even among their own tribesmen, to the *jirgas*. Chiefs who do not wish to refer intertribal cases to *sháhi jirgas* not infrequently make settlements by mutual consent.

The *jirga* awards are sent up to the Political Agent for confirmation and orders, and appeals from the *jirga* decisions lie to the Agent to the Governor-General.

Prevalent crime.

No accurate statistics of the prevailing forms of crime are available but, compared with pre-British days, crime is said to be on the decrease. In former days, highway robbery and cattle-lifting were very common. Raids and counter-raids were also frequently made. Among the indigenous tribes the Lahris generally, the Zahrozai Bangulzais, the Nákámzai Summaláris and the Hapursizai Jattaks were in former times the most notorious for their predatory habits. Now-a-days, land

JUDICIAL. disputes, petty theft, hurt and cattle-lifting are the commoner forms of crime. Serious cases generally take the form of adultery, adultery with murder and unnatural crime, the latter being specially prevalent in Mastung and Kalát.

Statistics indicate that cases of adultery in recent years have largely increased, the average annual number of such cases referred to *jirgas* from the whole of Kalát having risen from an aggregate of 2 in the five years ending with 1897-8 to 22 in the similar period ending in 1902-3.

Writing in 1906, Major H. L. Showers said in respect of these cases :

"The brutal practice recognised by Bráhui tribal custom of murdering the guilty parties in cases of adultery seems to be rather increasing than abating as the civilization of the country advances. It may be that adultery is more common, but I should rather put it down to the greater need felt by the people for money, and to the knowledge that under the Agency jurisdiction a *jirga* or other award for compensation is pretty safe to be carried out. This of course is only surmise, but none the less some very doubtful looking cases have come up for settlement, while the number of cases in which only the guilty woman and not the man is killed is particularly noticeable. If the man is killed, there is nothing more to be said. But if he escapes and only the woman suffers the penalty, then he has to make good compensation, usually Rs. 1,500, as the price of the woman's life. By Muhammadan law the evidence of three eye-witnesses to the adultery is necessary before the death penalty is considered lawful. But by Bráhui '*rawáj*' proof, as we understand it, is not apparently essential. A statement, even a suspicion or rumour, of a woman's infidelity is all that seems necessary in some cases to justify her murder. It can be understood thus how easy it is for a man who for some reason wishes to get rid of his wife, or who stands in need of money, or who has a grudge against an enemy to discharge, to trump up a charge of adultery, put the wretched woman to instant death and be held blameless and justified by the law of his tribe.

"The mention of one or two actual cases to illustrate this brutally unjust and inhuman law may not be out of place. In 1902, when we had cholera in Kalát, a levy sowar was placed

under my orders on the road above the Kolepur Station to stop traffic up the Bolán Pass. A woman desired to get through, but was prevented by the sowar. Angry at her failure she returned to her people and declared that the sowar had attempted to commit adultery with her. In the result the woman's husband was obliged by his '*izzat*' to discard his wife, and the sowar was held liable to compensate him to the tune of Rs. 1,000.

JUDICIAL.

"The sequel of this case is interesting as tending to bear out my view of these charges of adultery, and the inadequate nature of the evidence accepted by *jirgas*. The sowar was unable to pay the compensation. He was therefore imprisoned in default. But this does the complainant no good and the man has taken his wife back and is living with her in Quetta. No one could be at greater pains than he is now in proclaiming his wife's innocence in the case.

"I am strongly of opinion that an attempt should be made to modify the tribal rules under which these deeds of blood and cruelty are enacted. It might be done in two ways, either by arranging for no compensation to be given in cases in which the proof falls short of that required by Muhammadan law, or by imposing a Government fine on all persons who rightly or wrongly commit murder. That such a measure is practicable is proved by the fact that in Sind, whither thousands of Bráhuis migrate every year, none of these tribal brutalities, are recognised, and all cases of bloodshed are treated as murder. Yet the Bráhuis don't refrain from going to Sind. I may also say that cases have been known where adultery having been committed in Sind territory, the subsequent murder has been deferred till the parties returned to Baluchistán. This shows that for all their vaunted '*rawáj*' and '*izzat*', the Bráhuis are quite ready to forego the instant vindication of their outraged honour (which alone would seem to justify the shedding of blood), when the consequences involved under the law of British India have to be taken into consideration. It would seem that it is only when he is quite safe from untoward consequences that his '*izzat*' calls so imperatively for blood.

"As showing that the chances of reform in this matter are not hopeless, I am glad to be able to cite a recent case in the Magasi tribe, in connection with which a

JUDICIAL.

modification of the existing '*rawáj*' has been brought about. When a case of adultery occurred and the guilty man escaped, it was the practice to visit his crime on his relative. In the case referred to, a man's relative was actually killed in this way. The Shahi Jirga held the man justified, as it was shown that among the Magasis the practice is recognised. (It is not so recognised among other Baluch tribes.) At the instance of the Political Agent, Kalát, a subsequent Shahi Jirga has declared this custom to be unlawful and in this the Magasi Nawab and his tribe have concurred."

For the detection of crime, especially of theft, ordeal by water is still resorted to, the usual places for the test being the Gésho pool at Gazg and the Soghandarri pool near Khajúri. The following is a description of the process. A man stands on the bank of the pool with a pole in his hand touching the bottom. The criminal, after making an appeal to Khwája Khidr (a saint who is famous throughout the Muhammadan world), dives into the water holding on to the pole. As soon as the criminal's head is under water, a third man, who is posted on the bank, runs to another, who is placed at a distance of about 35 paces, and if the criminal can hold his breath till the runner has completed this distance and can bring up some mud from the bottom of the pool he is held to be innocent. The depth of the pool is about 9 feet.

Important cases of crime.

The only important case of crime committed in recent times was that of Jáfar Khán, Sarparra. In June 1897, Jáfar Khán posted himself with some followers on the Mastung-Quetta road near Alu and attacked three tongas, killing two of the tonga drivers and wounding the third. He fled to the hills and shortly afterwards appeared at the Ghazaband pass in the Quetta-Pishín District where he murdered two Hindu lascars employed by military.

The Bráhui chiefs, who were called upon to arrest him, failed to do so; indeed some of them were proved to have assisted him by selling him arms and ammunition and in other ways. Jáfar afterwards made his escape to Kandahár through the Nushki District, notwithstanding an attempt made to capture him by a detachment of regular troops. The pursuit involved them in a dispute with the Tarásizai

Mengals who opposed the pursuing party and sheltered Jáfar Khán. The opposition was repulsed with some loss to the Tarásizais and the troops surprised and carried the village of Chandan Khán Band. After living in Kandahár for some time Jáfar Khán incurred the Amír's displeasure, was heavily fettered, and subsequently died. JUDICIAL.

Qázis.

In former times much use was made of *qázis*, and members of the fraternity who are paid by the State still live at Kalát, Mastung and Tíri. Their allowances take the form of payments both in cash and kind. The cash allowance is paid annually, while the allowance in grain is paid at each harvest. Their offices are hereditary. In Mastung and Tíri the cases occurring among the Khán's subjects, especially cases of land dispute and inheritance, are referred to these *qázis* by the local officials. They also perform the functions of registrars. The duties of the *qázi* at Kalát are almost entirely confined to the writing of bonds, with the previous permission of His Highness the Khán, for which he receives 5 per cent. *ad valorem* as *mohrána*. There is also a *qázi* at Níchára, to whom cases sometimes go from southern Sarawán. He is not paid by the Khán but only receives a *mohrána* of R. 1 for each written decision.

FINANCE.

Income.

The only parts of the country from which revenue is derived by the State are Mastung, Kalát and Johán, and the principal sources of revenue are land revenue, octroi receipts, the fees and fines levied in the decision of cases, and excise contracts. Certain other taxes also are levied on the local trade in the towns of Kalát and Mastung, such as duties on the sale of meat and other petty articles of daily consumption. Fees paid by gamblers, and cattle-pound receipts also form part of the revenues and will be described in the section on Miscellaneous Revenues. The system of land revenue collection is dealt with at length in the succeeding part of this chapter.

It is only since the year 1902, when the Mastung niábat came under the control of the Political Adviser, that reliable figures of the revenue from all sources are available. In the

FINANCE. year 1903-4 they amounted to Rs. 92,805, the principal items being:—

	Rs.
Land revenue	79,885
Octroi	6,692
Muskarát (excise)	1,000
Court fees and fines...	1,766
Other petty contracts and miscellaneous..	3,462
Total ...	92,805

In 1903-4 the revenue of the Kalát *niábat* was estimated at Rs. 32,723 and of Johán with Gazg in the Jhalawán country at Rs. 1,200 which gives a total income derived by the State from the Sarawán country at Rs. 1,26,728 in that year.

Expenditure. The principal items of expenditure borne by the State funds, so far as the Sarawán district is concerned, include the cost of the administration of Mastung, the maintenance of the local levies in charge of the *thánas*, the cost of the maintenance of the Mastung dispensary and other buildings, and the maintenance of roads.

In 1903-4 these amounted to Rs. 25,522-0-5 as follows:—

	Rs.	a.	p.
Administration of Mastung Niábat including Rs. 1,118-1-11 on account of cost on public works...	7,268	2	7
Levies	7,614	15	6
Mastung dispensary	2,087	10	1
Miscellaneous	8,551	4	3

Expenditure incurred by the British Government. Besides the expenditure incurred by the Kalát State, the following items of expenditure are debited to the British Government exclusive of the cost of the Political Agent, Assistant Political Agent, and their establishments:—

	Actuals, 1903-4. Rs.	a.	p.
Allowances to Chiefs	22,800	0	0
Telegraph service between Kalát and Quetta ...	2,400	0	0
Postal service do. do.	6,040	0	0
Native Assistant, Sarawán and his establishment	4,512	0	0
Kalát dispensary	3,731	2	9

(Excluding a sum of Rs. 1,030 spent on buildings and repairs during 1903).

Besides the allowances to chiefs above shown, other payments are made to chiefs and individuals from the Bolán and Quetta-Pishín tribal levy services. Those in the Bolán include payments to the Krúds and Raisánis, and to the Lángav chief; the Rustamzai chief's brother holds a service in Quetta-Pishín. FINANCE.

LAND REVENUE. The only information about the systematic assessment of revenue in early times is to be found in the *Aín-i-Akbari* which was written about 1590, when the district formed part of the empire of the Emperor Akbar. Mastung is mentioned as Mashtang, and Kalát with its neighbourhood is described as Kalát-i-Níchára. The district formed part of the *sarkár* of Kandahár and was included in the *súbah* of Kábul. Kalát-i-Níchára formed the southernmost boundary of the Kandahár *sarkár*. The revenue was levied partly in cash and partly in kind, and the country was also required to furnish a specified number of horsemen and footmen. Mastung paid 10 *tumans* and 8,000 *dínárs* in money and 470 *kharwárs* of grain; and furnished 100 horsemen and 500 footmen. Kalát-i-Níchára supplied 30 Balochi horses, 30 camels, 500 horsemen and 500 footmen. The *Aín-i-Akbari* does not explain the extent of the country from which the revenue paid by Mastung was derived, but it seems not improbable that Mastung represented what is now known as the Sarawán country, and Kalát-i-Níchára the Jhalawán country. It may also be assumed that, whilst the cultivators of the irrigated lands in Mastung and Mungachar supplied the money and grain, the men-at-arms were found by the tribesmen of the hills. No evidence exists as to payments in money, kind, and animals being continued to Nádir Sháh and the Afghán rulers, under whose practical suzerainty the country passed in later times, but it is certain that the country continued to furnish a contingent of men-at-arms, and the exploits of Nasír Khán I with his Bráhui contingent in Khurásán are still a subject of common talk among the people. The system was known as *sán*, and under it each tribe supplied a given number of men in proportion to its total strength, the distribution being made among the various clans, sections and sub-sections. The supply of *sán* is alleged to have been discontinued in the time of Nasír Khán I (1750-51 to 1793-4), in whose time the Ahmadzai power reached its

LAND REVENUE.

zenith. Henceforward the Kháns of Kalát gradually acquired a large measure of independence of Kandahár and its rulers. As the organised society, known as the Bráhui confederacy, assumed shape, two bodies of men were affected, each in a different way. The Khán's *ulus*, who held the fine irrigated lands of Mastung and Kalát, continued, as in Akbar's time, to find revenue in cash and kind, but did not ordinarily supply men-at-arms, whilst each of the Bráhui tribes either undertook or was required to supply to the Khán a certain number of men-at-arms as its share of the burden of the confederacy. This was known as *gham*, *gham kashi* or *lashkargíri* and was entirely distinct from the *sán* supplied to the suzerain power, though both systems were worked on much the same lines. The basis of the system of *gham* appears also to have resembled the *gham-i-naukar* system found in the neighbouring district of Pishín, which was under the direct rule of the Afgháns. As soon as the word went forth that a certain number of men were required, the chief and his headmen (*takkaris*) were responsible for collecting and leading them. So strict was the system, that it is said that, when the call to arms was given, even the shepherds on the hill sides were bound to drop their crooks and join the ranks. For the time during which they were employed, they and their men received payment in cash and kind from the Khán's treasury. A statement showing, so far as can be ascertained, the number of men for which each tribe was responsible will be found in appendix VII. After becoming responsible for a given number of men-at-arms, a tribe proceeded to divide the total number among its various clans (*takkar*). Each share was made proportionate to the numerical strength and influence of the clan at the time of the original distribution. At the same time, to supplement this system, a portion of the tribal land was set aside for those clans, sections and sub-sections on whom the responsibility of finding the *gham* rested and this land was divided among clans, sections and sub-sections down to the individual. Every person who obtained a share in the *gham* land of the tribe was bound to share in the responsibilities attaching thereto and *vice versa*, and the admission of an outsider to the tribe was not complete until he had received a share in

LAND REVENUE.

the *gham* land. Until that time he was merely *hamsáyah*, i.e., under protection. The chief participated like others, but was given a special share, generally one-seventh, as a mark of his position. All the Bráhui tribesmen in Sarawán, except the Lángavs, possess *gham* land, and the localities, in which they hold, are detailed below :—

Locality in which land is held.

1.	Raisáni including the Rustamzai ...	Mungachar.
2.	Shahwáni ...	Khad.
3.	Bangulzai ...	Isplinji.
4.	Muhammad Sháhi ...	Mungachar and Kuák.
5.	Kúrd ...	Marav, Talkhkávi and part of Bhalla Dasht.
6.	Lahri ...	Narmuk.
7.	Sarparra ...	Gurgína and Kardgáp.

It may be mentioned that the Lángavs were bound to supply men-at-arms, although they held no *gham* lands.

The system is still fully recognised among the tribesmen, and it is on the basis of the *gham* that all State demands, such as fines at the present day, or the provision of supplies (*sursát*) in former days, are and were provided for. Land held as *gham* is common tribal land and cannot be sold to aliens. The distribution as originally made holds good, and a unit, the numerical strength of which is less than the number of men allotted to it at the original distribution, still continues in possession of its share of *gham* lands. But, if a section dies out, its share of *gham* land and the responsibilities attaching thereto, are allotted by the chief and headmen in consultation to some other section or members of the tribe. When Kachhi was handed over to the Bráhuis, in compensation for the death of Mír Abdulla in the fight with the Kalhoras at Jándrihar, part of lands in Kachhi were made over to some of the Sarawán tribesmen either as compensation for blood or in return for the *gham* which each tribe had found, and these lands appear to have been distributed on the same system as those in Sarawán.

The *gham* and its distribution among the Muhammad Sháhi tribe.

To further illustrate the *gham* system, the following particular examples may be quoted. The Muhammad Sháhi tribe was required to supply 369 men-at-arms to the Khán. After putting aside a special share for the chief, the tribal

LAND REVENUE.

land set apart for those partaking in the *gham* was divided into nine equal shares, according to the number of men required from each clan. The distribution was thus fixed as follows :—

1. The Sámézai	clan	... ...	100 men-at-arms
2. The Khedráni	,,	... ...	80 ,,
3. The Dodai	,,	... ...	40 ,,
4. The Gwahráni	,,	... ...	40 ,,
5. The Súrozai	,,	... ...	40 ,,
6. The Bambkazai	,,	... ...	60 ,,
			360

It will be seen that the Sámézai clan had to find two and a half shares, the Khedráni clan two, the Bambkazai one and a half, and the Dodai, the Gwahráni and the Súrozai one each, and the amount of land received was in the same proportion. Further division of each share was made by the headmen concerned by dividing the portion the clan had received by *dahgánas*, *i.e.*, one-quarter of the land for every ten men.

Disputes in connection with the distribution appear to have been referred to the Khán for settlement as will be seen from the translation of the following *sanad*, the original of which, bearing the seal of Nasír Khán I, is in the possession of Sardár Samandar Khan Muhammad Sháhi (1905) :—

TRANSLATION.

Whereas the Muhammad Sháhi tribe have a dispute among themselves regarding the lands in Murgachar, it has been our pleasure to order that the division take place according to the number of men. Fateh Khán, Dehwár, the *Mohsil* of our Government, was deputed and he has divided the land into nine shares as under :—

Haider Khán, Sámézai	=	2½ shares
Nodo Khedráni	=	2 ,,
Halím Khán, Dodai	=	2* ,,
Shahbáz Khán, Bambkáni †	=	1½ ,,
Lashkar Khán, Súrozai	=	1 share
		9 shares

* This includes the one share now assigned to the Gwahránis.

† Now known as Bambkazai.

LAND REVENUE.

It is commanded that each person do take possession of the share assigned to him and supply the *ghamkashi* accordingly. No departure of any kind is to be made from the settlement hereby made.

Dated 21st Muharram, 1178 H.

21st July, 1764 A.D.

Evidently the headmen of the various clans mentioned arranged for carrying out the minor divisions among themselves.

The *gham* and its distribution among the Kúrd tribe.

The case of the Kúrd tribe is one which is still more interesting. The tribe was required to supply 300 men-at-arms, for which purpose it was divided into 7 *takkars*. The share of the two largest of those *takkars*, the Shádizai and Masudáni, was fixed at 80 men each, whilst that of the rest was forty each, thus giving a total of 360 men as shown below:—

1. The Madézai clan (one *takkar*)	... 40	Men-at-arms.
2. The Zardárzai clan (one *takkar*)	... 40	,,
3. The Shudanzai clan (one *takkar*)	... 40	,,
4. The Shádizai clan (two *takkars*)	... 80	,,
5. The Phullánzai clan (one *takkar*)	... 40	,,
6. The Masudáni clan (two *takkars*)	... 80	,,
7. The Gorgézai clan (one *takkar*)	... 40	,,
Total	360	

For purposes of *gham*, the Muhammadzaí clan was included with the Shádizai and the Daghárzai clan with the Masudáni, thus raising the strength of each to the equivalent of two *takkars*. The extra provision of 60 men above the actual quota due from the tribe, was intended to meet the contingency of units dying out or being unable to supply their quota from some cause or other.†

Modern revenue history.

No material change has taken place in the revenue system which, indeed, is chiefly interesting for its antiquated character. No systematic record of rights has ever been made and information as to individual holdings or irrigated

†*Note.*—The Sahtakzais are considered to be equal to one *takkar* and responsible for .0 men, but as their connection with the Kúrds is somewhat indefinite and they are now independent for all practical purposes they have not been included in this statement.

LAND REVENUE.

areas has always to be sought from the timekeeper *(rais)*, whose information on all subjects connected with his area is complete.

In the Mastung *niábat*, as almost everywhere else in the Kalát State, the hand of Nasir Khán I is to be traced, for he introduced an improved system by causing the receipt books known as *wéhi*, to be given to the cultivators, in which all items of receipt of fixed revenue, whether in cash or kind, were recorded. The distribution of these books appears to be the only attempt ever made by the Kháns at the introduction of a systematic method of revenue collection. Even now, the only part in which a commencement has been made, since 1902, in putting matters on a sound footing, is Mastung. Here account books are regularly kept, and revenue questions are dealt with on the lines followed in the administered districts but adapted to the local conditions. The accounts are kept and controlled by officers lent to His Highness the Khán by the British Government. No attempt has been made to depart from the principles of assessment originally followed, and existing circumstances have been taken as a basis for gradually introducing an improved system.

Elsewhere than in Mastung the system of keeping the accounts is primitive and impossible to check, and constant opportunities for corruption are offered to the Khan's revenue officials. When the harvest is ripe the officials sent out by the *náib* either assess the State share of the revenue or divide the produce, after which the State Treasurer enters the amount received in his books and, if possible, records the names of the circles and the number of *shabánas* for which the revenue has been received from the cultivator. As no systematic check is kept on the *náib's* proceedings, but a general settlement of accounts is made at uncertain intervals, it has been hitherto no uncommon occurrence for large arrears to be found outstanding on these occasions resulting in the confiscation of the property of the official concerned.

Kahnak settlement survey of 1899.

The only Survey and Record of Rights which has been made in the district, was in the Kahnak and Dulái valleys, and was made in 1899 with a view to the satisfactory settlement of land disputes which had long existed between the chief section of the Raisánis and the Rustamzai clan, and to

put a stop to the recurrence of disputes already decided. Lands belonging to the Khán of Kalát were excluded from the operations. The survey of irrigable lands was field to field, while in the case of dry crop lands, the survey was carried out *kaumwár*, i.e., according to tribal tenures. The total area surveyed amounted to 28,519 acres, of which 19,474 acres were under cultivation, including irrigated lands (*ábi*) 4,028 acres, gardens 61 acres, fallow 99 acres and dry crop 15,286 acres. The remaining 9,045 acres were waste and included culturable 2,640 and unculturable 6,405 acres.

LAND REVENUE.

To make the results permanent it was proposed that mutations should be regularly carried out in the records and that an establishment be engaged for their maintenance, mutations being checked from time to time by the tahsildár of Quetta. No action has, however, been taken in the direction indicated.

Land tenures and *jágírs*.

Before dealing with the system of assessment of the revenue in the areas held by the Khán, some explanation of the character of the tenures in different parts of the country is required. In the absence of any record of rights and indeed of any reliable records at all, the subject is one which necessarily presents many difficulties ; so far as opportunity has arisen, however, careful enquiries have been made by the Gazetteer party working in the country, and though it has been found impossible to verify every statement, the facts here embodied are believed to be correct in the main.

On the whole, it may be asserted that the land tenures are interesting but complicated. For a full understanding of them, attention may once more be directed to the fact that three different areas exist in the district, side by side with one another. The first is the area in which the Khán collects revenue, and which is held by the cultivating classes attached to him and known as his *ulus*; this area also includes the crown lands. It includes all the best irrigated parts of the district. The second consists of tribal territory held by the Bráhui tribesmen and acquired generally by conquest, or in compensation for blood, out of which was set apart the portion held in *gham*, for the supply of men-at-arms and other State demands. The third is known as *jágír*, i.e., land r water lying within the localities originally subject to the

LAND REVENUE.

Khán's revenue, but of which the revenue has, in after times, been assigned by the Khán either to tribesmen or to individuals.

Throughout all these areas, there has come into existence a body of peasant proprietors holding an alienable right in the land. In tribal territory, the land, as already mentioned, is not subject to pay revenue to the Khán, as the responsibility of the tribesmen towards the objects of the Bráhui confederacy ended with the supply of *gham* in the shape of men-at-arms. In the area subject to the Khán's direct control on the other hand, i.e., in parts of Mungachar, Mastung, Kalát and Johán, revenue was, and is, collected from the proprietary body, but no men-at-arms had to be supplied. Now it so happened that the Ahmadzai Kháns, in order to avoid the difficulty of collecting revenue in kind from a number of scattered areas of sources of irrigation, sometimes arranged with the proprietors to take a specified share of the land and water under particular sources of irrigation in permanent commutation of all demands for revenue on the source of irrigation in question. In such cases the Ahmadzai ruler himself became the proprietor and gave the land so acquired to tenants-at-will. Thus it came about that, in the very areas in which the Khán is the chief revenue taker, i.e., the person who receives the *sarkári*, as it is called, he is also a proprietor in certain cases and receives the proprietor's share or *bohtári*. It may be mentioned that it is these lands the rights in which have generally been assigned as *jágír*, a subject which will be dealt with presently. *Sarkári* thus represents the share of the produce paid in the Khán's areas on account of revenue, whilst *bohtári* is the share of the produce received by a proprietor from his tenant. But the term *sarkári* has come to be used in a wrong sense in those places where the Khán, as explained above, holds the proprietary right and where the payments made to him, though really *bohtári*, are known as *sarkári*. Where a tribal proprietor does not himself cultivate, he levies *bohtári* from his tenants.

Revenue free grants or *jágírs*.

As already mentioned, most of the *jágírs* in the district have been given from those sources of irrigation in which the system of permanent commutation for the revenue, or *áb-o-zamín*, had been followed. In course of time the *jágírdárs* managed to acquire the proprietary right in most of such

sources of irrigation, a process described in the following quotation from the Kahnak Settlement Report (1899).

LAND REVENUE.

"The *zamíndárs* of Kahnak pay no revenue either to the British Government or to His Highness the Khán of Kalát, but it appears that the whole tract originally fell under the revenue jurisdiction of the latter. Under the revenue system generally obtaining in the Kalát State, the Kháns, in consideration of the revenue demand, took two *shabánas* (of land and water) of every *káréz* in this locality* which represented nearly one-sixth part of the whole *káréz*. These two *shabánas* were regarded as State property, and the State made its own arrangements for their cultivation. The remaining five-sixths of the *káréz* were enjoyed by the *Zamíndárs* (as if revenue-free) in proprietary rights. Subsequently the State share was granted in *jágírdári* rights to some of the Sardárs, who also acquired other shares in the *káréz* by purchase as opportunity arose. Thus, bye and bye, all the *kárézes* became wholly revenue-free. The Raisáni and Rustamzai tribes seem to have got their hold on Kahnak in this manner. The Shergarh *maháb* of the Kahnak circle still affords an illustration of the system of revenue described above."

In other cases an assignment of the revenue due to the State on a specified portion of water has been made to individuals. The *jágírs* are scattered in the various parts of the district, and include both irrigated and unirrigated grants. The principal areas in which they are situated are Shírínáb, Kahnak and the whole of the Dulái valley in the Mastung *niábat*, and in Malguzár and the Garrári valley in the Kalát *niábat* including parts of the Chhappar valley. Most of the holders in the Mastung *niábat* are Bráhui tribesmen, principally Raisánis with Rustamzais, Shahwánis, Muhammad Sháhis, Sháhizai Méngals, Bangulzais, Rodénzais, Sarparras, and Saiads. In addition to this a host of minor individuals of different tribes also hold *jágírs*. In Kalát, the *jágírs* are held by the Muhammad Sháhis, Sháhizai Méngals, Saiads; and to a small extent by others. A peculiar case is that of the personal grants to the Raisáni and Kambaráni chiefs from the crown lands irrigated by the Dúdrán spring and the Ziárat Káréz. After

*Note.—The system is known as *áb-o-zamín* or *ao-zamín*.—Ed.

LAND REVENUE.

the whole of the seed supplied by the Khán for his own lands has been sown, each of these chiefs is entitled to the use of the water for a day and night and to cultivate so much land as may be irrigated thereby. They are regarded as possessing the occupancy right in the land.

The question of the *jágírs* held by the Bráhuis has always been a thorny one and came into special prominence in the time of Khudádád Khán, during whose reign many were confiscated. The question was dealt with at the time of the Mastung Settlement in 1876, and the Khán undertook to restore those grants to which the Bráhuis could prove a just title. The Bráhuis appear to have put forward a claim at this time, as they still do, that land acquired by them in areas subject to the payment of revenue to the Khán became, *ipso facto*, revenue-free. At the time of the settlement the Khán consented to certain rules for the guidance of the chiefs and of his *náibs* in the collection of the revenue and, though the Government of India did not afterwards approve of these rules as involving too minute an interference by British officers in the affairs of the State, they are of interest as indicating the attitude of the parties and the *modus vivendi* arrived at, and one of them may be quoted here: "Regarding the first (i.e., the collection of revenue) I direct my *náibs* not to interfere in any way with revenue-free grants. These are to remain, as formerly, entirely in the hands of the Bráhuis. But should a Bráhui purchase from a ryot land on which revenue, either in cash or in kind, has been fixed, the *náib* will collect from him the usual assessment. Should any Bráhui refuse to pay the assessment to the *náib*, the latter will at once refer to the Sirdár of the tribe to which the Bráhui belongs, who will realise the amount due. Should the Sirdár consider the Bráhui had just grounds for refusing to pay the assessment, he will refer him to the *náib*, and should the latter concur, the claim will be dismissed. Should the *náib* not agree with the Sirdár the latter can refer the dispute to His Highness the Khán, whose decision in the matter will be final, and the Sirdár will be responsible for putting it in force. After putting the Khán's order in force, should the Sirdár consider the Khán's order unjust, he can refer the matter, through the Political Agent at Kalát, to the British Government. The procedure recorde

here applies to all disputes regarding the collection of revenue, whether in cash or in kind."*

LAND REVENUE.

On the question of the resumption of revenue-free grants by the Khán, all that need be said is that Sir Robert Sandeman committed himself to no guarantee that the Khán should always maintain in perpetuity the revenue-free holdings. The grants are consequently based on the usual principle of loyalty and good behaviour to the Khán, the condition on which the rights of the various chiefs were restored to them by the settlement of Mastung. There seems to be no doubt that, when the Ahmadzai power was at its zenith revenue-free lands were confiscated even on the smallest pretexts and without provoking retaliation on the part of the holders. A story is told of Nasír Khán I confiscating a revenue-free grant held by the Muhammad Sháhis in the Joak spring of the Shírínáb valley, because a man with a long beard, who was drinking at it, was abused by the holder.

The origin and character of proprietary right.

Turning now to the question of the origin of the proprietary right now held by the tribesmen in the land, it appears that in most cases it has originated either from conquest, from occupation of unowned land, or from payment of compensation for blood. As an instance of the first, may be mentioned the expulsion of the Puzh and other Rinds from Narmuk by the Lahris, whilst the ownership by the Raisánis of a portion of the tract which they now possess in Mungachar and which is estimated at one-fifth of the whole and belonged to the Shahwánis, is an example of the third. In former times admission to a tribe carried with it the right to a portion of the tribal lands.

It is only in recent times, however, that most of the tribesmen, who were previously almost entirely flockowners, have adopted a somewhat more settled life and have begun taking an interest in agriculture. The only tribe which has always made agriculture its profession is the Lángav, and its members have here and there acquired a proprietary right in tribal lands on the *hadd-sharík* system which will be presently described, as also by purchase. Thus the Lángavs have acquired much land by purchase from the Muhammad Sháhis and Shahwánis in Mungachar, and the system is one which appears to be extending. Among the Sásolis of

* *Baluchistán Blue Book*, No. 2, page 271.

LAND REVENUE.

Nímargh, land is occasionally transferred in payment of bride-price. With the Khán's *ulus*, the proprietary right appears to have had its origin either in purchase, or in the opening out of new sources of irrigation at a time when *khuskáva* land had little or no value. Land, whether irrigated or unirrigated, in which an alienable right has been once acquired, is called *milk* or *mírás*.

Forms of proprietary rights.

But, whilst the origin, in most cases, of proprietary right may be attributed to one or other of the causes defined above, certain other forms have grown up on a more complicated basis, due to the peculiar conditions of the country, and will now be described. They are *hadd-sharík*, *daghári*, *kalang*, *kalang-sharík*, *sardári*, and *raísi or malíki*.

Hadd-sharík.

The *hadd-sharík* form of proprietorship is to be found in dry-crop tracts and is a development of the system known as *lathoi*, *dashtoi* or *basti*. The former is the more common name. A full description of the *lathoi* system will be found in the succeeding sections on tenants. It will suffice to say here that under it, waste land is given on a written agreement to a tenant for embanking, on the understanding that he will acquire an occupancy right in the land so embanked. It is also a condition of the agreement, however, that if, at any time, the proprietor wishes to eject the tenant without just cause, a portion of the embanked land, amounting to one-half, one-third or one-fourth of the whole, will be made over to him in proprietary right. The more difficult the task of reclamation, the larger the share assigned to the reclaimer. The more common practice, however, is the assignment of one-half, especially in Gurgína and Kardgáp and in the Kúrd area.

This *hadd-sharík* system is in vogue in Gurgína, Kardgáp, parts of Mungachar, Khad, Kúak, and the whole of the Kúrd area including Marav, Gwandén and Balla Dasht and the neighbouring valleys, and has produced a somewhat peculiar body of proprietors, for they are frequently not members of the tribe in whose tribal lands they possess a proprietary right. The system appears to have originated at a time when the value of land had not been realised, and few proprietors now resort to it. The Kúrds, however, do not admit that their tenants have alienable rights.

A tenant, who thus acquires a proprietary right in respect

of a part of the land reclaimed by him, is known as *hadd-sharík* or *sharík-bázgar*. *Hadd-sharík* means "a partner in the bones of the land," a very significant term. It is not usual for a *hadd-sharík* tenant to be able to claim a distribution of the land he has reclaimed, as such a division is not generally advantageous either to the landlord or tenant; indeed, the system appears to have been introduced largely as a deterrent to ejectment by the landlord without due cause. Division must necessarily be disadvantageous to the proprietor in the reduction in the size of his holding, and to the *hadd-sharík* in the reduction of the size of his tenancy. Tenants becoming *hadd-sharík* proprietors in respect of one-third of the land, a system which is known in the neighbourhood of Kishán, Shékhri and Iskalku always make a small cash payment to the original proprietor. When *hadd-sharík* rights are a condition of the holding, they are always entered in a written agreement.

LAND REVENUE.

Daghári.

A *daghári* proprietor is one who is given a share of water in a new *kárés* which has been excavated in his lands or the water of which has been brought on to his land. The allotment represents the compensation payable to him as owner. The *daghári* proprietor, as a rule, bears no share of the cost of excavation.

Kalang sharík.

If a *kárés* becomes dry, or has been damaged, and the original proprietary body is unable to repair it, outsiders are sometimes invited to bear the expenditure required for its restoration, and on doing so become *kalang sharík* in the land and water of the *kárés*. They generally receive half the land and water, but instances are also known in which only one-third has been given to them. *Kárézes* so restored are known as *kalangi* or *líchakhi*. When a dry *kárés* has been thus restored, no change is usually necessary in the actual distribution of the original shares of water, but one-half or one-third of the water and land is made over to the restorers. It sometimes happens, however, that repairs are found necessary for a *kárés* in which a group of *kalang sharík* holders already exists, and in such cases it is generally necessary for the holdings of the entire proprietary body in the *kárés* to be re-divided, and as a consequence the size of the various holdings is reduced. The system is known in all parts of the district, but the areas specially noted for it

Land Revenue.

are Gurgína, Kardgáp, Mungachar and Shírínáb. In Gurgína and Kardgáp, the Sarparra tribesmen have lost some part of nearly every *kárez*, notably to the Khurásánis. Outsiders have crept in even in cases where only small effort was required to restore the *kárézes* and the cost was comparatively insignificant. The system is one which is not without its advantages in a district where no regular system of making *takávi* advances exists, and offers a sufficient inducement to the more industrious cultivators to come to the aid of their poorer or less energetic brethren.

Jávi.

Jávi holdings only exist in the Mastung *niábat*. The system is known as *jau* from the Arabic word (جوع) meaning hunger. In character it resembles the *kalang sharík* system but, as it is generally found in *kárézes* paying a fixed revenue and as the whole of the revenue continues to be paid by the original proprietary body, its results are highly injurious to the latter. The revenue in *kárézes* subject to fixed assessment, either in cash or kind, as will be explained presently, is distributed on the shares of water, i.e., per *shabána*. If, therefore, the source of supply happens to diminish and new capitalists are called in to assist in effecting the necessary repairs they receive a portion of the land and water as compensation for their expenditure. But, although the actual amount of water and the number of *shabánas* may be increased, the quantity of land held by the original proprietors has to be reduced to find sufficient to make over to the new comers, whilst, at the same time, the fixed revenue remains payable by the original proprietary body. That is to say, the new comers hold their land revenue-free. An example will further illustrate the system. The original supply of water in Káréz-i-Kark in Mastung was 14 *shabánas* and is known as *kalangi-daur*, i.e., the channel on which the revenue demand is fixed. The present supply (1904) has been divided into 20 *shabánas*, the six additional *shabánas* being held under the *jávi* form of proprietorship. An original proprietor, therefore, who used formerly to receive his turn of water after every 14 days, now receives his turn after every 20 days and the amount of land has also been reduced. But the fixed revenue demand is paid only by the original proprietors.

Instances of *jávi* proprietors occur in almost all *kárézes*

LAND REVENUE.

paying fixed revenue in the Mastung *niábat*, and it will generally be found that the original proprietary body find the payment of the revenue a matter of considerable difficulty, especially in cases in which the original demand was fixed at a high figure. The Rod-i-Pashkaram, Kárêz-Miána, Kungar, Kark and Kárêz Nau are instances in point. In cases in which the revenue is taken in produce, *jávi* proprietors are exactly on the same footing as *kalang sharík* and, so far as the revenue demand is concerned, the original proprietors suffer no disadvantages.

Sardári.

Sardári is an extension to irrigated areas of the system known as *dastár*, by which a certain part of the tribal lands is set apart for the chief's sole use and benefit. Similarly, where tribesmen have co-operated in excavating a *kárêz*, it is not uncommon to find an assignment of a *shabána* or so with the land which it irrigates, made gratis to the chief as a mark of respect and in return for his patronage, although he may not have contributed to the capital required for carrying out the work.

Raisi or Maliki.

In Mungachar the *raises*, who are also called *maliks*, have in some cases received proprietary rights in portions of the water and land in certain *kárêzes* in return for the supervision they exercised over the original work, for keeping the accounts and for their general responsibility for the subsequent maintenance of the *kárêz*.

Custom of periodical distribution.

The majority of the lands have been permanently divided down to the individual and permanent division has taken place in all irrigated lands. Unirrigated lands in tribal areas are in many cases still held by sections, especially in cases in which the lands are cultivated by persons other than the propietors, as in Khad-Mastung. The share of produce realised at each harvest is divided among individuals, under the supervision of the headmen, whose business is to collect it, but, as a matter of fact, the latter generally misappopriate much of it, especially in the case of such sections as are flockowners. The headmen are entitled to no particular share in view of their office. But even where joint holdings still exist, division is constantly taking place, and the day of individual holdings in all cultivable land appears to be not far distant. Waste land is still held jointly, and hence it is sometimes found that payment for the right of extending a

LAND REVENUE.

kárés or constructing a new one is made to a clan or section. In the crown lands belonging to the Khán in which the cultivators are tenants-at-will, the land is divided annually into suitable plots at the time of sowing.

Tenants and tenant rights.

Tenants generally are known as *bazgar*. In crown lands all tenants are tenants-at-will and as such are liable to ejectment after harvesting the crop sown by them. The only exception to this rule is in the case of the Ziárat Kárêz near Kalát where, although the proprietary right admittedly rests with the Khán, the tenants appear to have acquired a sort of occupancy right, owing to their lengthy possession. A permanent division of water has taken place and possession has to this extent become hereditary. The question of the right of alienation does not appear ever to have been raised. Much the same conditions govern part of the water utilized for irrigating the Garok village from the Dúdrán spring.

All tenants in irrigated lands are tenants-at-will and, in addition to the cultivation of the soil, have to perform certain services for their landlords, such as the occasional supply of a load of firewood, the transport of the landlord's grain to and from the watermill, and the supply of earth and timber, if the proprietor wishes to build or repair his house. Tenants cultivating crown lands are required to render certain additional services which will be detailed under 'assessments.' The only service ordinarily expected from a tenant in a dry-crop area is the transport of the proprietor's share of produce to his house. The rent, which a tenant pays to the landlord, is known as *samm bohtári*, *búhángav* or *túla*. The latter word is only used among the wilder tribesmen.

Tenants in unirrigated tracts.

In dry-crop areas, whether in the Khán's or in tribal areas, tenants are of five kinds :—*Lath bazgâr*, *hadd-shark bazgar*, *miádi bazgar*, *fasal batéra* and *shat bazgar*. The first three are almost invariably held on written agreements (*patta*, *rakam* or *kághaz*).

Lath bazgar.

The *lath bazgar* is a tenant who has reclaimed waste land and brought it under cultivation by clearing the bushes and plants and constructing embankments for irrigation. The system is known as *lathoi*, *lathbandi*, *dashtoi* or *basti*. So long as a *lathband* tenant continues to cultivate, he cannot be ejected without reasonable cause, and the

LAND REVENUE.

occupancy right which he acquires is alienable. As the people characteristically say, a piece of land once embanked becomes the "lawfully married wife" of the man embanking it. A *lathband* tenant also possesses the right of subletting, but there is a good deal of difference of opinion in different tribal areas as to whether he may do so without the landlord's permission.

In the Khán's areas the *lath bazgars* have acquired a proprietary right. Their position as permanent occupants of the land in tribal areas is often called in question, but it is an undoubted fact that ejectment can only take place on reasonable cause being shown, such as neglect to cultivate the land and, even in such cases, compensation must be paid for the labour expended on the embankments. If a *lathband* tenant is ejected after he has cleared the land for the crop he is also entitled to compensation. In the Kúrd area such compensation is paid at the rate of R. 1 per plot, 80 paces square. As a matter of fact, ejectments seldom take place.

Nearly all dry-crop lands are held under the *lathband* system, except in Narmuk, and it frequently happens that one tribe cultivates the lands of another, and one section that of another in the same tribe. The Lángavs of Mungachar and the Bangulzais supply most of the *lath bazgars*. In Narmuk, no occupancy right is obtained, and ejectment takes place at the will of the landlord on payment of compensation which is fixed by assessors.

Hadd-sharík bazgar.

Reference has already been made to the position of a *hadd-sharík bazgar*. It is in practice the same as that of the *lath-bazgar*, but, with the special provision that the *hadd-sharík* acquires a right of proprietorship in respect of part of the land on ejectment.

Míádi bazgar or Mudda bazgar.

A *míádi mudda bazgar* is, as the name implies, a tenant who constructs embankments or reclaims land on the condition of retaining his tenancy for a limited period, generally not exceeding ten years. The system is not very common, but is to be met with in some parts of the Shahwáni and Bangulzai countries round Kishán, Shékhri, Iskalku and Isplinji. During the term of his tenure such a tenant has the right of subletting the land. The term *míádi* is not in local use with the cultivators, but only appears in documents. The general term in use among the Bráhuis is *Mudda bazgar*.

LAND REVENUE.

In the Kúrd area, *lathband* tenants are not known by this name but as *chárik-bazgar*, *séhak-bazgar* or *níma-shashik-bazgar*. The first two, as their names imply, pay rent at one-fourth or one-third of the produce and have a *hadd-sharík* right to one-half of the land on ejectment. The name *nímá-shashik*, as has been described in the section on Rents, refers to the receipt of half one-sixth, i.e., one-twelfth, by the *lathband* tenant, when the proprietor finds a temporary tenant. The *níma-shashik* tenant merely has an occupancy right in the land, and on ejectment only receives compensation for the labour he has expended on his embankments. This amount depends on their length and height, the ordinary rates being R. 1 for an embankment, 100 paces long, which has received one covering with the *kén*, Rs. 2 for the second covering, Rs. 3 for the third, and Rs. 4 for the fourth.

Modified forms of *lathband* tenancies in the Kúrd area.

Such payments are known as *mish-ná-boha*. Compensation is paid even to a *níma-skashik* tenant who is ejected for negligence.

Fasal batéra.

Fasal batéra is said to mean either "crop bird" or "crop changer," and is applied to a tenant whose lien on the land ceases after he has raised the crop sown by him. He generally receives the land for cultivation when it has already been embanked. His position is that of a tenant-at-will as in permanently irrigated lands.

The *Shat-bazgar.*

Finally, mention may be made of the *shat-bazgar*, i.e., the tenant who has nothing but a "stick." He is in reality only a labourer engaged to help in the cultivation and paid from a share in the produce. He corresponds with the *hatháin* tenant of Kachhi, but, unlike the latter, receives no advance on being employed, nor does he get food. He is paid on different systems and either receives one-sixth of the total produce or one-sixth of the grain heap left after deduction of the *bohtári* or *sarkári*. *Shat-bazgars* are found in all parts of the district, but are only employed by the well-to-do.

Finally, the *báswál* may be mentioned, who assist the cultivators of irrigated lands in Mastung by bringing their food and water and scaring birds. He is appointed jointly by several cultivators, and seed is sown for his use on the embankments and along water channels. Such cultivation is known as *nihál*.

LAND REVENUE.

Headmen and their remuneration.

The various headmen, both in the tribal as well as the Khán's areas, have been named in a previous section, and their duties have been explained both with regard to the collection of men-at-arms and revenue. All chiefs possess a special share in the tribal land by virtue of their office, but this is not the case with headmen of clans and sections, except in a few cases in which a plot of land or a special share in water has been set apart for them as a mark of respect. Most of the chiefs also enjoy allowances from Government.

The headmen in the area under the Khán belong to the leading families among the Khán's *ulus*. They are men of considerable influence and proprietors of large areas. All disputes arising among the cultivators and relating to land or water are settled with their co-operation. They also act as spokesmen of cultivators. The foremost among these are the *arbábs*. The *arbáb* of Kalát is the premier *arbáb*. All headmen whether *arbáb*, *malik*, *rais*, *miráb* and *mehtar* have hereditary positions, but are liable to ejectment for general unfitness.

Remuneration.

Kálat irrigated areas.

The system of remunerating the headmen varies with the character of assessment prevailing in each area, and no uniformity is observable. Thus in the Chashma at Kalát which supplies service in men, horses and labour, the *arbáb* is entitled to the service of two sowars known as *chobdár* and one *bégári* for his personal attendance or to a cash allowance instead. Formerly the *arbáb* of Kalát and his assistants appear to have enjoyed a large cash allowance and had certain rights in the transit dues or goods passing through Kalát. The subordinate officials, viz., the *rais* and *miráb*, hold grants of one-half and one-eighth of a *shabána* respectively, which are exempt from the liability to revenue and also from charges incurred in connection with the repair or cleaning of the water channels.

In other *kárézes* a share in the produce is generally paid to the *rais* at harvest time, and he also holds a share of water free of all charges for repair. The grain measure generally given is 1 *kása* on every heap of grain when thrèshed and winnowed. In the Crown lands in this *niábat*, the Khán has his own *raises*, who are paid fixed allowances in cash and kind. For example the *rais* in

LAND REVENUE.

The labourers have to perform menial service in the Khán's palace at Kalát, such as fetching water, repairing the walls and removing snow. They receive no wages, except that whilst employed on the last named duty they are each given a seer of dates daily.

The *kásids* were employed in carrying the Khán's post from Kalát to Kachhi and were supplied with a pair of sandals and a piece of country cloth for each return journey. In cases of failure to find these attendants, the cultivators have to pay cash at the rate of Rs. 50 per annum for each *chobdár*, Rs. 15 per annum for each footman and R. 1 for each labourer for every 5 days.

The *bárázád* system.

The *bárázád* system at Kalát, (locally also known as *bárīanzát*,) is similar to the *ábo-zamín* prevailing in Mastung which will be presently described. The term appears to mean "free from burden" and, under the conditions of the system, the Khán took over the proprietary right in a portion of the land and water under a *kárés* and lifted the burden from the remainder by declaring it revenue free. The cultivators are expected to keep a *bárázád kárés* in order, and no expenses in connection with the repairs or cleaning are borne by the Khán. The system is said to have been introduced by Nasir Khán I, up to whose time revenue had been paid by division of the produce at the rate of one-tenth. The share taken by the Khán appears to have varied from about one-fifth to one-ninth. All the *káréses* in Kalát, except the Ziárat, Ahmád Khán, Malghuzár, Mohím Khán, and Bázár are subject to this system.

The assessment in Mastung. *Abo-zamín* or *Aozamín*.

This system prevails in the Mastung and Tíri circles of the Mastung *niábat*, the latter including Kahnak. It is similar in nature and principle to the *bárázád* system in Kalát, and reference has already been made to the description given of it in the Kahnak settlement survey of 1899. The proportion to the total amount* of the holding of the share set apart for the Khán is approximately one-fourth in Mastung and one-sixth in Tíri and Kahnak, the systems being distinguished in each locality as *chárik ábo-zamín* and *shashik ábo-zamín*.

Fixed assessments. *Zari wa Kalang*.

The two kinds of assessment known as *zari* and *kalang* are probably of very ancient origin. *Kalang* is fixed revenue in kind taken from the two principal spring crops, *viz.*,

wheat and barley. *Zari*, or cash assessment, evidently had its origin in the difficulty of dividing the miscellaneous crops, such as lucerne, carrots, maize and millets, which are abundantly cultivated for the autumn harvest.

LAND REVENUE.

Kárézes under fixed assessment, whether in cash or in kind, are known as *kalangi* and the holdings subject to revenue are known as *jafai* as distinguished from those which are revenue free. It may be observed that both *kalang* and *zari* are levied in all *kárézes* and springs under fixed assessment with a few exceptions in the Kahnak valley, *viz.*, in Chashma Kahnak Khali, Chashma Shamézai and Chashma Babri, where no grain revenue is paid; here, however, certain other payments in lucerne and fire-wood have been substituted. In some places such as the *kalangi kárézes* in Pringábád and the Mobi in Tíri, *bhúsa* is taken in addition to the grain and cash, either in a lump amount fixed on a group of *kárézes* or on each measure of water in an important stream. The amounts of grain and cash in *kalangi kárézes* are absolutely fixed and must be paid even if the source of water supply runs dry. The grain payable must be of good quality and grown on irrigated land.

Mahsúl and *takhta-bandi.*

Mahsúl is the application of the principle of appraisement to onions and potatoes, in *kalangi* and *ábo-zamin kárézes.* In the latter case, revenue is taken on the crops mentioned in lands which are otherwise revenue-free under the *ábo-zamín* system. It does not apply to *kárézes* subject to *batái.* It has replaced the system known as *páwak*, under which one-eighth of the produce of fields cultivated with madder was taken. Potatoes and onions are now grown instead of madder, and *mahsúl* is taken on them, generally at the rate of 8 annas per bag containing about 2½ standard maunds.

Local variations occur in the levy of *mahsúl* and no definite principle appears to be followed. Thus, in the three springs in Kahnak subject to fixed assessment, which have already been mentioned, revenue is taken by division of the produce at the rate of one-tenth plus one seer in every maund. Potatoes and onions in these springs are exempt, an exemption which is extended to all three crops in the other *ábo-zamín kárézes* in Kahnak. Again, most of the lands subject to fixed assessment in Mastung, Pringábád and Tíri pay *mahsúl* at the full rates, but certain *kárézes*, on the other hand, such

LAND REVENUE.

as Chakul Wáli, Chakul Ganjábád, Chakul Hárún, Chakul Thul-i-Darya Khán and Khwá-ám pay half rates, a concession known as *adh-kári*. Again, a *kárés* known as *kárés régi*, which is an *ábo-zamin kárés*, pays no *mahsúl* at all and this is also the case with other *kárézes* in Tíri.

The *takhta-bandi* system of *mahsúl*.

Takhta-bandi also comes under the general heading of *mahsúl*, and consists in an assessment at cash rates, on every *takhta* or set of plots of lands cultivated with tobacco. The rate is generally Rs. 3 per *takhta*. The *takhta* is undefined, but is roughly about 40 paces long and, in the case of tobacco cultivation, about eight to ten paces wide.

Ijára.

The system of *ijára* or contract is resorted to either in those cases in which the area of the land is insignificant or when the area is situated at such a distance from headquarters as to render arrangements for the collection of revenue difficult by the ordinary revenue staff. Revenue is also taken in this way in Crown lands comprised in small holdings acquired by confiscation. Payment by *ijára* takes the form of a fixed amount of wheat or barley. The period of the contract does not ordinarily exceed 10 years, but some of those in Mastung have been continuously renewed for very long periods. The most important *ijára* is that of Johán, which is said to have been leased for the last thirty years, the term of each lease ordinarily not exceeding two years. The *ijáradár* usually levies the revenue by division of the produce, except in the case of those men who themselves cultivate the holding given to them on contract.

Appraisement.

Dána-bandi consists in the assessment of the standing crop by one of the *niábat* officials assisted by assessors from among the respectable and influential cultivators. In Mastung the amount of *bhúsa* in the case of wheat is fixed at about the same rate as the grain.

Batái.

Batái is the general form of revenue in Crown lands, but is in vogue elsewhere also. Where revenue is to be taken by actual division, the grain heap is sealed by a guard known as *tappodár*, and the arrival of the *niábat* official deputed for the purpose is awaited. The latter is accompanied by his following of sowars or footmen, the State weighman (*dharwái*), the treasurer (*tahwildár*) and also sometimes by a *munshi*.

LAND REVENUE.

The weighman now proceeds to divide the main heap into smaller heaps of equal size (*khori*) according to the rate of revenue. Thus, if one-sixth is to be taken six heaps are made. An extra heap of a smaller size, known as *mián kharch* or *niám kharch*, is at the same time set apart for the payment of cesses and the various village servants described elsewhere. Anything remaining on the threshing floor from this heap is known as *johán buni*, *talla*, or *kún-i-kharman* and is the right of the cultivator.

The various systems reviewed.

It will be seen that the various systems of revenue taking show entire absence of uniformity and it is difficult to describe one as more prevalent than the other. In Kalát the most common form of taking revenue is the *bárázád* system, to which 14 out of the 19 *kárézes* are subject. In the Mastung *niábat*, on the other hand, the most important area is under fixed assessment, no less than 43 of the most important sources of irrigation being subject to it. *Batái* is prevalent around Pringábád, and the *ábo-zamín* system in Kahnak and parts of Mastung. Of late the *batái* system has given way before that of appraisement, especially in Mastung, the reason assigned being the removal of the necessity of appointing crop watchers. The services of such men are required from June to August and as they cost Rs. 8 per footman and Rs. 15 per horseman each month, they are expensive. Under the Khán's régime, the duty was and is assigned to sepoys, but this system usually ended in corruption of some kind, as might well be expected.

Rates of revenue.

The rates of revenue levied in Crown lands will be dealt with later. In irrigated localities subject to ordinary assessment, the rate of the revenue, like the character of the assessment, differs in almost every area. Thus, it is one-tenth at Johán, one-sixth at Kárchháp in the Mungachar valley, and in the Mastung *niábat* it varies from one-fourth to one-fifth, two-ninths and one-sixth. The first and the last are the most common rates in the Mastung and Pringábád circles, and one-fifth in Shírínáb in the Mastung circle.

The rates mentioned are those generally recognised in the case of the more important crops, but they are not absolute, and some of the crops raised in an area subject to a certain rate will not infrequently be found to be assessed at a different rate. This is especially the case with autumn crops,

LAND REVENUE.

tobacco, for instance, being assessed by the *takhta* at cash rates, as already mentioned whatever the rate of *batái* may be, whilst potatoes and onions pay by the bag. Melons and all other cucurbitaceous crops are appraised at cash rates. In Kalát a special rate, one-fourth, is levied on *bhang*, and the crop is subject to revenue even if grown in land which is revenue-free.

Rates in Crown lands.

Seed, except in the case of melons, and manure are usually supplied by the Khán in Crown land and the rate of revenue, which includes also the proprietary share, differs in various localities. The usual rate is two-thirds in the case of the principal *khushbar* crops, but a varying rate is levied in almost all *sabzbar* crops. Appendix VIII indicates the condition of affairs. In the Mastung *niábat*, the most prevalent rate in the circle of the same name is three-fourths, but melons and lucerne pay two-fifths and four-fifths respectively. In Pringábád the *sabzbar* crop pays the prevailing rate of two-thirds, with the exception of lucerne, vegetables and *bhang*, which pay three-fourths. Similarly, in Tíri and Kahnak the prevailing rate is three-fourths, but melons pay two-fifths, and maize and *juári* two-thirds. In Ziárat and the Dudrán lands in the Chhappar valley, including the Muchai *kárés*, the prevailing rate is two-thirds as in the case of Pringábád but here lucerne pays four-fifths.

Rates levied on straw, etc. in Crown lands.

The rates at which the straw is assessed generally differ from those paid on the grain. In the Mastung circle, for instance, the prevailing rate for the straw of all crops is three-fourths, but revenue is levied on maize and *juári* stalks at four-fifths. Again, wheat pays two-thirds, but wheat *bhúsa* pays three-fourths, and the whole of the barley *bhúsa* is appropriated by the Khán. The rate of two-thirds applies to straw of all kinds in Pringábád, but extends only to wheat and barley in Kahnak and Tíri where maize, *juári*, *gál* and *mung* straw pay three-fourths. This rate of three-fourths is uniform for all crops in Ziárat and Chhappar.

Assessment of gardens.

In the Mastung *niábat* the fruit in orchards, which have been planted in land subject to assessment, is appraised and recovered in cash. In *kalangi* and *ábo-zamín kárézes*, gardens are not subject to assessment. In Crown lands, trees in orchards planted by a tenant are alienable, and are generally assessed at two-thirds of the produce. The proceeds of the

LAND REVENUE.

sale of leaves is taken by the State; the division of the proceeds of any wood sold follows that of the fruit. Three-fourths of the fruit is payable to the Khán in the case of orchards which have not been planted by the tenant in Crown lands. Orchards in Crown lands at Kalát are let on contract.

Character of assessment in dry crop areas and rates.

The character of the assessment in dry-crop areas is simple, all lands, whether in *jágírs* or in the Khán's area, paying revenue either by division of produce or by appraisement, the latter being the most common. In Mastung, where the appraisement has been fixed, it is known as *ijára*.

Khushkáva areas pay a uniform rate of one-seventh in that part of the Kalát *niábat*, which lies in the Sarawán country including parts of Mungachar and Chhappar. In the Mastung *niábat*, the rate is one-tenth with the exception of the three areas known as Khushkába-i-Choto, Khushkába-i-Mall and Khushkába-i-Khárak, in which one-eighth is levied.

The rate levied on straw in the Mastung *niábat* is one-eighth on all lands, even those paying one-tenth in grain, in the Mastung circle, whilst the rates in Pringábád, Kahnak, and Tíri coincide with those paid in grain. In the Kalát *niábat* the rate for straw is coincident with the grain, but as the Khán is in the habit of taking a good deal of *bhúsa* at the nominal price of Ans. 4 per camel load, the share is considerably increased and may be estimated at not less than one-fourth of the total produce. The system is known as *bai-ná-phori*, a reference to which is made later under the subject of special payments made by the Lángav tribe.

Cesses.

Cesses are known as *lowázima* or *kharcha*, and they are everywhere paid from the common heap set aside as *niám-kharch*, already referred to. Their character is the same both in irrigated and unirrigated areas. To deal first with the Mastung *niábat*: both in irrigated and unirrigated areas paying revenue by *batái*, the prevailing rates of cesses are 6¼ *kásas* on every *kharwár* of the total produce in the Mastung circle, and six *kásas* in the Tíri and Kahnak. The only exception in Tíri is Khushkába-i-Shora, which pays four *kásas* on every *khharwár*. The Pringábád circle enjoys the privilege of exemption from the payment of cesses and is said to have done so ever since the time that it was a *jágír* of Bíbi Allah Dinni, sister of the ex-Khán, Mír Khudádád, who levied no cesses of any kind.

LAND REVENUE.

In addition to this fixed rate, certain other payments are made from the common produce; they include (i) *kharman paimáti*, the remuneration of the grain measurer; (ii) *jholi girí* or the remuneration of the men, who carry the bag containing the share set aside as revenue; (iii) *tappodári* for the crop watcher; (iv) *toho* for the guard placed over the threshed heap; (v) *dagg* for the sepoy deputed to look after the division of the produce; (vi) *lori* or *drokhán* for the village carpenter; and (vii) *rasúlwái* or the share of the village priest; anything over is the cultivator's (*kún-i-kharman*). The first three alone are paid at fixed rates, viz., half a *kása* each in every *kharwár*. The others are given by guess work. On the whole, it may be assumed that about ten per cent. of the total produce is paid on account of cesses in Mastung.

In Crown lands the cesses levied are similar to those taken in areas assessed to revenue, except that cesses are levied in the case of grain bearing autumn crop, such as maize, *mung* and *juári* at the usual rates, but no miscellaneous payments are made.

Cesses in the Kalát *niábat.*

The rain crop areas belonging to the Khán mostly lie in the Mungachar and Chhappar valleys and numerous cesses are levied in them. Their names show that they were originally intended as payments to particular officials or individuals in the Khán's household, who were thus permitted to batten on the people. As the original recipients died, they were appropriated by the State, and now only the last item *chank* is paid direct to the persons concerned. The sixth item, *saiad*, is paid direct from the Khán's treasury at Kalát. A list of them is given below:—

(1) *Dároghai*—for the *dárogha* or Khán's Deputy.
(2) *Tappodári*—for the guard over the grain heap.
(3) *Raisi*—for the local *rais*.
(4) *Kárdári*—for the Hindu accountant.
(5) *Sarishtédári*—for the *munshi*.
(6) *Saiad*—for the Saiads of Kalát.
(7) *Kásu*—for one of the Khán's carpenters named Kásu.
(8) *Uppi* and *Ramadán*—for blacksmiths once in the service of the Khán.
(9) *Lwang*—for a court musician now dead.

LAND. REVENUE.

(10) *Mír-ákhor*—for the head groom.

(11) *Káh-kash*—charge for the transport of the revenue share in straw to headquarters.

(12) *Kadím*—for a sowar deputed to watch the crops.

(13) *Muru*—for the State trumpeter.

(14) *Darbáni*—for the door-keeper of the Khán's palace.

(15) *Dharwái*—for the grain measurer.

(16) *Chank*—handfuls given to the sepoys present at the time of *batái*.

Of these items those which are recovered at fixed rates are *dároghai* 1 *kása*, *raisi* 1 *kása*, *muru* ½ *kása* and *dharwái* ½ *kása*, making an aggregate of 6 per cent. of the total produce. For the remaining items, except *chank*, a fixed quantity of 13 *kásas* is taken from each grain heap **johán*.

Cesses on Crown lands in Kalát.

The cesses levied in the irrigated Crown lands in the Chhappar valley are much the same as those levied on land subject to the ordinary assessment, and include 5 per cent. of the total produce paid at fixed rates, and 15 *kásas*, instead of 13 *kásas* which are taken from each grain heap. In the Kalát valley, the cesses levied at fixed rates amount to the comparatively higher rate of 10·3 per cent. of the total produce, but other miscellaneous payments are smaller, viz , 3 *kásas* on every heap. Cesses are not paid on the *sabzbar* crop grown in Crown lands except in the case of those which bear grain. The Khán, however, takes the whole of any *katti* or pea stalks which may be grown in lieu of the same amount of wheat *bhusa* which may be due to him. *Juári*, if cut green, and onions pay one-twentieth of the whole produce on account of *dároghai*. The Khán also possesses the privilege of taking a certain number of melons or water-melons for his personal use, a right kown as *tuhfa* or *jira*. The number is generally about two hundred.

Cesses in areas under fixed assessment.

In land subject to fixed assessment, the amount of cesses was originally included in calculating the fixed amount of produce assessment (*kalang*), but not in the case of the fixed cash assessment. The *kalang* includes 16 *kásas* per *kharwár* on account of what is known as *sarf*, or State contingencies, and 1 *kása* on account of *dharwái* or measuring

* The size of a *johán* is indefinite. An average *johán* is not less than 1½ *kharwárs* or 120 *kásas*.

LAND REVENUE.

charges; that is to say, $21\frac{1}{4}$ per cent. on the total amount of revenue fixed in grain is paid on account of cesses.

Cesses on gardens.

Ordinarily no cesses are levied on orchards, but should the fruit be apportioned by actual division, as is sometimes the case with mulberries and dried apricots (*chamri*), a cess is recovered at the grain rates prevailing in the locality. In the case of dry fruit such as almonds, etc., which can be weighed, the cess is recovered, generally at three seers per local maund.

Revenue system in *jágírs*.

As already explained, almost all *jágírdárs* have, in course of time, acquired the proprietary right in the irrigated land in their *jágírs*. Where they do not cultivate themselves, therefore, the share which they take from the tenant represents not only the revenue but the proprietor's share. It generally consists of two-thirds of the produce, but the seed is supplied by the proprietor. In unirrigated areas, *jágir* lands are mostly occupied by tenants who have acquired occupancy rights and most of whom pay one-fourth of the produce, though in some cases the rate is one-sixth. No cesses are levied by the *jágírdárs* except for the *dárogha* or deputy who collects the revenue. The share of the latter varies from 2 to 4 per cent. of the total produce. Straw is generally taken at the same rate as the grain, but in remote parts the *jágírdár* seldom troubles to lift it.

Special kinds of assignment.

In Tíri and Kahnak, however, instances occur in which the Khán has assigned either the right to the collection of some portion of the revenue or the right to have certain animals fed by the cultivators. Thus, in a small part of the Rod-i Mobi in Mastung, certain Raisánis of Kahnak collect the fixed revenue in cash and kind direct, whilst in the three Kahnak springs subject to fixed assessment the cultivators have to maintain a horse during the summer belonging to the Jamálzai Raisánis of Bábkári with two other horses belonging to the Khán. The Jamálzais send their horses by turns every ten days.

The system reviewed.

The absence of uniformity of system throughout the area renders it difficult to determine the general effects of the assessment on the cultivators. On the whole, however, it may safely be said that the assessment, even after cesses have been included, is not heavy. Hardship occasionally occurs

where a source of irrigation subject to fixed assessment, decreases or dries up, but, on the other hand, this is compensated for by the fixity obtaining in the case of those sources of irrigation in which the supply has increased. The most popular system with the cultivators is that of appraisement as the estimate of the revenue share generally results slightly in their favour. No one, it may be noted, is allowed to excavate a *káréz* in areas subject to the payment of revenue in Mastung, unless he first obtains permission, which is accorded on the payment of *mohrána* or *rasúm*.

LAND REVENUE.

Transport of produce revenue.

Generally speaking, the responsibility for the transport of the revenue share in grain or straw rests with the cultivators in Mastung, but where the extent of a *niábat* is large and the lands are situated at a distance from the headquarters, as in the Kalát *niábat*, the State makes its own arrangements for the transport of its share both in grain and straw. A cess known as *káhkash*, i.e., a charge for the transport of the State share of straw, is levied in the Kalát *niábat*. In the Crown lands in Chhappar, which lie close to Kalát, the State only transports the straw; the transport of the grain has to be done by the cultivators.

In tribal areas the transport of the proprietor's grain and straw is always done by the cultivators.

Rates of revenue charged in special circumstances.

Irrigated land, when cultivated from rain or flood water, is assessed at the rates fixed for *khushkáva*. At Kalát a slightly enhanced rate, proportioned to the amount of irrigation received, is sometimes charged on *khushkáva* lands receiving irrigation from a permanent source belonging to the Khán. The system, which is still in vogue, seems to have originated in Mir Khudádád Khán's time, who was in the habit of turning spare water from permanent sources of cultivation on to *khushkáva* lands, even though they did not require it, and against the will of the cultivators, with the object of obtaining an enhanced share of the produce.

In Mastung, where the water of one source is frequently used on land other than that actually belonging to it, the usual conditions of assessment in vogue appear to be as follows. When the water of one *kalangi káréz* is turned on to that of another, the revenue is not affected, nor is an enhanced rate taken if such water or water from a revenue-free *kárés* is turned on to a dry crop area. If, however, *kalangi*

LAND REVENUE.

water is used on the land of a dry *káréz*, half the usual assessment on the latter is taken. Crops raised from revenue-free water used on *kalangi* land do not pay revenue except in the case of those subject to *mahsúl*, which pay at half rates.

Special payments and services.

A sketch of the revenue conditions prevailing in the country would not be complete without some reference to certain special prerogatives which the Khán has to particular exactions or services.

Hait.

The first of these is called *hait*, which is a right possessed by the Khán in the Rod-i-Mobi, Mastung *niábat*, to a particular plot of land, the cultivation of which is done by the cultivators without payment, on the Khán finding the seed, and the whole produce going to the Khán. The system is similar to that known as *gávéra* in Kachhi. In return for the privilege, a deduction of Rs. 11-10 is made from the cash assessment fixed on the Mobi, but none is made from the fixed assessment in grain.

Sursát.

Sursát consists in the provision of supplies of fuel and fodder gratis for the Khán on his paying a visit to any area. Small parties of persons representing the State have also to be entertained. When supplies have to be found, the cultivators of a tract divide the burden among themselves in proportion to the amount of cultivation in the various parts. For instance, the Mastung *niábat*, for the purposes of the provision of supplies, is divided into three parts, the Mastung circle providing two, and Tíri, including Kahnak, the remainder. The Pringábád circle did not supply *sursát* in former times, as it paid revenue to the Khán's relatives, but since its re-transfer to the State, *sursát* has been recovered from it. The *maliks* or *raises* make the internal distribution on the cultivators in their respective charges, and all *kárézes* subject to revenue, in whatever form, are liable to payment of their quota. It is usual for the Khán's party to halt at Káréz Amánulla, on his way to Kalát, and if he did so, the cultivators between Káréz Amánulla on the south and Chakul Do-Túti on the north found the supplies, and were exempted on this account from finding further supplies with the rest of the Mastung circle.

The rule in the Mastung *niábat* is that supplies and fodder have to be furnished for the first three days after the Khán's arrival.

In the time of the ex-Khán, Mír Khudádád Khán, the provision of *sursát* of fodder formed a bone of bitter contention between the tribesmen and the Khán, as all tribal and *inám* areas were indiscriminately required to supply fodder for the troops which had been raised by him. The dispute was one of those which were discussed by Sir Robert Sandeman at Mastung in 1876, and the tribal areas no longer find any fodder for the Khán now, but a trace of the custom still exists in the case of the Lángav tribe which supplies a quantity of *bhúsa* annually to the Khán on a nominal payment*.

LAND REVENUE.

Mehmáni.

Mehmáni is found by the cultivators of Crown lands in the Mastung *niábat* with the exception of those in the Pringábád circle, each *mehtar* having to supply a sheep to the Khán every year, but the number is not definitely fixed. In the parts of Mungachar and Chhappar, which are in the Kalát *niábat*, the holders of proprietary right have occasionally to find a sheep for the Khán.

Another form of *mehmáni* is the entertainment given to the State officials by the cultivators when they come for *batái*.

Kái-choi.

Kái-choi is a corruption of the two Persian words *káh*, meaning grass, and *chob*, firewood, which are supplied to the local officials on different systems in the various localities. Thus in Pringábád, *kárézes*, subject to fixed revenue, have to supply the Khán's officials stationed there with as much *bhúsa*, lucerne or other fodder and firewood as may reasonably be required for his daily personal use. In the Mastung circle, almost all *kárézes*, etc., subject to the Khán's revenue, are bound to find once a year one *trangar*† of *khasíl* and one bullock load of firewood. The fodder thus supplied is known as *tarangar náibi*, while the firewood is known as *angati*. The same *kárézes* also have to supply 4 *jowál*‡ of any fodder that may be available daily throughout the year. This is done

---

* *Baluchistán Blue Book*, No. 2, p. 265, case No. 30 of the list of complaints made by the Sarawán Division against the Kalát Government.

† A *tarangar* contains about 4 or 5 maunds *of khasíl*.

‡ *i.e.*, about two bullock-loads.

LAND REVENUE.

by turns. These payments were originally meant for the *náib*, but are now amalgamated with the Khán's dues.

The cultivators in Ziárat and Chhappar have to find fuel for the Khán's party of sepoys throughout the year and every *jora* of bullocks has also to supply a bullock-load of fuel once a year for the Khán's use at Kalát.

Bégár.

Bégár consists in the Khán's right to forced labour for keeping his stables, mangers, buildings and granaries in repair. In Chhappar and Ziárat the cultivators also have to take the Khán's horses to Kalát at the end of the summer. In Mastung, Chhappar and Ziárat the service is found by tenants-at-will in the Crown lands; the number of men supplied varies on each occasion, but it is generally one man on every *jora*. In Pringábád, Tíri and Kahnak the system is slightly different. In the first-named place, the *bégár* consists of a fixed number of 8 men, who are supplied by such *kárézes* as are subject to fixed assessment. The distribution is made among the cultivators on each *kárés*, but 8 men have to be in attendance daily and take their orders from the Khán's official stationed at Pringábád. In Tíri and Kahnak all *kárézes*, under fixed assessment as well as the *ábo-zamín kárézes*, find *bégár*, when required, but the number of men is not fixed.

Special services imposed on the Lángav tribe.

Owing to the fact that they cultivated large areas of the Khán's lands, and were largely under his influence, special exactions have been imposed on the Lángavs of Mungachar, one of which is still enforced, whilst others have ceased. That now exacted is known as *kishk*. On his annual visits to Kachhi or elsewhere, the tribe has to find 40 men for personal attendance on the Khán, under the command of three officers known as *sarkishk*. The *kishkis*, as the men are called, received a subsistence allowance in grain in addition to a cash payment for each expedition which was generally of about six months' duration. The tribe paid each man Rs. ·7, a sum which was subsequently raised to Rs. 40 each for men of the Ali clan and Rs. 30 each for those of the Shádizai clan. The last occasion on which *kishk* was levied was when the present Khán went to the Delhi Durbár in 1903.

The Lángav chief and his section, the Alam Khánzai, have always been exempt from the services. Other services, which were discontinued after Sir R. Sandeman's intervention in Kalát affairs, were known as *dúdrán ; khiráj* or *phori ; bai-ná-phori ;* and *bag-ná-khizmat.*

LAND REVENUE.

Dúdrán.

Dúdrán was the compulsory service imposed on the tribe for the cultivation of the land under the Dúdrán spring. For this purpose 48 men were supplied by the tribe, whose business it was not only to cultivate, but to look after the Khán's horses and to reap his lucerne crop, etc. They received as remuneration one-third of the total produce. They were known as *béldár* and a new batch was supplied each year. On their return to their homes their fellow-tribesmen paid each man Rs. 50 for the year of his compulsory deputation, a total sum of Rs. 2,400.

Khiráj was a kind of camel tax levied on all camels belonging to the Lángavs at the rate of Rs. 3-8 per camel per year. The collection was made by the Lángav chief, who received 8 annas from the amount. The *bai-ná-phori* consisted of a large quantity of *bhúsa* which was supplied to the Khán on the nominal payment of 8 annas per camel-load, out of which 4 annas was appropriated by the chief. The system is still partly in force. The *bag-ná-khizmat* consisted in the feeding of about sixty camels belonging to the Khán on lucerne, each *kárés* supplying its quota.

Distribution of fixed assessment in Mastung *niábat.*

The distribution of the fixed assessment in *Zari kalang kárézes* follows that of the *shabánas*, *ním-shabánas* or *kilás*, *pás* and *ním pás* into which the source of supply is divided, and in the Mobi the recognised incidence is per *kílá* or half *shabána.* The share of water in possession of each holder together with the amount of revenue due is noted in the *wéhis* already referred to. Owing to careless account-keeping, mistakes have in course of time crept into the *wéhis*, in some cases causing slight variations in the actual recoveries, but these differences are not material. Thus one holder may be shown as paying R. 1 per *shabána*, whilst another man in the same *kárés* pays R. 1-0-3. In Pringábád, the working of the system is a little more complicated, the measures recognised for the

LAND REVENUE.

purposes of distributing the fixed assessment being known as *dáng* and *nákhun*. When the original assessment was fixed, a *shabána* in the more of the important *kárézes* such as Káréz-i-Kandaki and Káréz-i-Kalán was considered to be equal to six *dáng*, each *dáng* being in its turn equal to 12 *nákhun*. In *kárézes* on the other hand which possessed only a small supply of water, the whole flow was counted as being equal to so many *dángs*. Thus Káréz Padora, which has 17 *shabánas*, is counted as 1 *dáng*; Káréz Buddazai with 20 *shabánas* as 10 *dáng*; Káréz Rodrís and Káréz-i-Asha with 16 and 14 *shabánas*, respectively as 16 and 42 *dáng*.

Government or Crown lands.

Lands belonging in proprietary right to the Khán are known as *sarkári*. The history of the acquisition of some of these lands cannot be traced, but the methods by which others have been acquired are known as (i) *zabt*, (ii) *padr* or *baitulmál*, (iii) *sultáni* or *hafdaham*, (iv) *ábo-zamín* and (v) *bárázád*. The last named two systems have been described in the section on the Character of Assessment above. They represent the lands and water set apart for the Khán in lieu of revenue. *Zabt* or *Zaft* lands are those acquired by confiscation either from defaulting cultivators or from defaulting *náibs* and other servants of the State. *Padr* or *baitulmál* lands consist of escheats to the State in default of heirs. *Sultáni* or *hafdaham* lands are to be found in the *ábo-zamín* *kárézes* and consist of the additional share of one-seventeenth in Mastung and one-twentieth in Kalát, set apart for the Khan's *wazír* of the Mullázai family who was given the title of Sultán by the Afghán rulers, whence the name *sultáni*. Some of these holdings have since been resumed by the Khán. The rates of rent of revenue and the methods employed for getting them cultivated have been detailed elsewhere.

The *kárézes* or localities in which Crown lands are situated include the Chashma and the Bárázád *kárézes* in Kalát; Ziárat, Dúdrán and Muchai in the Chhappar valley; Zard, Mastung, Pringábád, Tíri, Kahnak, and Shírínáb in Mastung.

Watermills are to be found only in the *niábat* of Kalát and Mastung. They number 52 and are detailed in the following statement (1905) :— LAND REVENUE. Watermills.

Name of *Niábat*.	Name of spring, *káréz* or stream on which working.	Revenue free.	Revenue paying.	Total.
Kálat niábat ...	Chashma	7	1	8
	Ziárat	1	......	1
	Dúdrán	2	6	8
Mastung niábat ...	Rod-i-Mobi ...	6	......	6
	,, Pashkaram...	8	......	8
	Bahrám Sháhi ...	10	1	11
	Káréz Kandaki ...	4	......	4
	Káréz Kalán ...	1	......	1
	Rod-i-Sariáb ...	......	5	5
	Total...	39	13	52

The one mill at Kalát (Chashma) subject to revenue belongs solely to the Khán who makes his own arrangements for working it through his servants. The six mills paying revenue in Dúdrán are owned by individuals who pay the Khán for the water power. In 1903 they had been leased for Rs. 2,000 for a term of three years, which is an average of Rs. 111-1-9 per mill per year. In granting the right to the use of the water power, it is generally a condition that the Khán's corn should be ground by the lessee free of cost.

Twenty-nine out of 35 mills in the Mastung *niábat* are worked on water supplies which are subject to fixed assesment and therefore pay no revenue. Of the remaining six which pay revenue, five are on Rod-i-Sariáb and one on Kárêz-Bahrám Sháhi. In the former, one-fifth of the gross proceeds is set apart for the miller and the remaining four-fifths divided into three equal shares of which the State receives one share, that is to say, four-fifteenth of the total receipts, on account of revenue. The mill on Kárêz-Bahrám Sháhi is assessed to revenue at one-third of the total receipts. In 1904, the total revenue from watermills in the Mastung *niábat* amounted to Rs. 180.

Cattle tax. Cattle tax is not levied in the district. Reference has already been made to the *khiráj* or *phori* which was formerly paid by the Lángavs to the Khán, but which has now been discontinued.

LAND REVENUE.

The tax known as *khafi* which is levied by some of the tribal chiefs will be described later.

Revenu Free grants including assignments of revenue and grain allowances, &c.

No exhaustive enquiries have ever been made into the revenue-free grants of the district, a subject which naturally presents much difficulty. The grants are either tribal or made to individuals or to religious institutions. Those which are tribal are in possession of influential persons or families belonging to the different Bráhui tribes and were given for services rendered to the Khán of Kalát in former times. All the Sarawán Bráhuis, except the Lángavs, hold revenue-free grants. The most important of all are those held by the Raisánis, the Shahwánis, Bangulzais, Muhammad Sháhis and Sháhizai-Méngals. The Summaláris and the Gurgnáris also enjoy small grants in one or two places. Hitherto there appears to have been no restriction in the alienation of the grants, and in a good many cases the present holders are not of the same family as those to whom the grants were originally made. They include Dehwárs, Hindus, and Khánazáds. In Káréz Gulzár and Káréz Ladha in Mastung, a Hindu, named Ahu, is a co-sharer, whilst Khánazáds hold a share in Káréz-i-Julgau in Tíri. Mention may also be made, among this class, of the grants now held by the Khárán Chief as part of the estate of the late Mustaufi, Fakír Muhammad.

Religious grants include those made to Saiads, Sáhibzádas and *qázis*, as endowments of the shrines of *pírs* and of mosques. The Saiads of Mastung, Kalát, Tíri, Kahnak and Kiráni near Quetta hold revenue-free grants in various *kárézes* and streams and endowments are attached to the shrines of Sheikh Taghe(Taqi), Sháh-i-Mardán, Pír Dastgír, and Sheikh Lango. In Káréz Míaná in Mastung a Sáhibzáda known as Sáhibzáda Sarhindi, from Sarhind in the Punjab, enjoys a free grant of a small amount of water.

Grain allowances.

Grain allowances in addition to cash payments of Rs. 20 and Rs. 10 respectively are made in Mastung to *qázis* Abdul Halím and Muhammad Ján for their services in connection with the disposal of cases. The former gets 3 *kharwárs* 9 *kásas* of wheat and the latter 75 *kásas* each of the wheat and barley. Allowances are also made to the irregular levies (*amla*) maintained by the Khán and will be described hereafter. The State makes recoveries from the cultivators, both

in irrigated and unirrigated areas, in the form of a cess for payment to certain Saiads of Kalát and Mastung. That in the Kalát *niábat* is known as *saiad* and amounts to 3 *kásas* on every heap of grain (*johán*,) whilst in the Mastung circle of the Mastung *niábat* the total amount of cesses, viz, 6¼ *kásas* on every *kharwár*, includes ¼ *kása* for payment to certain Saiads of Mastung and Kalát. After the collection of the cess the disbursements are made at the Khan's discretion from his granaries. Allowances of 40 *kásas* of wheat and 40 *kásas* of barley each are paid to a Lori and carpenter at Mastung for miscellaneous services rendered by them.

LAND REVENUE.

Tribal system of collecting revenue.

Where tribesmen do not collect their share themselves, headmen of clans or sections are deputed to carry out the work and distribute the amount collected to families and individuals. The rates, which include the proprietor's share of the crop, vary from one-fourth to one-fifth, one-sixth and one-eighth, the first named being the commonest, both in dry crop and irrigated lands. A share in straw is seldom taken in dry crop areas, but the right to the straw is everywhere recognised. In irrigated lands one-sixth of the *bhúsa* is commonly taken and one-fifth of the straw of all *sabzbar* crops.

The Raisánis, excluding the Rustamzais who make their own arrangements, alone make special arrangements for the collection of their revenue through the agency of a *náib* in the Mungachar and Chhappar valleys. The local *raises* work under this officer, who takes revenue fixed by *ijára* in irrigated land, either in cash or kind, and by appraisement in dry crop areas. He receives six *kharwárs* of wheat annually on account of *náib* from certain *kárézes* in the Mandeháji and Brinchinnau circles of Mungachar as his own remuneration. Four *kásas* per *kharwár* are given to him in unirrigated tracts. Where *kárézes* have been excavated in the jurisdiction of two tribes, as is the case with the Raisánis and the Muhammad Sháhis in the Mungachar valley, both the tribes collect the revenue jointly and subsequently divide the produce. The system is sometimes modified by one of the tribes having sold its right to the revenue to the proprietary body. Thus, in the Sardárwál Káréz in the Brinchinnau circle of Mungachar, the Ahmad Khánzai Muhammad Sháhis have sold their moiety of

LAND REVENUE.

the ⅛th levied to the various owners and revenue is now paid, at one-eighth, only to the Sarájzai Raisánis.

Revenue levied by chiefs and headmen.

In concluding the account of the revenue of the district, mention may be made of payments made by the tribesmen to their chiefs or headmen. The Sarawán country differs from the Jhalawán in the fact that the levy of *mália*, as it is called, is not universal. It is confined to the instances quoted below, the most important being that of the Lángav chief.

The Lángav chief's *mália*.

The origin of the *máli* or *mália* collected by the Lángav chief from certain specified sections appears to have orginated in the custom of presenting him with a milch sheep *(déru)* on the occasion of his visiting an encampment, the sheep being replaced every year. Gradually, as the chief's power increased, he claimed the sheep every year as a matter of right from such of the sections as had been in the habit of supplying with a *déru*, and in course of time other payments were also forced upon them. The price of each sheep has now been converted into a cash payment of Rs. 4. An estimate of the various kinds of annual payments received by the chief gives the following results: cash Rs. 140-6; 136 sheep at Rs. 4 each = Rs. 544; 1,022 *kásas* of wheat; 280 *kásas* of barley; 8 small plots (*kurda*) of lucerne; 7 smaller plots *(churu)* of carrots; and 49 *tarangar* of *bhúsa*. No accounts are kept and the collections depend on the memory of an old *dárogha* of the chief by name Fateh Muhammad, and as in recent times several disputes have occurred about these payments, the figures given should be received with caution.

Kullois of Mungachar.

In addition to the payments made by his own tribesmen, the Lángav chief receives a sum of Rs. 100 annually from the Kulloi Rinds living in Mungachar. These Kullois have long been in dispute with the Lángav chief and have always claimed their tribal connection with the Rind tribe in Kachhi. There are *sanads* dated the 20th of Rajab 1248 H. (1832 A.D.) and the 4th of Rabi-ul-Awal 1293 H. (1876 A.D.) in the possession of the Kulloi headman Allah Bakhsh, declaring the Kullois independent of the Lángavs, but in view of the fact that all services for the Khán, etc., are performed by the members of the Lángav tribe proper, the Kullois, who are in possession of extensive tracts in

LAND REVENUE.

Mungachar, have been made responsible for the annual payment of Rs. 100 to the Lángav chief.

The total receipts from the Lángav *mália* are divided into five shares, two of which are taken by the chief and the remaining three are distributed among his family. A *sanad* dated the 25th of Ramzán 1266 H. (1849 A.D.) granted by Nasír Khán II, is in the possession of the Lángav chief, which refers to 5½ shares, but a division into only 5 shares is now made.

Mália received by the headman of the Shádizai clan of the Lángav tribe.

The headman of the Shádizai clan of the Lángav tribe levies a small contribution from a few families of the Sháhalízai section in addition to what the clan already pays to the chief, the families concerned being exempted in return from all tribal services rendered to the Khán which are described elsewhere. These contributions consist of 50 *kásas* of barley paid by the Báránzai sub-section; poll-tax of Rs. 2 per adult male paid by Patéhánzais of Zard, and similar tax paid by Dur Muhammad and his two cousins belonging to Rahmánzai Koharizai sub-section.

Revenue of the Muhammad Sháhi chief.

Reference has already been made to the allotment of a special share in the tribal land to the chief in virtue of his office. A special case is that of the Muhammad Sháhi chief who, though given a share in land in areas held by his tribe in other parts of the district, receives none in the Shírínáb valley and in parts of the Mungachar valley, but instead he receives one-twenty-eighth of the total produce from lands embanked in these places. The one-twenty-eighth is calculated at one-seventh of one-fourth, at which rate the Muhammad Sháhis levy revenue in Shírínáb and Mungachar. In the Barfiwál and Mithawál *kárézes* in Shírínáb, the payment is represented by a fixed amount of 35 *kásas* paid to the chief, of which 5 *kásas* represent the transport charges of the Sardár's share to his house.

Revenue levied by the Umaráni headman in Khad.

The headman of the Umaráni clan living at Iskalku collects a sheep from each family of the sections of his clan living in Jhalawán, whilst in Sarawán he receives one-eighth of the total produce as *dastár* from those living in the Khad valley.

LAND REVENUE.

Khaf levied by the Bangulzai chief and Shahwáni headman.

The Alízai headman, of the Shahwánis living at Iskalku, and the Bangulzai chief levy what is known as *khaf* from certain sections attached to them. That taken by the former is at the rate of one sheep on every married man annually whilst the *khaf* received by the latter consists of one sheep on every flock each year. The Alízai headman takes toll from the Shahwáni sections known as Dáhijav and Siáhijav who are flock-owners in the vicinity of Bághwána in the Jhalawán country. The Bangulzai chief receives *khaf* from the Mazaráni Marris and the Pahlwánzai Méngals who have long been living in the Bangulzai hills. In the case of the Mazaráni Marris the payment is compulsory, whilst the Pahlwánzai Méngals always send a sheep though not bound to do so.

MISCELLANEOUS REVENUES.

No imports, other than those alreay detailed, exist in tribal areas. The Khán of Kalát supplements his land revenue by a variety of taxes, which include receipts from octroi, excise contracts, stamps, salt and a number of miscellaneous taxes levied on the local trade at Kalát and Mastung, which may be called Town dues.

Octroi.

Octroi, known as *mahsúl chungi* or *sung*, is levied on all articles imported for sale into the towns of Mastung and Kalát and also on merchandise in transit through those places to areas not under the authority of the Khán, and on exports from the district. In the past the right of collection has generally been let on a contract, the average income at Kalát being about Rs. 5,000 per annum, whilst in Mastung it was Rs. 6,000 in 1900. In the latter place the collections were being made direct by the *niábat* officials in 1904.

Intoxicating drugs.

The intoxicants for the sale of which licenses are granted, are country spirits, opium, poppy-heads, *charas*, *gánja* and *bhang*. The contract is known as *gutta* or *ijára-i-muskrát*. Separate contracts are given for Kalát and Mastung, the contract for the latter place including the right to sell in Pringábád and Tíri. The articles included in the excise contract are exempt from octroi duty. The license merely provides for the monoply of the sale and does not contain conditions specifying the quality of the drug to be sold and other matters. The quantities to be kept by private persons are also not the subject of any regulation. The average income from the Kalát contract is Rs. 500 per annum. At Mastung there was formerly a combined contract for the sale

of liquor and drugs, the income from which, in 1900, was Rs. 1,200. In 1903, a separate contract was given for the sale of liquor at Rs. 1,025 and for that of drugs at Rs. 445; total Rs. 1,470.

MISCELLANEOUS REVENUES.

The following were the rates of sale of intoxicants in 1904 at Mastung and in 1903 at Kalát:—

		Mastung.	Kalát.	
		Rs. a. p.	Rs. a. p.	
Country liquor	Per bottle	0 12 0	1 0 0	
Opium	Per tola	0 8 0	0 5 4	
Bhang	Per seer	0 8 0	0 4 0	
Chars, *Yárkandi* ...	Per tola	0 3 0	......	
Chars, Local :—				
1st Quality (*rup*)	Per seer	12 0 0	0 4 0	per tola.
2nd Do. (*tahgalím*)	do.	8 0 0	0 3 0	do.
3rd Do. (*gánja*)	do.	4 9 4	0 2 0	do.
4th Do. (*kháka*)	......	......	0 1 0	do.

Liquor is imported from Kachhi, especially from Bhág, Dádhar and Gandáva. Opium is imported from Amritsar in the Punjab, whilst a small quantity is also grown in Mastung, Kalát and Mungachar for domestic use. *Bhang* and *chars*, the latter including *gánja*,* are local products, the former being cultivated and the latter manufactured in fairly large quantities in Kalát, Iskalku and Mastung. Iskalku *chars* has a great local reputation.

Chars from Afghanistán also finds its way into the district, and that known as *Yárkandi*, from Yárkand in Central Asia, is imported via Kandahár.

Chars and *bhang* are exported by individuals in small quantities to the neighbouring districts of Quetta-Pishín, Jhalawán and Kachhi.

Consumers and consumption.

The consumption of liquor is entirely confined to the Hindu population. The Bráhuis, unlike their Baloch brethren of Kachhi, are not addicted to it. Opium is used only by the well-to-do, especially those of advanced years, but the consumption is not large. The principal consumers are a few Afghán merchants living at Kalát and some of the Hindus. Among the Bráhuis it is only used medicinally, especially in the preparation of an article known as *barsh*, which is used as a cure for cold and cough.

* In India the word *gánja* is used for the flowering tops of cultivated female hemp plant, but, as will be seen, in Kalát the word refers to an inferior preparation of hemp.—ED.

MISCELLANEOUS REVENUES.

Chars, *gánja* and *bhang* are used mostly by the lower classes, the first named drug being in common use. In Mastung and Kalát, secluded places, called *dáira*, are the meeting places of the *chars*-smoking fraternity, and here Loris, *fakírs*, and some of the Dehwárs assemble.

Cultivation of poppy.

The cultivation of the poppy is chiefly in the hands of the Sheikh section of Dehwárs, who manufacture opium for sale to the licensed contractor. The exudation from the heads is collected in the usual way by scratching the surface with a cut. The green heads are sometimes boiled two or three times, but the decoction, when congealed, is inferior.

Hemp drugs.

The drugs prepared from hemp are known as *chars* and *gánja*. The female *bhang* plants are reaped when they are about waist high and charged with the seed. The seeds and leaves are separated and half dried. They are then spread on a carpet made of goat hair, another carpet is spread over them, and the leaves, etc., which lie between, are gently rubbed. The dust containing the narcotic principle is shaken off and the leaves, &c., which have been deprived of it, are removed to another carpet. The first dust is the best *chars* and is of the first quality, known as *rup*. The dust obtained from the the second process is known as *tahgalím* and is of the second quality. A third shaking gives an inferior quality known as *gánja*. The dust is next put into a copper vessel and melted, after which it is made into small balls called *kabza* and put into a bag of sufficiently thick cloth to keep the balls moist. The first quality of *chars* can be distinguished from the varieties by the ease with which it melts.

At Iskalku, where the *bhang* plants make very strong growth, a fourth shaking also returns some dust, but it is very inferior and known as *khâka*. The leaves and seed which have been deprived of the dust, are used for drinking and are known as *bhang*.

A preparation known as *májún* is made of hemp leaves, before they have been deprived of their narcotic properties, which are mixed and boiled with *ghí*, pistachio, almonds, cocoanut, cardamoms, and other spices. Only very wealthy persons use the preparation, and though the sale is included in the excise contract at Mastung, there is no restriction on the manufacture.

MISCELLANEOUS REVENUES.

Stamps.

Stamps have been in use since 1902 and court fees are levied in cases decided by local and *sháhi jirgas* and by the officials of the Mastung *niábat*. Petition-writers and, in their absence, *thána munshis* sell the stamps, but receive no commission on the sale. Up to 1894, no court fees were levied in cases decided by *jirga*, but owing to the number of frivolous claims preferred, a *jirga* recommended, in 1895, that fees should be levied in cases of money and land at half the rates levied in British territory. This rate was at Rs. 3-12 per cent. to be paid by the party who lost the suit, and the realization was to be considered as fine and part of the fine to be paid in cash, and the proposal was accepted. The levy of full rates was sanctioned in 1902, and payments in stamps were substituted for cash payments. The receipts in *jirga* cases are credited to a irga Fine Fund. Realizations in cases disposed of by the *niábat* officials are credited to the State.

The total receipts from stamps in *jirga* cases in 1904-5 were Rs. 3,741 and the value of those levied by *niábat* officials was Rs. 4,365 in the same year. A set of rules for the levy of court fees has been drawn up for their guidance. They are levied at 10 per cent. *ad valorem* on the value of the claim, and no application bearing court-fee stamps under Rs. 5, R. 1 and annas 8 respectively are heard. The minimum fee in the case of applications to the Khán is Rs. 5, to the Political Adviser R. 1, and to the *niábat* officials annas 8.

Salt.

The salt most in use is imported from Kachhi; Nushki salt is also used in western parts of the district. A small quantity of Punjab rock salt is procurable in the bazars at Kalát and Mastung, but its use is limited only to the Indian officials living in these places. Its price is too high for the local people. In Gurgína and Shírínáb, salt is obtained by gently shaking the branches of the tamarisk bushes in August and September and is used for domestic purposes. Kachhi and Nushki salt is imported by Bráhuis and is bartered for wheat in the proportion of 2 measures of salt to 1 of wheat and for barley in equal quantities. The only duties levied on salt are octroi at the rate of R. 1 per camel-load when imported into Kalát town and at the rate of R. 1 per maund on importation into Mastung.

MISCELLANEOUS REVENUES.

Town dues.

The imposts which have been denominated "Town dues" are for the most part levied by contract and consist of monopolies for the sale of articles of common consumption. In Kalát they are collected under the supervision of the *Mír Shab* or officer responsible for the watch and ward of the town and at Mastung by the *niábat* officials. They are :—

Description of the tax.	Locality where levied.	Amount realized	
		Year.	Amount.
			Rs. a. p.
1. Monopoly for the sale of meat and purchase of hides (*Ijára kasábi wá post faroshi* or *mazbúhi*.)	Kalát, at 0-3-0 per animal slaughtered.	1895-06	750 0 0
	Mastung, at 0-7-0 per animal slaughtered.	Year ending 31-10-05.	875 0 0
2. Gambling license (*kamárbázi* or *tikri*).	Kalát, 0-1-0 per rupee won.	1894	250 0 0
	Mastung, 0-0-6 per rupee won.	1903-4	350 0 0
3. Sale of match boxes.	Mastúng including Pringábád and Tíri.	1905	173 0 0
4. Monopoly for dyeing and sale of iron heels and nails for shoes.	Mastung ...	1905	155 0 0
5. *Zargari*, or tax on gold, silver and ornaments.	Mastung, one pie per rupee on gold. One pice per tola on silver.	1900	185 13 6
	Kalát, one pie per rupee.	1893	250 0 0
6. Sale of boiled *mung* pulse.	Mastung ...	1904	30 0 0
7. Tax on hackney carriages.	Mastung 0-1-0 per mensem and one anna per night for halts.	1900	31 0 0
8. *Jemadári shutrán*, or tax on camels plying for hire.	Lak Pass, between Quetta and Mastung, 0-4-0 per loaded camel.	1900	321 0 0
9. Shop tax ...	Mastung bazár 0-8-0 to Rs. 2 per month.	1900	430 12 0
10. Sale of cooked food.	Mastung bazár ...	1904	240 0 0

MISCELLANEOUS REVENUES.

Miscellaneous receipts.

Receipts on account of all fines imposed in petty cases, including cattle-pound receipts, are known as *bádihawái*. Cattle-pounds exist in Mastung, Chhappar, and Johán. At the last named place they are included in the lease of revenue. At Chhappar and Mastung the cattle-pounds are under the control of *niábat* officials. Fines imposed for cattle trespass are Ans. 8 for a camel, Ans. 4 for a bullock, Ans. 4 to Ans. 8 for a horse, Ans. 2 for a donkey and An. 1 for a goat or sheep. The animals are made over to the owners on payment of the fine and the feeding expenses incurred during the period for which they were in the lock-up.

LOCAL FUNDS.

The only fund partaking of the character of a Local Fund is the Jirga Fine Fund, which has been in existence since 1888. Much of its income is derived from the Sarawán country and most of the expenditure is also incurred there, but its operations are not entirely confined to the district. It is a State Fund and was managed by the Political Adviser up to 1902, when its administration was transferred to the Political Agent. Since 1900, the budgets have been passed by the Agent to the Governor-General.

The principal items of receipts are (1) fines in political cases, (2) court fees, (3) forfeitures and unclaimed property, (4) rent of the Kalát house at Quetta, (5) interest and (6) cattle-pound receipts. The expenditure is chiefly devoted to (1) the maintenance of the political prisoners kept in Bráhui *thánas*, (ii) allowances paid to headmen or other influential persons assisting the Political Agent in political work and to *qázis* for deciding cases, (iii) subsistence allowance paid to witnesses and (iv) miscellaneous expenditure connected with the *jirgas*. The cost of Bráhui *thánas*, which formerly formed a large item of the expenditure, is now paid for by the State. Advances are also occasionally made from the fund.

LOCAL FUNDS.

In 1893, the balance of the fund, amounting to about Rs. 8,000, was devoted to the erection of the Kalát House at Quetta. The year 1899-1900 opened with a balance of Rs. 4,568-9-11; the average annual receipts and expenditure for the five years ending 1903-4 have been Rs. 7,994 and Rs. 7,624, respectively, and the closing balance on March 31, 1904, was Rs. 6,417.

PUBLIC WORKS.

The public works in the district are divided into two classes, those belonging to and maintained by the British Government and those belonging to and maintained by the Kalát State.

The following are the principal buildings maintained by the British Government :—

Name of place.	Name of building.	From what funds erected and from what source maintained.	Remarks.
Mastung... ...	Political Agent's house.	Provincial Revenues.	
	Political Agent's office and quarters for clerks.	Built by British Government.	Part cost borne by State.
	Political rest-house.	Built, from Jirga Fine Fund but maintained by Local Government.	....
	Post and telegraph office.	Provincial Revenues.	....
	Assistant Political Agent's house.	Do. ...	....
	Native Assistant Sarawán's house	Do. ...	....

Name of place.	Name of building.	From what funds erected and from what source maintained.	Remarks.
Kalát	Residency ...	Provincial Revenues.	The Residency and its surroundings are built on land purchased by Government at a cost of Rs. 2,916-8.
	Political Agent's office.	Do. ...	....
	Post and telegraph office.	Do. ...	....
	Hospital	Do. ...	....
	Rest-house ...	Do. ...	....
	Military lines ...	Do. ...	....
	Quarters for clerks.	Do. ...	....
Kahnak	Tiléra levy post and rest-house.	Do. ...	....
Kili Murád Khán (Kardgáp).	Rest-house ...	......	Built from funds specially granted by th Government of India for the improvement of the Nushki-Seistán route; maintained by the Kalát State since 1903.

They are in charge of the Military Works Service and form a part of the charge of the Assistant Commanding Royal Engineer, Quetta. The Garrison Engineer, Civil Works and Mastung, who has his headquarters at Quetta, has direct

PUBLIC WORKS.

control with a sub-overseer under him whose headquarters are at Mastung.

No organised department exists in the State for carrying out large public works, but those which have been executed in the past, such as the Quetta-Kalát Road and the Míri or Khán's palace at Mastung, have been supervised by officers or subordinates lent by the Military Works Department. Among the more important buildings maintained by the State are :—

Name of place.	Name of building.	From what funds erected and from what source maintained.
Quetta ...	Political Agent's house ...	Built from Jirga Fine Fund.
	Political Adviser's house ...	Kalát State Funds.
Mastung ...	Míri or the Khán's palace ...	Kalát State Funds.
	Thána (Mastung) with Jail attached	Kalát State Funds.
	Thána (Walíkhán)	Khán's Fund.
	Niábat office and quarters for *náib*	Kalát State Funds.
	Hospital...	Khán's Fund.
	School	*Niábat* revenues and public subscription.
	Silk factory	Kalát State Funds.
	Levy lines for Political Agent's levies	Khán's Fund and Jirga Fine Fund.
Guru ..	Rest-house	Khán's Fund.
Mungachar.	Rest-house and *thána*... ...	Do.
Kalát ...	Political Adviser's house ...	Do.
	Harboi bungalow (Gíshk) ..	Do.
Sibi ...	Political Agent's house ...	Khán's and Kalát State Funds.
	House for Political Adviser ...	State Funds.
Mach ...	Political Agent's bungalow.	Jirga Fine Fund.

For the maintenance of these buildings and for the construction of roads and tracks in the various parts of the district a sub-overseer and a *mistri* are maintained, whose work is supervised by the Native Assistant, Sarawán, under the instructions of the Political Agent. Funds for the purpose are provided by the State and from the Jirga Fine Fund.

ARMY.

The State possessed no standing army prior to the year 1854, when Nasír Khán II, for the first time, enrolled a regiment of infantry known as the Fateh Jang regiment, another of cavalry called the Fass Risála, and a battery of

guns. These were garrisoned at Kalát with detachments in Kachhi and the Jhalawán country. Nasír Khán's successor, Mír Khudádád Khán, the ex-Khán, increased the numbers of the infantry and cavalry and in his time the army was chiefly utilized in attempting to coerce the recalcitrant Bráhui chiefs. The present Khán added a regiment of cavalry which is stationed at Kalát and is known as the Sháhi Risála. The men are chiefly recruited from the Khán's household dependants and the number of the regiment at the present time (1906) is 396. The army was never properly organised or disciplined, and in 1905, in consequence of internal disturbances and mutinous conduct, the majority of the men were disbanded, and their place taken by a reorganised force of 600 rank and file, who are to be permanently quartered at Kalát. **ARMY.**

LEVIES. The levies employed in the district are of two kinds, viz. services maintained by the British Governmen t and those maintained by the Khán of Kalát. The latter include two distinct bodies, namely, the tribal levies in charge of different *thánas*, and the *amla* or the Khán's irregular levies.

The service maintained by the British Government consists of the Postal and Telegraph Levies on the line between Quetta and Kalát. It was originally included in the Quetta-Pishín Levy service, and at the time of the revision and redistribution, which took place after the meeting of the Levy Committee in 1883, its monthly cost was fixed at Rs. 553-5-4 which has not been altered. The line remained under the Political Agent, Quetta-Pishín till up to 1890, when it was transferred to the Political Agent, Kalát. The service (1906) consists of 24 men, of whom 2 are officers and 22 sowars. The expenditure is debited to the Provincial Revenues.

Allowances paid to Sarawán chiefs by the British Government.

Besides maintaining these Levy services, the British Government has also granted personal allowances to certain of the Sarawán chiefs in recognition of the services rendered by them during the second Afghán war in guarding communications and in providing supplies, and to ensure their co-operation in the future. Those originally sanctioned in June 1879, when the second Afghán war was still in progress, included Rs. 400 per mensem to Sardár Sir Assad Khán Raisáni and Rs. 300 per mensem each to the Bangulzai, Kúrd, Muhammad Sháhi, Lahri and Rustamzai chiefs,

LEVIES.

and were intended to be only as temporary payments. At the end of the war, Sir Robert Sandeman advocated the continuance of these allowances, and they were sanctioned for the lifetime of the holders, and since then have been continued from father to son to enable the chiefs to maintain their influence over their tribesmen.

In 1881, the allowance paid to the Rustamzai chief was incorporated in the Quetta-Pishín service, and in 1887 on the death of Wadéra Ahmad Khán, the allowance of the Bangulzai chief ceased. In 1889 this allowance was restored and one of Rs. 300 per mensem was given to the Shahwáni Sardár, whose case appeared to have been overlooked owing to the chief being a minor at the time the allowances were originally sanctioned. Since this time the total amount paid has been Rs. 1,900 per mensem. They are treated as "Territorial and Political Pensions," and are held on conditons of loyalty, good service and good behaviour to the British Government.

Other allowances to headmen.

In addition to the payments to the heads of tribes, allowances for some of the headmen of the Sarawán country are provided from the Kalát District and Bolán Pass Levy services. They include the payment of Rs. 300 per mensem from the former service to the Rustamzai chief, and the following allowances paid from the Bolán, the names of the recipients being as they stood in 1906:—

	Rs.	a.	p.
Sardár Sir Ghaus Bakhsh, K.C.I.E. ...	100	0	0
Mír Abdur Rahmán, Raisáni	80	0	0
K.B. Mír Yusuf Khán, Kúrd	20	0	0
S. Yár Muhammad Khán ,, ...	50	0	0
Mír Amír Khán, Kúrd	49	0	0
K.S. Mír Rahím Khán	70	0	0
Mír Afzal and Dost Muhammad at Rs. 20 each	40	0	0
Mír Baháwal Khán Sahtakzai	40	0	0
Mír Kamál Khán, Jemadár	50	0	0
S. Rasúl Baksh Khán, Lángav	130	0	0
Mír Shakar Khán Kuchk	40	0	0
Mír Isa Khán, Kuchk	30	0	0
Méngal headmen	114	0	0
Carried over ...	813	0	0

LEVIES.

Brought forward ...	813	0	0
BADRAKA.			
Kúrds (Mír Khudádád Khán Rs. 412-8-0, S. Yár Muhammad Rs. 87-8) ...	500	0	0
Mír Baháwal Khán Sahtakzai	250	0	0
SUNG.			
Sardár Sir Ghaus Bakhsh, K C.I.E. ...	183	5	4
Bolán office establishment, etc. ...	53	0	0
K.B. Mír Rasúl Bakhsh (Mír Karam Khán)	100	0	0
Two sowars with do.	40	0	0
Total ...	1,939	5	4

The allowance of Rs. 100 per mensem paid to Sardár Sir Ghaus Bakhsh, Raisáni, is an additional *sardári* allowance which was granted with effect from the 1st of April 1901, out of the pay of his grandfather, the late Háji Mulla Muhammad. The allowance to the Lángav chief dates from July 1896, and includes a personal allowance of Rs. 100 and Rs. 50 for the maintenance of 2 sowars. The allowance was reduced to Rs. 130 per mensem from the 1st of July 1901.

Other allowances are also personal and have been granted for the general good behaviour and influential position which the grantees occupy. They accompany the Political Agent, Kalát, and on tours are required to help him on all occasions. Some of them are almost continuously on duty with the Political Agent or his assistants. The rest render no active service except when specially called out.

Levies maintained by the Khán.

Of the two bodies of levies maintained at the cost of the State, the tribal levies are stationed in the different *thánas* and the grant of service to them is governed by the same principles as apply to the levies maintained by the British Government in administered areas. Their duties are primarily in connection with the tribesmen and to prevent friction between them and the Khán's subjects with whom no interference is permitted. They perform the duties of police, arrest offenders and investigate crime, whilst petty cases are adjudicated by *jirgas* held locally under the supervision

LEVIES. of the *thánadár*. With this object a man of influence and position is usually selected for the post. The system was introduced in 1889 when a *thána* was established at Mastung. This was followed by the establishment of the *thána* at Alu in 1897 after the outrages committed by Jáfar Khán, Sarparra; that in Mungachar was established in 1902, while a Sub-*thána* was established at Kardgáp in 1898. In addition to the *thánas*, there are Levy posts for the protection of travellers along the Quetta-Kalát road at Doctor Cháh, Guru, Bidrang Kotal and Soru. Each Levy post has a definite jurisdiction. In case of the Mungachar *thána* the jurisdiction includes part of the Jhalawán country. The levies are under the supervision of the Native Assistant, Sarawán, and the Political Agent, Kalát, exercises general control. The expenditure, which amounts to Rs. 19,152 per year, is borne by the State.

The total strength of the tribal levies at present (1907) is as follows:—

Post.	Officers.	Writers.	Sowars	Footmen.	Cost per month.	Remarks.
					Rs.	
Mastung	4	2	7	13	591	One sweeper is attached to the *thána* and jail whose pay is included in the monthly cost.
Wali-khán...	2	1	8	4	335	
Mungachar	2	1	5	4	275	
Kardgáp	1	1	3	3	165	
Posts at Guru, Soru, Bidrang, Doctor Cháh and Tiléra (2 footmen at each place)	...	...	...	10	106	The monthly cost includes wages for watersupply to Bidrang post.
Kalát and its surroundings	...	1	2	...	62	
Dasht *thána*	...	...	...	4	62	The monthly cost includes Rs. 7 and Rs. 10 on account of allowance to *duffadár* and *muharrir*.
Total ...	9	6	25	38	1,596	

LEVIES.
The *amla.*

The *amla* appear to be a relic of the time prior to Nasír Khán II, when no standing army was maintained, but a body of men was kept which was recruited from the Bráhui tribes and was officered by men of position and influence. In time of war the supreme command was vested in the Sháhghási, a trusted *khánazád* official of the Khán. The men were principally employed on guard duty with the Khán, both in camp and at headquarters and were supplied with mounts by the State which were known as *bázgír*. In the time of Nasír Khán II, the *amla* consisted of 200 men under a Pahlwánzai Méngal of Mungachar. The ex-Khán, Mír Khudádád Khán, on succeeding to the *masnad* enlisted four *amlas*, each consisting of 100 men, under a Jemadár. One of the most important of these was recruited from the Lángav tribe. These men took part in all the battles fought by Khudádád Khán and were prominent in that of Khad-Mastung.

With the recruitment of a regular army, they ceased to perform military duties, and have since been employed principally to assist in the collection of the revenue, for watching the crops in Crown lands, for carrying the post, and for helping in the collection of the octroi. They also perform the duties of police when required among the Khán's subjects and accompany the Khán on tour. As a rule, they provide themselves with weapons of their own, but a man who has not got any is provided with a sword or a carbine by the State. They have no uniform and are entirely without discipline.

The men are divided into two distinct classes: the *amla* proper, or those who are supplied with horses by the Khán and the *amla-i-khud-sowár* or *khud-aspa* who provide mounts of their own. Their strength has been gradually reduced by desertion and from other causes, and in 1904 those stationed in Kalát consisted of 3 Jemadárs and 83 men, of whom 1 Jemadár and 38 sepoys belonged to the *amla* proper and 2 Jemadárs and 45 sowárs to the *amla-khud-aspa* or *khud-sowár*. Of these, 14 men were employed outside Kalát, 7 being stationed at Chhappar, 3 at Ziárat, and 2 men each at Garok and Togau. The senior sepoy in charge of each party except at Togau, is known as *já-nashín* or *duffadár*, his only privilege being the right to get his horse fed from fodder grown on the Khán's lands.

LEVIES.

Other detachments of *amla* are posted at Lahri and Gandáva in Kachhi and at Khuzdár in Jhalawán.

Pay and allowances of the irregular levies.

The allowances paid to the men consist, in the case of the *khud-sowár*, of four items, viz. : *roz* or rations for men, *kadím* or grain ration for a horse, *mowájib* or wages paid annually, and *káhasp* or fodder allowance paid in cash. The *amla* who receive mounts gratis are given only *roz* and *mowájib*. Their Jemadár receives an additional monthly allowance of Rs. 2-8 called *jíra*.

Although the allowances for *roz* and *kadím* are fixed in grain, the total amount due is converted into cash according to current rates at the end of each month and the men are paid the amount.

The *mowájib* is paid at the end of every year, the length of a month being calculated as equal to 29 or 30 days alternately for purposes of economy. The system is known as *shamsi-kamri*. A deduction of one pice in the rupee which was originally meant for the Khán's *mustaufi*, but is now appropriated by the State, is made on all allowances, whether in cash or kind.

Amla under the Political Adviser.

A new body of men called *amla* which recently came into existence was engaged in 1905 in consequence of the abolition of the old army of the Khán. The men who have been recruited from the local Bráhui tribes as well as from Dehwárs and Saiads, are trained in drill. The *amla* is maintained by the State and is under the control of the Political Adviser. It is employed for miscellaneous duties connected with the management of the Mastung *niábat*, including investigation of local cases. The total strength as detailed below consists of 64 men, all of whom are stationed in Mastung :—

Details.	Monthly Expenditure. Rs.	Details.	Monthly Expenditure. Rs.
1 Sad Báshi Jemadár ...	45	48 Khásadárs ...	384
1 Panjah, Báshi (Jemadár of Khásadárs)	20	1 Sergeant ...	15
1 Dah Báshi Duffadár of Sowárs	27	1 Clerk ...	15
1 Dah Báshi (Havildár, 1st class of Khásadárs) ...	12	1 Sweeper ...	7
3 Do. (do. 2nd class of Khásadárs) ...	33	Miscellaneous...	1
6 Sowárs	112	Total 64	671

JAILS.

Jail Administration.

The punishment of imprisonment was scarcely ever resorted to in former times. It was only in default of the payment of fines that imprisonment was inflicted by the Khán, and in such cases the term was indefinite, release being procured on payment of the fine or on a surety furnishing personal security for the payment. Occasionally, persons of influence, who had made themselves obnoxious to the Khán, were thrown into a prison, which was generally represented by the quarterguard of one of the regiments at Kalát. Prisoners of all classes were either given a subsistence allowance in kind, in which case they had to cook their own food, or were supplied with cooked meals. In some cases, however, food was brought for the convicts by their relations. No work was required of them except to cut lucerne for the Khán's horses. This system still exists at Kalát and such other places as are directly administered by the Khán.

Since the improved system of administration has been introduced into the Mastung *niábat*, a jail has been erected at Mastung to accommodate about 80 prisoners. Lock-ups have also been provided at Alu and Mungachar which can accommodate about 10 and 5 persons respectively. In addition to the jail at Mastung which is attached to the *thána*, there is also a lock-up in charge of the *náib* with accommodation for about five persons. The jail and the lock-ups are maintained by the State. The prisoners are employed on road-making, tree-planting, and other out-door labour. Certain industries, as blanket-making, are also being introduced.

For serious offences when imprisonment in the State Jail is considered unsuitable, prisoners are sometimes sent to the Government jails at Quetta and Shikárpur, the cost being borne either by State Funds or the Jirga Fund.

Cattle pounds.

Reference has been made to some of the cattle pounds in the section on **Miscellaneous Revenues**. There are six cattle pounds, two at Mastung and one each at Walikhán, Mungachar, Chhappar and Johán. One of those at Mastung and the pounds at Alu and Mungachar are attached to the *thánas* and are in charge of the *thánadárs*. The second ound at Mastung is managed by the *niábat* officials. At

JAILS. Chhappar, the pound is managed by the *náib* of Kalát, while the *ijáradár* of Johán is in charge of the cattle pound at that place. The receipts from the cattle pounds in charge of *thánas* are credited to the Jirga Fine Fund, and amounted to Rs. 28-9 during 1903-4.

EDUCATION. Education is practically non-existent, and no organised system of public or private instruction exists. The people, with the exception of a few religious sects, such as Saiads and *mullas*, are wholly illiterate and, unlike their Afghán neighbours, have hitherto exhibited no inclination to go to Kandahár for instruction in Muhammadan law and theology. The Saiads and *mullás* possess only a smattering of Persian; members of the latter class who live with Bráhui chiefs conduct their correspondence. Female education is unknown. The priests in charge of the mosques at Kalát and Mastung teach a few boys from the Korán and occasionally receive small payments from the parents. The daily attendance at each of these *maktabs*, as they are called, does not exceed 20, and it is very irregular in winter. A small primary school which has accommodation for about 100 boys was established, in 1905, at Mastung with one teacher; in July 1905, there were three classes with a total attendance of 36 boys. It is maintained by the State.

MEDICAL. There are only two medical institutions in the district, a first class civil dispensary at Kalát and a third class dispensary maintained by the Kalát State at Mastung.

The Kalát dispensary. The Kalát dispensary is maintained wholly by the British Government. Its establishment was sanctioned in 1877, and the Residency Surgeon with an Assistant Surgeon under him was first placed in charge of it. In 1880, the headquarters of the Residency Surgeon were transferred to Quetta, and the charge of the Kalát dispensary has, since that date, been held by the Assistant Surgeon who is under the control of the Agency Surgeon. The dispensary buildings consisted, in 1903, of one ward of seven rooms for indoor patients; a dispensary and hospital containing 5 rooms including an office store; quarters for the Assistant Surgeon and office, etc. Out of 7 beds for indoor patients, 6 are for males and

one for a female. The dispensary is used by the people of Kalát and the surrounding country, both in Jhalawán and Sarawán, and the political effect of its establishment has been excellent. MEDICAL.

The total number of patients treated at the dispensary in 1903 was as under :—

Particulars.	Year 1903.	Remarks.
Outdoor ...	3,982	* These are only important operations. Figures for minor operations are not available, as no record has been kept of them since 1891.
Indoor ..	45	
* Operations ...	48	

The average daily attendance of indoor patients has varied from 2 to about 6; and that of outdoor patients during the years 1901 and 1902 was 45·98 and 29·71 respectively.

The Mastung dispensary.

The dispensary at Mastung is a State institution, in charge of a Hospital Assistant, and is supervised by the Agency Surgeon, Quetta. It was established in 1896.

The dispensary is highly appreciated by the local population, and a new building, opened in 1905, provides accommodation for two indoor male patients. It has a large room for a dispensary, an operating room, and quarters for the Hospital Assistant, servants and stores.

The total number of patients treated at the dispensary during 1903 was 4,892 including 2 indoor patients. The total expenditure, including the cost of European medicines, amounted to Rs. 1,578-4-9.

Prevalent diseases.

The general health of the district may be said to be good, and no part can be pointed out in which disease is specially prevalent. The figures for the Kalát dispensary which are given below, may be taken as generally indicative of the most prevalent diseases. Malarial fever heads the list, and is followed by diseases of the digestive organs, the latter being no doubt due to the coarse food and dirty habits of the people. The water from wells in some of the dry-crop areas is extremely bad, and is also a contributory cause in cases of the latter kind. The natives constantly quote instances of sudden death, which they attribute to the

MEDICAL. drinking of such water for prolonged periods. The principal diseases treated at Kalát in 1901 were as follows:—

Name of disease.	Total.
Malarial diseases	2,111
Other digestive diseases	1,031
Ulcers	646
Eye diseases	611
Skin diseases	374
Respiratory diseases	372
Dyspepsia	264
Local injuries	242
Debility (Anemia)	212
Other diseases	1,447
Total ...	7,310

There has been a general rise in the number of patients for treatment, an increase which is apparently attributable not so much to the extension of the prevalence of certain classes of disease, but to the fact that every year the benefits of the dispensaries are more widely appreciated.

Out of the total number of 4,738 patients treated at Mastung in 1901, 3,262 were men, 760 women, and 716 children of both sexes. The most common diseases were:—

Malarial fever	812
Ulcers	564
Eye diseases	262
Dysentery	213

As only the well-to-do in Kalát and Mastung eat vegetables, scurvy is not uncommon.

Epidemics. Epidemics are usually small-pox (*putav*), measles (*surkhko*), cholera (*wabá* or *dáki*) and a remittent fever (*bhalla hèlh*), which is possibly typhus (*mubárki*). Small-pox appears every two or three years, being generally imported by the Bráhuis from Sind or Kachhi. In recent times, the most important outbreak of the disease was that of 1901 which affected nearly the whole of the district and caused considerable mortality, especially in Mastung and Kalát. In Kalát the disease was most virulent among the nomad population. It disappeared when the Bráhuis proceeded on their annual migration to Kachhi in the autumn.

A serious outbreak of typhus also occurred in Kalát and Mastung in 1901 simultaneously with the small-pox. The

MEDICAL.

mortality was large. Cholera is rare in the more remote localities, and it has only occurred in Mastung and Mungachar within living memory. It appeared in Mungachar in 1883, but did not spread beyond Kárchháp in consequence of the voluntary segregation of the sufferers. Mastung has had three known outbreaks, the first about 1853; the second about 1878, and the last in 1903. The latter was a severe epidemic, which extended to Mungachar and Kardgáp also. The disease was imported from Quetta and spread as far as Suráb in the Jhalawán country. Kalát escaped owing to the segregation measures adopted not only by the Khán but by the people themselves. The number of cases both in Mastung and Mungachar valleys, as reported, were 1092, out of which 648 died. In the Mastung valley the villages which suffered most were those round Tíri and Pringábád and Sheikh Wásil. Tribesmen, however wild they may be, are not unwilling to do as they are told to prevent an epidemic from spreading, and the natural barriers of the country also help towards this end.

In some localities the presence of shrines, such as those of Sháh Abdulla and Pír Jongal in Narmuk, of Chillinga or the 40 saints of Johán, and of Mahmúd Gohrán in Mungachar, are believed by the people to make those places proof against cholera.

Vaccination and inoculation.

The people care very little for vaccination, its place being taken by inoculation which is known as *tukka*. Previous to 1900, vaccination had not been introduced in any part of the district, but a few people were vaccinated in 1901 on the outbreak of small-pox. In 1903, 86 vaccination operations were performed in Mastung, out of which 66 were successful. A sum of Rs. 99-2-8 was spent.

Inoculation is the only means of protection for the bulk of the population. The inoculators are Saiads or people reputed for their religious sanctity, who are sent for when an outbreak of small-pox occurs, and who are paid a small fee which varies according to the donor's means. The rates generally are Ans. 8 for a man and Ans. 4 for a woman. Each tribe has its own inoculator. Thus the Lahri country round Narmuk is visited by the Saiads of Mastung as well as by some of the Saiads of Kiráni near Quetta. The same classes also inoculate the inhabitants of the eastern and central parts

MEDICAL.

of the district, including the Bangulzai and the Kúrd countries, and the country round Mastung and Mungachar. The Shahwánis of Iskalku, Kishán, Shékhri and neighbourhood are attended by the Saiads of Níchára. At Kalát the practice is monopolized by one family of Saiads, at present (1904) represented by a lady known as the Bíbi Sáhib. Her deputy (*khalifa*) performs the actual operation, after which the lady touches the wound three times with her head dress, the process being known as *pallav*.

The method of inoculation is as follows: A small incision is made with a razor on the right wrist, and powdered small-pox pustules, mixed with *Sal Ammoniac*, are inserted, after which the wound is bandaged. If the small-pox does not appear during the first year, the patient is again inoculated in the following year on the left wrist and the pustules appear without fail. An eruption and fever generally occur within three days of the operation. Before the appearance of the pustules, the patient's diet usually consists of dates, as they are believed to hasten the eruption. Another diet is a decoction of juniper fruit, with dry bread, and sheep's lard. Salt is forbidden. After the appearance of the eruption, the patient is given mutton soup with dry bread and a little salt, and is kept closely segregated.

Indigenous Hindus, living in Kalát and Mastung and other places, like the Hindus of India, consider small-pox the visitation of a goddess and do not resort to inoculation.

Indigenous remedies.

The Bráhui quite understands the value of segregation, and the better informed supply a patient suffering from an infectious disease with separate utensils.

The nomads and those living in remote places treat the sick by their own methods, which are not infrequently efficacious. A Bráhui's pharmacy is well supplied with local drugs, and the local amateur physician is called *tabíb.* His methods are primitive, and his cures include not only medicines, but branding the patient's body, wrapping him in sheep or goat's skins, and the employment of charms. For these services the operator receives no fee, except the food which is given to all guests.

Charms.

A sick man has a far geater belief in charms than in medicines, which, considering the quality of the latter, is not, perhaps, surprising. When all other measures fail, the

Saiad is called in, and a charm is played. In cases of spleen, a sword is struck lightly on the patient's stomach on a Sunday; in jaundice, diseases of the liver, a red onion with a blue thread in it will be hung on his neck; another remedy is for the Saiad to spit on the part affected. Branding is resorted to in cases of diseases of the liver, lungs, spleen and digestive system; in cases of pneumonia and prolonged fever the patient is wrapped in the skin of a freshly killed sheep or goat, and bleeding is not uncommon in cases of pneumonia, spleen and irregular menstruation.

MEDICAL.

Indigenous medicines.

Experience and necessity, caused by the absence of European drugs, has taught the people the full value of the aromatic and other herbs which grow so profusely in the highlands, and there is hardly a single herb or bush which is not put to some kind of medicinal use. Thus, for malarial fever, decoctions or extracts of the local plants known as (1) *bui-mádrán* (*Achillea millefolium*), (2) *kalpora* (*Teucrium Stocksianum*), (3) *karkáwa* (*Fagonia Arabica*, Linn.), (4) *Gwári darnau* (*Perowskia atriplicifolia*, Berth.), (5) *Panérband* (*Withania coagulans*) and (6) *gul gidar*, imported from Makrán, where it is known as *gurdir*, are all commonly used. The *mármutk* (*Boucerosia aucheriana*) plant is also sometimes powdered and taken with cold water.

For sore eyes (*baibar*), tobacco water is put in the eye, after which an ointment made from gum of the *mashmunk* (*Prunus eburnea*) or of the *khat* (*Olea cuspidata*) is applied. Another ointment used for this disease is made of a small quantity of opium mixed with human milk and old black molasses.

In coughs, cold (*khulla*), and pneumonia, a decoction of *simsok* (*Salvia Cabulica*) is drunk or the patient is made to inhale the smoke of wet *bhúsa*.

For dysentery (*péch*) and diarrhœa (*dast*) dry curds are dissolved in water and administered, or *isabghol* (*Plantago ovata*), is swallowed with *bhang* (*Cannabis sativa*).

Working of the pice packet system of sale of quinine.

The pice packet system of selling quinine through the agency of the Post office was introduced in 1895, and in 3 years ending with March 31, 1904, 2,574 packets were sold at the Kalát, and 644 packets at the Mastung, Post office.

MEDICAL.

Village sanitation and watersupply.

Sanitary arrangements are primitive, and in most places non-existent. In Kalát town, heaps of refuse and dirt are piled in the different quarters, whilst litter and filth remain in the houses and streets until they are removed to manure the fields. In Mastung, a few sweepers are employed to clean the bazar and in the vicinity. Some of the more well-to-do men employ sweepers in their houses. In the houses of chiefs and men of position, whose womenfolk observe *parda*, well privies are used, a very insanitary system said to have been imported from Persia and Afghánistán. The sanitation of the villages outside the towns is fairly good, owing to the periodical migration of the Bráhui population for the winter, and to their living for the most part of the year in tents (*gidán.*) As soon as excessive filth has accumulated at one place, the tents are moved elsewhere. The mud houses, too, are abandoned after a time, which accounts for the deserted villages that one finds so frequently. The supply of drinking water is drawn from springs, streams or *kárézes*, and from wells in the *khushkáva* tracts of Mungachar and Chhappar; Narmuk; Talkhkávi near Isplinji; and in the two northern valleys of Bhalla Dasht and Gwandén. The water-supply from sources other than wells is on the whole good. The Ziarát Káréz in Kalát and Káréz-i-Paddah in Mastung are noted for the excellence of their water.

There is great scarcity of good drinking water in the Zarakhu valley, which is a part of Bhalla Dasht, in the country round Narmuk and the outlying tracts situated in the hills, especially of the Sárán, Nágáu, and Harboi. In these parts, water has to be brought from a great distance, either from wells or springs. It is occasionally taken from pools in which rain water has collected, but is dirty. Cattle and human beings drink and clothes are generally washed at the same place.

SURVEYS.

The Survey Department of the Government of India has prepared and published maps of the whole district on the scales of 1″=2 miles, 1″=4 miles, 1″=8 miles and 1″=16 miles. A map on the scale of 6 inches to a mile has also been prepared by the Survey Department of the coal bearing area in the Sor Range which includes the Digári coal mines.

In 1899, when the settlement operations, to which reference has already been made in the section on Land

Revenue, were commenced, Kahnak and a part of the valley including the Duláі valley were surveyed on the scale of 16″ to the mile, and a further survey of some more villages to the south and south-west of Kahnak, including a part of Tíri, was made in 1905 on the same scale. SURVEYS.

During the operations of 1899, the survey of irrigable lands was made field to field, whilst in case of dry crop areas it was done according to tribal tenures. The survey made in 1905 was of a more summary nature and excluded waste land. Irrigated lands, gardens and cultivated and culturable dry-crop areas were surveyed in blocks. An enumeration and valuation of all houses and trees was included.

CHAPTER IV.

MINIATURE GAZETTEERS.

BRINCHINNAU is one of the largest villages in Mungachar, and gives its name to one of the central divisions of that valley. It lies at an elevation of about 5,990 feet above the sea. The village consists of four hamlets called Rahmalízai Shahr, Karamalízai Shahr, Sháhalízai Shahr and Lundi Shahr, and is the headquarters of the Shádizai section of the Lángav tribe. The place derives its importance from the fact that it lies on the caravan route, formerly much frequented, between Kalát and Kandahár.

The population consists of about 43 families of Shádizai and 6 families of the Allahyárzai sections of the Lángav tribe. All are agriculturists and hold lands subject to the payment of revenue to the Raisánis and Muhammad Sháhis. A *náib*, appointed by the Raisánis, resides in the village to collect revenue in Mungachar and Chhappar. The village possesses three shops of Hindus; there are four families of Loris. About 1½ miles to the west of the village is Karbukha, known also as Kot or Sardárná-Shahr, where the Lángav chief resides.

About four miles east of Brinchinnau is Mandéháji, the name given to a collection of hamlets, each of which has a separate local name. The most important are the 3 hamlets inhabited by the Malangzai (50 houses), Durrakzai (30 houses), and Bahrámzai (30 houses) sections of the Lángav tribe. Others are Khurásánis (18 families), Muhammad Sháhis (30 families), and Pahlwánzai Méngals (10 families). Mandéháji is the best irrigated part of Mungachar and possesses 14 *kárézes*. The trade is local and largely in grain. There are six shops of Hindus. The most notable person in the neighbourhood is Saiad Salím Sháh, who is held in great reverence by the people. The Mungachar *thána* and

rest-house are situated at a distance of about 8 miles from Brinchinnau on the Kalát road. MINIATURE GAZETTEERS.

Iskalku is a village lying about 7 miles to the east of Kalát in the southern end of the valley of the same name, at the foot of the Harboi hills. It is the largest Shahwáni village in Sarawán and forms the headquarters of the Alizai section of that tribe. Iskalku is said to have been granted to Sháho, the ancestor of the Shahwáni tribe, at the time when the Ahmadzais came to Kalát. The main features of the village are its shady, thick orchards containing chiefly mulberry and apricot trees, and its terraced fields. An abundant watersupply, used for irrigation, is derived from 7 springs and 1 *kárez*, of which the most important is the Bhalla Chashma which contains 20 *shobánas*, divided into 160 *pás* and held by a number of holders. The soil is extremely fertile and yields good crops, including tobacco and hemp (*bhang*). The *chars*, as prepared from hemp grown at Iskalku, is considered especially good. There is a good deal of dry crop cultivation in the neighbourhood. To the west of the village in a hill named Chota-ná-lath is a cave called *khazánao* from the treasure supposed to be hidden in it. This cave is avoided by the people for superstitious reasons.

The village has (1904) about 158 houses, comprising 120 of Shahwánis, 12 of Nichóris, 7 each of Umaránis and Lahris, and a few more of Bangulzais, Báránzai Méngals and others; there is also one shop kept by a Hindu. The present headman (1906) is K. B. Mir Azím Khán* Shahwáni. Other notable persons residing in the village are Mír Kamál Khán, son of the late K. B. Mír Samundar Khán, Lahri, who purchased land at Iskalku and settled there, and Mir Dád-i-Khuda, headman of the Sarawán Umaránis.

The village lies on the road from Kalát to the Bolán and tracks lead from it to Nichára and Gazg through the Harboi. The Harboi bungalow at Gíshk is 10 miles east of the village.

Isplinji, the headquarters of the Bangulzai tribe, is a fine valley situated south of the Marav valley. The two are divided by the small hill of Khúrban which also separates the Kúrds from the Bangulzais. Isplinji, like Marav, is

* Died in February 1907.

MINIATURE GAZETTEERS.

important from its position with regard to the Bolán pass, the whole course of which from near Mach to Kirta is overlooked from the summits of the hills east of the valley, paths enabling the Kúrds and Bangulzais to descend quickly into the pass. The distance of Isplinji from Mastung via the Surkh Bájo pass is about 28 miles, and from Kalát via Jchán about 59 miles. The total number of houses, including all the scattered huts and hamlets in the whole valley, may be estimated at about 200. The largest groups are those inhabited by, and called after the name of, the Saiadzais (about 30 houses) and Dinárzais (about 40 houses). Both hamlets contain small orchards of mulberry and apricot trees, together with some almonds and grapes. The chief and some of his relations reside in a small hamlet called Wadéra-ná-Shahr consisting of about 15 houses and situated east of the Saiadzai village, and close to it is a large mound said to be the ruins of an old Rind fort. The present Bangulzai chief is Wadéra Núr Muhammad. Besides the chief, his relations, and other Saiadzaïs, a number of Dínárzais, Gwand Badduzais and a few servile dependants also live in the valley. A Hindu *bania* from Kachhi keeps a shop in the Wadéra's village during the summer. The Koh Badduzais come in the summer with their flocks of sheep and camels and pitch their tents at the skirts of the hills to the west of Isplinji, their encampments extending to Kábo, Talkhkávi and Zardén Thal in the Kúrd country. On the approach of winter, the whole population of the valley migrates and the villages are deserted by all except a few families of Lángav *bazgars* who stay to look after the cultivation. The valley is, on the whole, well cultivated and is divided among the tribesmen in what are known as *tír* or shares of each clan or *takkar*. For the most part the land is dry crop. The two principal hill torrents which provide flood irrigation are Kángari from the south and the Tang from the north-west. The valley possesses two *kárézes* called Mutkuna Jo and Nok Jo. The principal owners are Saiadzais and Dínárzais in Mutkuna Jo and Saiadzais, Dínárzais, Garránis, Sháhozais and Gohrámzais in Nok Jo. There is also one well about 30 feet deep which is worked by a Persian wheel and belongs to a Dínárzai named Faiz Muhammad. Before the construction of these *kárézes* the Chashma, a large spring

situated under the spurs of the Koh Siáh, irrigated the lands in Isplinji, but it has been dry for many years. The tomb of Bíbi Lálén, wife of Sakhi Patéhán, the ancestor of the Saiadzais and the patron saint of the Bangulzais, is situated at Isplinji and is held in great reverence by the tribesmen; the Sakhi's own shrine lies at Khaisár near Johán.

There is no trade except that carried on by the Hindu traders, and the only industry is the manufacture by the Badduzai nomads of woollen carpets. The passage into the Bolán through the difficult hills on the east lies over the Dilband hill by an extremely difficult footpath which leads to Bárari and thence into the Bolán. A bridle path constructed in 1905 between Kalát and Kolepur via Johán runs through Isplinji. Communication on the west with Mastung has become easy on account of the improvement of the difficult passes which lead over the Játu pass west of Marav and the Ab-i-Gul and the Surkh Bájo passes over the Zahrighat Range.

Johan is a large village situated in the valley of that name on the northern bank of the Sarawán river at an elevation of 5,150 feet above the sea. It is well known for the excellence of its tobacco and has always been important from the fact that the three routes, Kalát-Bíbináni via Narmuk, Kalát-Kolepur, and Nushki-Bolán via Mungachar run through it. It is about 37 miles from Kalát, 43 miles from the railway station of Kolepur, 58 miles from Bíbináni via Robdár, and 51 miles from Mastung via Isplinji, Umar Dhor and the Surkh Bájo pass.

The valley in which it lies is a highly picturesque one with its terraced fields, abundant irrigation, groves of myrtle, and orchards of mulberry, pomegranate, grape and apricot. The total number of houses is about 70. The majority of the inhabitants are called Johánis and form a portion of the *ulus* of His Highness the Khán. They are divided into four sections, viz., Alízai, Gwassarzai, Puzh and Sheikh, and number about 40 houses. The headman, Mír Ghulám Murtza (1906), is an Alízai and claims descent from one named Ali, a Durráni Afghán, who is said to have married the sister of Járo, a Puzh Rind of Mír Chákar's time. The remaining three sections are of Rind stock. Other inhabitants are Bangulzais (13 houses), Shahwánis (3 houzes), Lahris (10

MINIATURE GAZETTEERS.

houses), and a few Raisánis, Kambráris and others. The population does not migrate during the winter. During the summer, the place is visited by 6 or 7 Hindus from Kachhi who carry on a brisk trade mainly in tobacco and wheat. The soil is extremely fertile and well suited for the cultivation of tobacco, but the amount of land, in proportion to the watersupply, is limited. The sources of irrigation are the Sarawán river and several springs. The Khán levies revenue at one-tenth of the total produce in addition to the cesses called *sábiti* and *náibi* on tobacco, and *náibi* on grain. The cesses on tobacco amount to about one seer from every cultivator; while the *náibi* cess on grain is levied at 1 *kása* on every *kharwár*. The revenue is, however, usually leased in conjunction with that of Gazg in Jhalawán for a term of years to a contractor called *ijáradár*, whose authority is confined to the collection of the revenue and the control of the Khán's cattle-pound. He is, as a rule, represented locally by one of the cultivators. The contractor pays annually to the Khán 60 *gúnis*[*] of rice and 60 *gúnis* of barley for the revenue contract of Johán and Gazg combined. The headman of the Johánis is exempt from revenue in respect of his holding. Land at Johán has been acquired by purchase in recent years by the Lahri and Bangulzai chiefs. These chiefs have hitherto held these lands free of revenue, but the question of their assessment was raised by the Khán's contractor in 1905. The Bangulzai chief irrigates his land from the water of the Khaisár spring about 2 miles west of Johán.

The village possesses several shrines, the principal of which are those of Bibi Názo, Sháh Dáho, Bughdi Shahíd and Bíbi Nékzan, all of which have been mentioned in Chapter I. Of places of archæological interest may be mentioned the Takht-i-Sulaimán, which consists of the ruins of an old fort on a hill about 3 miles east of the village, and several long graves which are found scattered in the valley, the most important group being that of six situated in the stony plain east of Johán.

Kahnak. The locality bearing the name of Kahnak has a local importance from its connection with the Raisánis and Rustamzais. It is a prolongation of the

[*] A *gúni* is equal to 50 *kásas*.

Mastung valley in its north-western end and lies below the south-western skirts of the Chiltan hill. The villages comprised in it are 16 in number, each known by a separate name. Kahnak proper is locally called Kahnak Khali, and stands on the north side of a conspicuous mound, on which is an unfinished fort commenced by the Khán of Kalát in 1874 to overawe the Raisánis, but which is now in ruins. Kahnak Khali has about 130 houses and two Hindus' shops. The indigenous inhabitants are known as Kahnakis and affiliate themselves nominally with the Sarparra tribe, but for all practical purposes are included in the *ulus* of His Highness the Khán, and their headman is designated as *malik*. Other residents in Kahnak Khali include Rodénzai Sarparras; Rustumzais; Lallazai Sheikh Husainis; and Dodai Muhammad Sháhis. The spring has a copious supply of water divided into 13 *shabánas* and irrigates (1905) 926 acres of land, including 2 acres under gardens. The total area irrigated in the Kahnak valley from 25 *kárézes* and 4 springs was found (1905) to be 9,560 acres, including 69 acres under gardens. The largest sources of irrigation include Chashma Kahnak (926 acres); Káréz Guldahan (635 acres); and Káréz Darwázi Kalán (570 acres). The most important of the remaining villages are situated to the east of Kahnak Khali, the two largest being Bábkári, which contains about 150 houses, and Shahr Sardár Ghaus Bakhsh (about 100 houses). Perhaps in no other part of the district is the population so divers as in Kahnak. In Bábkári live the Bábkáris who claim to be Méngals; also Garr Sásolis; Summaláris; Badduzais; Raisánis (Jamálzais); Zagar Méngals, and a few Sháhizai Méngals and others. Shahr Sardár Ghaus Bakhsh is the principal Raisáni village and its inhabitants are Rustamzais, Sarájzais, Pandránis, Bullozais, Shoránzais, Somálzais, Ráhusainzais, and Zangizais besides some Sheikh Husainis, Lahris and others. All are engaged in agriculture. The hamlet of Sardár Bakhtiár Khán, the Rustamzai chief, is situated about 2 miles north-east of Kahnak proper and possesses about 15 houses. As related in the section on **Population**, much friction has existed in the past between the Raisáni chief and the Rustamzais. Owing to their constant disputes, the Raisáni chief, who resides at Mithri in Kachhi, was in 1896 forbidden

MINIATURE GAZETTEERS.

by the Agent to the Governor-General with the concurrence of the Khán to interfere in Kahnak and the Rustamzais to visit Mithri. This order is still (1907) in force. In 1899, a Survey and Record of Rights was made of their respective lands in Kahnak. In 1904 between the months of April and August the telegraph line between Dhingar and Soru was maliciously cut five times, but notwithstanding the endeavours made, the perpetrators of the offence were not traced.

The Kahnak Rest-house at Tiléra on the Quetta-Nushki road is about 2 miles west of Sardár Bakhtiár Khán's village at the foot of the Mashélakh hills. It is 32 miles from Quetta and about 16 miles from Mastung town. The Kahnak railway station about 4 miles from Kahnak Khali.

Kalat, the capital town of the Kalát State, is situated in 29° 2′N and 66° 35′ E, at a distance of 88½ miles south of Quetta and is 6,783 feet above the sea. It is known to the natives as Kalát-i-Baloch and Kalát-i-Séwa; the former to distinguish it from Kalát-i-Ghilzai in Afghánistán, and the latter from its legendary founder. Its population was about 2,000 persons in 1901. The inhabitants are chiefly the Khán of Kalát's troops and his retainers; the remainder include Hindu traders, of whom there are 50 or 60 families, some 12 families of shoemakers, and 8 of blacksmiths. The town occupies a spur of the Sháh-i-Mardán hill on the west of the Kalát valley and is in a state of dilapidation. A wall surrounds it, with ten bastions at intervals, each having a separate name after the section of the Dehwárs which is required to keep it in repair. Its three approaches on the north, south and east are known respectively as the Mastungi, Gilkand and Dildár gates. Outside the wall are the three suburbs known as Pasi-i-Shahr, Rú-i-Shahr and Khél or Bábi Khél. Commanding the town is the *míri*, or citadel, an imposing structure in which the Khán of Kalát resides. It has five storeys and has a fine view of the valley and the juniper ranges of the Harboi hills beyond.

Below the citadel lies a Hindu temple of Káli, probably of pre-Muhammadan date. The marble image of the goddess, holding the emblem of plenty, stands in front of two lights which are perpetually burning and for which oil is

supplied by the State. A large stone forming the plinth of the guard room of the Dildár gate bears an image of Shiva.

Beyond the fact that he was a Hindu and that he has left traces in the Bilav-i-Séwa or Séwa's peak in the Chágai District and that a section of the Dehwárs of Kalát is still known as Séwazais, nothing is known of the founder of the town. Kalát fell into the hands of the Mírwáris about the 15th century, since which time it has remained the capital of the Ahmadzai Kháns. The tomb of Mandav, the Mughal governor from whom the throne was wrested by the Mírwáris with the help of the Dehwárs of Kalát, is situated near the Mastungi gate. Some describe Mandav as a Baloch. In the *Aín-i-Akbari*, Kalát and Níchára are mentioned as one district under the title of Kalát-i-Níchára. In 1758, Kalát withstood three assaults by Ahmad Sháh, and in 1839 during the first Afghán war was taken by the British under General Willshire when Mehráb Khán, the ruler, was slain. The Mastungi gate still bears the marks of the British cannon. A year later, Mehráb Khán's successor Sháh Nawáz Khán was ousted and Kalát surrendered to the Sarawán insurgents.

There are no important industries, but silk embroidery of a superior kind is done for home use. The trade of the town is chiefly retail business. In pre-British days Kalát was an important centre of trade and caravans passed through it from Afghánistán to India. A large population of Bábi, Bábur and Núrzai Afgháns lived at Kalát, but have deserted the place in recent years owing to the decline of trade. Some Jews also lived there as jewellers and traders in silk cloth up to the time of Nasír Khán II. Taxes on trade are levied by the State by a system of contracts which is described in Chapter III. No sanitary arrangements exist, and the town is in a dirty condition. The watersupply of the inhabitants is from wells.

About two miles north of the town is the Residency and other buildings known to the natives as *chhávni*. The principal buildings include the Residency, the Political Agent's Office, Post and Telegraph Office, Rest-house, military lines, and the Political Adviser's house. Except the ast named, which is a State building, the rest have been

MINIATURE GAZETTEERS.

constructed by the British Government. A dispensary maintained by Government is located outside the town.

Marav or **Marao** is a fine valley situated north of the Isplinji valley and south-east of the Bhalla Dasht. It is about 8 miles long and 6 miles broad and lies at an elevation of 5,596 feet above the sea. The valley is inhabited by the Madézai, Phullánzai, Hájizai, Karmuzai, Zardárzai, Masúdáni, and Gorgézai sections of the Kúrd tribe. As already said in the description of Isplinji, the valley is important owing to its position with regard to the Bolán pass. The valley is entirely surrounded by hills and is a basin with no drainage exit. On the north of the valley is a depression where water collects after heavy rains forming a small lake which abounds with waterfowls of various description. Bordering on this lake is a long narrow strip of land called Chaman, about 4 miles long and 100 yards wide, lying in the form of a crescent. A grass locally called *bhunnu* grows on it in great profusion and its roots are dug by the people in the autumn for use as fodder.

There are four villages in Marav, viz., Shahr Sardár Yár Muhammad, containing about 40 houses in three hamlets; Shahr Mír Yusuf Khán, containing about 30 houses in two hamlets; Shahr Khair Bakhsh possessing about 28 houses; and Shahr Vatár Khán with about 23 houses in two hamlets. The first three are situated close to each other within a radius of about a mile, while the fourth is about a mile to the north. The name Marav is, strictly speaking, the designation of the whole valley, but is more appropriately applied to Shahr Yusuf Khán. A bungalow of modern style has been built by Sardár Yár Muhammad in his village, but the chief generally resides in Gwandén. In Yusuf Khán's village there are 4 shops belonging to Hindus engaged in the local trade and 1 of a Hindu goldsmith. About 16 families of Purtoszai, Mazárzai, Jongalzai and Patéhánzai Lángavs reside in Khair Bakhsh village and are engaged in the cultivation of lands as tenants. Many Pírkáni and Sahtakzai nomads pitch their tents in the valley during the summer. The inhabitants of the Marav valley live by agriculture and flock-owning and by selling firewood in Mastung. Cultivation in the valley has increased a good deal of late years. The land is for the most part

MINIATURE GAZETTEERS.

khushkáva. The only source of permanent irrigation is one *kárez* excavated at great cost by Sardár Allah Dinna, grandfather of the present chief. Out of a total of 21 *shabánas* into which the water is divided, 17 are held by the Kúrd *Sardárkhéls.* There is also one well worked by a Persian wheel, which was started in 1904, and three springs, viz., Chakkul, Phoghi and Bhalla Jo. The watersupply of these is, however, uncertain and they are often dry. The crops include wheat, *juári,* lucerne and some potatoes. Supplies in small quantities are procurable without much difficulty. Drinking water is obtained from the *kárez.* There is also one well in Yár Muhammad village and 6 in the ands called Mall, about 2 miles to the south. The former is about 22 feet deep and the latter about 60 feet. Two ancient mounds are situated to the south of Yár Muhammad village and on one of them the Kúrds have now a graveyard. Seven long graves, said to be those of companions of the Prophet who were killed in fights with the infidels, are situated in the Lop lands in the north-eastern prolongation of the valley. Communication with Mastung and Kolepur has been facilitated by the construction of bridle paths and by the improvement of all difficult passes, including the Marav Khand on the way to Kolepur, and the Játu (7,265 feet), Surkh Bájo, and Ab-i-Gul leading to Mastung. Kolepur, the nearest railway station, is about 16 miles to the north. Two difficult footpaths cross the hills on the east to Khajúri through the Machhi pass. There is very little local trade, except that passing in transit from Johán to Kolepur, and there are no local industries.

Mastung, the second town in the district and the headquarter station of the Kalát Political Agency, of the Political Adviser to His Highness the Khán and of the local *niábat,* lies in 27° 48′ N. Lat. and 66° 47′ E. Long. The town is situated about 14 miles from the northern end of the fertile valley of the same name at an elevation of ,590 feet above the sea-level. Mastung possesses a most salubrious climate and is noted for the excellence of its fruits and of the wheat grown in the valley. It is connected with Quetta and Kalát by a metalled road, and is distant from those places 33 and 55½ miles respectively. Six miles to the north of Mastung is the Mastung Road (locally known as

MINIATURE GAZETTEERS.

Wali Khán) station on the Quetta-Nushki branch of the N.-W. Railway.

The town proper possesses about 300 houses and is enclosed by a wall. It is entirely surrounded by gardens, and orchards protected by mud walls about 6 feet high. It has a moderately well-supplied bazar of about 30 shops kept by Hindus. There are also the officials of the *niábat* establishment, 5 or 6 families of Dehwár goldsmiths, and 2 shops of a baker and a butcher. The indigenous inhabitants of Mastung are Khwája Khél and Zar Khél Dehwárs, Saiads and Mullázaís. The *Arbáb* or the principal headman of the Dehwárs resides in the town. The chief State buildings are the recently constructed *míri* or palace of the Khán; the *niábat* office; the *thána* with a jail attached to it; the dispensary; the levy lines and a primary school (established in 1905). The principal mosque lies in the west of the town. The *idgáh* is outside to the north of the town and is a low-walled enclosure. Except the rest-house which lies to the east of the town, all the Govermment buildings are located in the west and include the Political Agent's house, completed in 1903-4, the Political Agent's office and quarters for his clerks, Post and Telegraph Office, the Assistant Politcal Agent's house and the house for the Native Assistant, Sarawán.

The present town, according to Masson, who visited the place in 1831 and again in 1840, is affirmed to represent the ancient city of Arangábád, whose site was pointed out to him a little to the east or north-east of the present town, but no trace of this is visible now (1906). Another name of Mastung which is traceable in some of the *sanads* issued by the Ahmadzai Kháns is Khudábád. It is said to have been given by the early Ahmadzai Kháns, but is never used now. The most ancient of the present inhabitants of Mastung are the Chamkazais and the site of their village is south-west of the present town. Two ancient mounds are the Sámpúr, about 4 miles west of Mastung, and Suféd Bulandi, about 5 miles north-west. To the south-west of the present *míri* is the site of the old citadel which was destroyed by Ahmad Sháh. Masson in 1840 describes the town as containing about 400 houses surrounded with a crenated wall and governed by Muhammad Khán

Shahwáni on behalf of Sháh-Shuja-ul-mulk, who had given him the title of *náib* with a salary of Rs. 200 per annum. It was to Mastung that Lieutenant Loveday and Mr. Masson were taken after the revolt of the Sarawán chiefs which placed Nasir Khán II on the *masnad*. In 1876, Sir Robert Sandeman negotiated here the settlement between Mír Khudádád hán and the Bráhui chiefs.

Beyond the silk industry, which has already been referred to under **Arts and Manufactures** in Chapter II, and silk embroidery which is executed for home use, there are no other industries. The trade is in the hands of the Hindu shopkeepers under the supervision of a *pancháyat*. The imports consist mostly of piece-goods for use in the town and neighbourhood. The principal exports are wheat, melons and almonds. Taxes are levied on the trade by the State. Five sweepers, under the supervision of a Hospital Assistant, are employed on sanitation, and the watersupply is obtained from *árézes*. The two largest *káréses* are Bahrám Sháhi and Tindlán, which flow past the town from east to west. A number of villages and hamlets are situated round the town on the various sources of irrigation. To the east of the town are Pír Kánu (15 houses); Tindlán (25 houses); Bahrám Sháhi (20 houses); and Saulai (20 houses). On the north are Sheikha (100 houses in five hamlets); Sheikh Taghé (20 houses); Káréz Miáná (30 houses); and Dand (20 houses). The majority of the inhabitants are Dehwárs of the Abizai, Trákhar, Dádrizai, Saulai and Sheikh sections. The remainder are Lahris, Kúrds, Garránis, Shahwánis and servile dependants. The Shahwáni chief lives at Mári, a small village of some 20 houses of Hájizai and Ramandánzai Shawánis lying about 2 miles north of Mastung. The Muhammad Sháhi chief resides in a small village east of the town called Muhammad Sháhi. It contains about 30 houses of Ahmad Khánzai and Bambkazai Muhammad Sháhis. About 6 miles north of Mastung are situated the two large villages of Tíri and Pringábád. Each is the headquarters of a patwári's circle of the Mastung *niábat*. Tíri contains about 150 houses and Pringábád about 200. The inhabitants are Dehwárs of several sections and are known as Tírchis

MINIATURE GAZETTEERS.

and Pringábádis respectively. Special mention may be made of the Saiads of Tíri, the most influential of whom is Saiad Muhammad Zamán, son of Saiad Muhammad Sharíf, mentioned in Chapter I. In general appearance the two villages have little to distinguish them from Mastung. Both are walled and surrounded by gardens and each possesses a small bazar consisting of a few shops of Hindus. Madder was formerly much grown at Tíri, but the cultivation has lately been replaced by that of potatoes and onions. The Mobi supplies the largest amount of irrigation to Tíri, and Pringábád has several *káréses*, the largest ones being the Káréz Kandki and Káréz-i-Kalán. It was at Pringábád that Nasír Khán I totally routed the Afghán army sent by Ahmad Sháh to chastise him for declaring independence in 1758. An encounter also took place near here in 1840 between a body of Bráhui insurgents and a British force, resulting in the defeat of the former and the submission of Mastung Two hamlets reckoned with Tíri are Rék (15 houses) and Sarband (35 houses). In the latter lives the principal Tírchi headman, Malik Badal (1906). Kandáva is another large village, about a mile west of Tíri. It contains about 150 houses, mostly of Tirchi Dehwárs and the shrine of Sheikh Lango, a local saint of considerable repute. The Quetta-Nushki Railway runs close past these villages.

Narmuk is a large valley in eastern Sarawán, inhabited by the Lahri tribe. The main valley lies immediately east of the Sárún hill and west of the Nágau range which separates it from the plains of Kachhi. A branch valley, the Drang, which farther north is called the Lop, runs northward parallel to the Nágau Range. In its general aspect the whole tract is most uninviting, marked by an entire absence of trees and with few villages. Of the latter the most important are Hasanjoi, Takht and Rékgwásh. Hasanjoi is about 13 miles from Johán and is situated in the Narmuk valley. The village was established by the late Sardár Dost Muhammad Khán, father of the present Sardár Mír Bahrám Khán (1906). It consists of some 10 huts and the Sardár's residence or *kot*, which is surrounded by a high mud wall. Takht, also called Takht-i-Muhammad Khán, a very old village, was founded many generations ago by Sardár Muhammad Khán, the ancestor of the Lahri *Sardárkhéls*. It contains about

30 houses and is situated at the foot of the Sárún, about 3 miles south of Hasanjoi, and was formerly the headquarters of the chief. Rékgwásh is situated in the Drang valley at a distance of about 7 miles from Takht, at the foot of the Nágau Range, and consists of some 40 houses. The inhabitants of Hasanjoi and Rékgwásh are Zobéráni Lahris and those of Takht are Bráhímzais. During the summer, three shops are opened at Hasanjoi by the Hindu traders of Sanni. The Lop valley is inhabited by the Jatoi and Koh-Kullois. The majority of the remaining inhabitants of the tract are Lahri nomads. The whole tract is very deficient in water. At Hasanjoi drinking water is obtained from a few springs about 2 miles to the west; at Takht from three wells from 18 to 24 feet deep, and at Rékgwásh from Robdár about 4 miles off. To the west of Rékgwásh there is a large pool called Nasli, where water collects after heavy rains and is used by the population. The road from Kalát to Bíbínáni passes through Narmuk and Gĕtáni, the halting stage is about 4 miles north-east of Hasanjoi. There are a few small springs at Gétáni. Two attempts have been made to dig *kárézes* from the skirts of the Sárún hill, but without success. The *kárés* last excavated, about 1899, at a cost of about 12,000 rupees by the late Sardár Dost Muhammad Khán to irrigate lands at Hasanjoi, worked for three years and then dried; most of the wells have since fallen in.

The tribal graveyard of the Lahris is about 1½ miles east of Hasanjoi; it contains the graves of the Lahri chiefs and among others of Mír Fazal Khán, who was killed at Kalát with Mír Mehráb Khán II in 1839 and is regarded as a saint. His grave is visited by people suffering from intermittent fever (*sehtákhi*). Other important shrines are those of Sháh Abdulla in the Drang valley and of Pír Jongal on the road to Gazg. The Níchári-Lahri graveyard north of Hasanjoi marks the site where these two tribes fought with each other in old times with great bloodshed. Other places of archæological interest are the ruins of a fort at Pudgíli and several *gabrbands* scattered throughout the valley. Of the latter the most important is called Dehwár Kushta and lies on the road midway between Johán and Hasanjoi. The Sárún plateau on the west is ascended by

MINIATURE GAZETTEERS.

footpaths from Hasanjoi, Takht, Doséh, Hanári and Gurgína. On the east, the Nágau Range is crossed into Kachhi by five difficult tracks, one leading from Lop to Dádhar over the Bhaur and the remaining four to Sanni over the Nágau hills.

Shirinab is the name applied to the northern portion of the valley which extends from Kanéti northwards to the point where it opens into the Mastung plain. The southern portion of the valley is called Zard. Shírínáb forms part of Mastung, and Zard of Mungachar. The total length of the valley, including Zard, is about 24 miles with a breadth of from 1½ to 2½ miles measuring from base to base of the mountain ridges which enclose it on the east and west. The possession of Shírínáb is divided between the Muhammad Sháhis on the south and the Khán of Kalát on the north. Owing to the stony skirts of the hills cultivation is confined to the banks of the river. The valley is well irrigated. The sources of irrigation include 8 *kárézes* and 1 spring held by the Bráhui tribesmen and 4 *kárézes*, 2 springs and 1 stream subject to the payment of revenue to the Khán. In the tribal portion, the principal proprietors are the Muhammad Sháhis, but Méngal, Raisáni, Kambrári, Shahwáni, Kulloi, and Bangulzai tribesmen have also acquired small shares by purchase or by investment of capital in *kárézes*. The tract contains 8 villages, the largest being Kanéti (50 houses) situated about 1 mile east of the Shírínáb river. It is inhabited chiefly by Muhammad Sháhis (20 families) and Méngals (24 families) with a few Shahwánis, Raisánis and others. All depend on agriculture combined with flock-owning. The present headman (1904) is Shádi Khán Súrozai Muhammad Sháhi. Kanéti is one of the few Bráhuí villages which will be found inhabited during the winter. A Hindu trader has a shop there and collects *ghí*, wool, and carbonate of soda (*khár*) for export. There is a good deal of cultivation. Irrigation is from 3 *kárézes* and the principal crop is tobacco which flourishes well in the whole valley. *Khushkáva* cultivation in small tracts along the skirts of the hills is practicable after good rains. Three footpaths lead to Kardgáp over the Rodangi, Garrae and Joak hills respectively on the west; the range on the east is crossed into Khad by a track through the Chhuttok pass.

Of the remaining villages Shirínáb, a small village at the northern entrance of the valley, derives its irrigation water from the Shirínáb river and is owned entirely by the Khán. It contains about 10 houses of Súrozai Muhammad Sháhis and Sheikh Dehwárs who cultivate the Khán's lands.

MINIATURE GAZETTEERS.

Zard is the name commonly applied to the southern or that part of the Shirínáb valley which is populated by the Lángavs. It is reckoned with Mungachar and extends from the two Kulloi villages of Músazais and Karimzai in the south, to the *khushkáva* tracts of Chhori and Rodangi in the north. The Mastung-Panjgúr road runs through the tract. The locality derives its name from a *káréz* of the same name and has an extensive irrigated area, watered by 25 *kárézes*. The total number of villages is 21, the principal ones being Shahr Ghulám Ján (55 houses), Músazai and Karímzai (30 and 25 houses respectively), Burjalízai (30 houses), and Lori-tá-Shahr (20 houses of Loris), all situated at the foot of the hills on the east of the valley. On the west side of the valley are Sálárzai (30 houses) and Khúni (26 houses). The inhabitants are mostly Lángavs of various sections. The largest and chief village is Shahr Ghulám Ján, which has four shops kept by Hindus. Two dyers also carry on business here. Excellent crops are raised in Zard, especially tobacco, lucerne and melons. Tobacco is exported to Makrán in exchange for dates. The trade is mostly in grain and is in the hands of the Hindu traders. Caravans passing through the valley usually halt either near Burjalízai, Paṭéhánzai or Shahr Ghulám Ján. The Shahwánis possess revenue rights in respect of a part of the land irrigated by the Zard and the Nok Jo *kárézes* and the Méngals in those of Sohro and Phidri. The Khán holds proprietary shares in the *kárézes* of Dháiwál, Phidri, Máiwál, Sohro, Sabzáb, and Zahrowál, and the Khárán Chief, Sir Nauroz Khán, has inherited shares from the late Mustaufi, Fakír Muhammad, in those of Zard, Phidri, Khúni, Sabzáb and Sodawál.

Bibliography.

BIBLIOGRAPHY.

Administration Reports of the Baluchistán Agency.

Aitchison's *Treaties, Engagements and Sanads,* Vol. IX, third edition.

Baluchistán Blue Books, Nos. 1 and 2.

Baluchistán Monograph Series, Horses, Horse Breeding, and Horse Management in Baluchistán, by R. Hughes Buller, I.C.S., with an Appendix by Major H. M. Patterson, Army Remount Department.

Blochman's Translation of *Aín-i-Akbari,* Vol. I, 1873.

Bolán Pass District Gazetteer (1906).

Census of India, Vols. V and V-A, "Baluchistán," 1901.

Chágai District Gazetteer (1907).

Elliot's *History of India,* Vol. 1, *History of India under Bábar and Humáyún,* by W. Erskine, Vol. II, 1854.

Hooker's Journal of Botany, Vol. 2, 1850.

Jarret's Translation of *Aín-i-Akbari,* Vols. II, 1891, and III, 1894.

Journal of the Asiatic Society of Bengal, No. CXXXVIII, 1843, "Brief History of Kalát," by Major Robert Leach.

Journal of the Bombay Branch of the Royal Asiatic Society, Vol. II, "Geographical and Statistical Memorandum on Baluchistán," by Major George LeMesurier.

Kalát: A Memoir of the Country and Family of the Ahmadzai Kháns of Kalát, by G. P. Tate, 1896.

Narrative of a Journey to Kalát, by Charles Masson, 1843.

Quetta-Pishin District Gazetteer (1907).

Topographical and Geological Sketch of the Province of Sarawán or Northern Portion of the Table Land of Baluchistán, by Dr. H. Cook, M.D., 1860.

Transactions of the Medical and Physical Society of Bombay, No. VI, New Series, 1860.

Travels in Baluchistán and Sinde, by Henry Pottinger, 1816.

SARAWAN GAZETTEER.

APPENDICES.

List of Appendices.

APPENDIX I.

Alphabetical list of Agricultural, Flockowners' and Revenue Terms in Kachhi, Sarawán and Jhalawán.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
Abád sál	Abád sál	A year in which there has been a favourable rainfall and the crops are good.
Abádkár or Ráhak...	Bazgar or Bazghar.	A tenant who brings land under cultivation.
Abu	Abos	Ears of wheat, *juár* and maize when half ripe, also parched grain and half ripe melons.
Achha Karna, dhalli, or Karai Karan.	Táho-tinning ...	Winnowing.
Adh, *réj* or *réz* ...	Namb	(i) Irrigation at sowing time. (ii) A field is *ádh* when the water has been fully absorbed and the land is fit for ploughing.
Adhambári or nisf ambár.	......	Land, half the revenue of which has been granted to a *jágírdár* by the State.
Ahat	Ahat	The system under which village servants, such as carpenters, etc., are employed and paid in kind at each harvest.
Aitha or thála ...	......	(i) Irrigated land which has remained fallow for a certain number of years, generally two. (ii) In some places the term is used for irrigated lands generally.
Ajjar, dhanr or mégar or rama (Balochi).	Kur or Khur ...	A flock of goats or sheep.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
Ambár	Ambár	A heap of grain, a granary.
Angari	......	A disease affecting wheat.
Arbáb...	Arbáb	A village or circle official who is charged with superintending the cultivation, the construction of dams and the division of water.
Arbábi...	......	Payment made by cultivators to the *arbáb*.
Arhari or chétri ...	......	Crops sown in spring and reaped by June.
Asiáb or jandrah ..	Asiáb	A watermill.
Athog, *samm*, *milkiyat*, *haqulard*, *sammulard*, *haq-i-topa*. *Zamindari* and *topa*.	Bohtári, Bohar or *tula* (Jhalawán).	The share of produce paid by a tenant to the proprietor of the soil. The amount varies, but is generally ⅛th, whence the name.
......	Avidún	The well of a *Kárés*.
Bádsháhi trappar or gham.	......	Lit: The King's rug or carpet. Distribution of yokes and labour, &c., which are required for the construction of dams in river beds, &c.
Bagg	......	A *juár* disease caused by a southerly wind in October.
Bágh	Bágh	A garden.
......	Bághcha	A small garden.
Báhiti	......	A cotton plant which has lost its petals.
......	Báhu, puli	A sheaf of wheat or barley.
Bair, Séri	......	In flood crop areas, a very large tract of embanked and cultivated land having no subsidiary dams. Larger than the *gáhn* and *banna* (q. v.)

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui)	Explanation.
......	Balkh	A disease from which melons suffer.
Band or *banna*, *banno.*	Band or lath ...	An embanked field. Larger than *gáhn* (q. v.)
Bár, ráh or khori ...	(i) Khori	(i) Small heaps of winnowed and cleaned grain made at the time of *batái.*
	(ii) Johán or zágh ...	(ii) The whole heap of winnowed grain.
Bára...	Kurda	An irrigable plot.
Basta (Dádhar) ...	......	Fodder revenue permanently fixed on shares of water in irrigated lands, generally by the bullock load.
Batái, Sarkári ...	Batái	Division of produce, also revenue demand.
Bazgar ...	Bazgar or bazghar...	A tenant.
......	Bélum	A small pen in which kids are kept.
......	Bént or Kachh ...	A flat or tract of land in the bed of a stream.
Bét	......	Silt in river bed.
Bhákhul or bhákur, *sathli* or *sathri* and *káhin.*	Púli or píli	A small sheaf of *juár* or wheat when cut and lying in the field.
Bhándur or *gassar* ...	......	Soil which has sand and clay mixed.
Bhánga	......	Small heaps of winnowed and cleansed grain made at the time of *batái.*
Bháni	......	Cotton picking.
Bhannar, Kána or Karab.	Karab	Stalks of *juár.*
Bhánr	......	Cattle manure.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
Bhánrán	......	A cattle pen.
Bharti or dag-karan.	...	Measuring the grain heap for *batái*.
Bhathi or Khand ...	......	(i) A large breach in an embankment. (ii) Sheet used in indigo manufacture at Dádhar.
Bhoh, boh or bhun...	Pug or Phug ...	Wheat chaff.
Bhunjo or *puan* and *paun pati vatra*.	Khákáwa	Second watering.
Bijj	Tughm or tumgh ...	Seed.
Bit	......	Ears of *juár* in which a few grains still remain after threshing.
Bohtár	Bohtár	Landlord.
Bosi or thadda and *datha* (Bhág Nári).	......	Sproutings of *juár* stubble which have not received irrigation as distinguished from *arhari* which has received irrigation.
......	Brusht (Mastung) ...	A system by which inferior soil is artificially improved by deposits of silt.
Búhari or *adhi* and *sannahri*.	Búhari	A water divide for irrigation purposes.
Bukhra	......	A disease of young *juár* plants caused by heat in August.
Buzgal (Baluchi) ...	Buzgal	A flock of goats.
Chashma	Chashma	A spring.
......	Chakul	A small spring.
Chat (Shorán) ...	......	The watering of the wheat crop shortly before harvest to keep the stalks erect.
Chél or dhák ...	......	The *juár* crop when a little over waist high.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
Chhat or *chhat khér*	Chhat	Broad-cast sowing.
Chhér	......	Assembly of cultivators for the protection of a dam on the approach of floods.
Chong or *chonk galphár*, *nisri*, nisarna or nisára.	......	The *juár* crop when the ears first begin to sprout.
...	Chúchik	Flowers of the tobacco plant.
Dáchi	Dáchi	A female camel.
Dag (Gandáva) ...	......	Road cess.
......	Dági	A kind of inferior soil.
Dáhni (Khári) ...	......	The water and irrigated lands paying revenue to the Khán.
Dáho yáhri	......	Lit. one-eleventh. A concession made by the State or *jágírdár* from the revenue share of the grain heap to a proprietor for the reclamation of waste land.
Dámán or *pat* or *potho*.	......	Hard clay waste land beyond the reach of floods.
Dánabandi or Kantra	Dánabandi	Appraisement of crops for purposes of revenue.
Dánd or Kárigar (Baluchi).	Kharás	Bullock.
Dás or míd (Baluchi).	Drassam	Goat hair.
Dasht-i-amwát, pat *patchir* or *potho*.	......	Documentary term used for hard clay soil lying beyond the reach of flood water.
Dédha or dídh ...	Did	The stage which *juár* and wheat reach when the ears first begin to form, but have not burst.
Déra, *rah*, *bár* or *neh*.	Johán or kharman...	The threshing floor, also heaps of cut crop.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
Dhaggi or *gaun* ...	Daggi	Cow.
Dhanrwál	Shoán or Shwán ...	A shepherd or goatherd.
Dhara, dharo or *puri*.	Johán	(i) An unwinnowed heap of corn. (ii) The heap of *bhúsa* plastered with mud.
Dhéra	......	A bundle of wool spun into thread.
Dhéri	Khori	Heap of grain made for purposes of *batái*.
Dhor	......	Cattle.
......	Dhor	A flood water channel in plain.
Dhung	......	A pair of *juár* ears. The wages of crop cutters are generally calculated by *dhung*, generally 12 per diem.
......	Dhuttur	A variety of *juári* in Bághwána.
Dohánri-piwánri ...	Déru	Milch sheep or goat given on loan.
......	Dor or dhor	A stream.
Dohar	......	Second ploughing.
Dukál	Dukkál	Drought ; a year of scarcity.
Dumbi or *ridd* ...	*Mélh*	Sheep.
......	Dún	A well.
Gába or gab ...	... .	*Juár* or wheat before the ears open.
Gáh or *ghá karna*, *gáhn* and *gopat*.	Go-at, Gobat, or Gowat.	Threshing.
Gáhn or panni ...	......	A small embanked field for irrigation by flood water.
Galla	......	A herd of male camels.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
......	Gálicha	A kind of millet.
Gánar or *trikhar bhága*.	......	*Juár* stalks when three-leaved, and about 4 to 6 inches high.
Gandha	Gandho	A large dam across a river. A smaller dam is called *wakra*.
Ganwál	......	A cow-herd who tends cattle belonging to several owners (as distinguished from *dhanrwál*.
......	Garar...	System of sowing seed by drill in dry crop land during late winter rains.
Garpi	......	Sowing cotton seed in lines by pinches.
......	Garmséli kholum ...	A variety of wheat originally obtained from Garmsél in Afghánistán.
Gash-gad-phitti-karan, or Jhang-máran.	......	Clearing land.
......	Garr	A camel disease, itch.
Gham	Gham	The system under which lands are held by tribesmen in return for supplying men-at-arms to the Khán of Kalát.
Gidra	Galau	Sweet melons.
Godi or Kámba ...	......	Weeding.
Gogra	......	Cotton boll.
......	Gomána	The trial well of a *káréz*.
Gúna	......	Oil-seed chaff and stalks.
Gundi	Kúhli	Earthen receptacle for grain. Smaller ones are known as *gundara*.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
......	Gwaz	A branch channel for the distribution of flood water.
Habúb, *habúbát, lowázima* or *rasúm.*	Lowázima	Subsidiary recoveries or cesses levied in addition to the fixed share of reveuue.
......	Habaira or soi ...	Land which lies fallow for one year.
Haldari	......	Mustard crop when fully ripe and still green.
Hal wahána or *hal wahávan* and *har wáhna.*	Langár ..	Ploughing.
......	Hankén	A pen for flocks.
Hindwána	Kútikh	Water melons.
......	Hét	A goat.
......	Hízak	A leather skin for keeping milk (*mashak*).
Ijára	Ijára	(i) Lump assessment. (ii) Lease or contract. (iii) Payment made by contract for any agricultural undertaking. (iv) Appraisement of crop; system of land mortgages.
Inám or jágír ...	......	Grant of revenue-free lands.
Jálár or arhat ...	Jálár	Well worked by Persian wheel.
Jandráhi	Asiáwán	Miller.
......	Jaulúshtak	A variety of barley.
Jo	Jo	A water channel from a stream.
Jora	...	(i) A pair of bullocks. (ii) The land cultivated by a pair of bullocks for one harvest.
......	Jopák	Spring harvest.

Terms used in Kachhi (Jatki).	Terms use in Sarawán and Jhalawán (Bráhui).	Explanation.
... ..	Káhchar	Pasture ground.
Kakra	......	Cotton seed.
Kála páni or Siáháb or *siáháf*.	Siáháf	Permanent source of irrigation.
Kallar	Kallar, Kallarbast or Shorábast.	Saline soil.
Kánbél	......	Depressions below the embankments in which *til* is generally sown.
Kángar	......	(i) Wheat stubble. (ii) Green barley stalks from which grain has been extracted and used as fodder.
Karáwa (Bála Nári).	Toho	A crop watcher.
Káréz	Káréz	Under-ground water channel.
Káréz Kash	Káréz Kash... ...	Professional *káréz* diggers.
......	Kas (Bal. pashm)...	Wool.
......	Katal...	Ears in which grain is left after threshing.
Katar	......	Shearing.
Katti	Katti	Mung, *moth* or *sireh* straw.
Katra	....	A shearer.
Khálisa	......	Documentary term for lands subject to full revenue demand.
Khambháni	......	A sling for scaring birds.
Khauri	......	Soil with a light clay surface which cracks but possesses a sandy sub-soil.
Khér	.....	A flock of cattle, goats or sheep belonging to several owners.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
Khéri	......	(i) Ploughing.
		(ii) Land which has been ploughed and finished for the day.
	Shom	(iii) The first ploughing of a field.
Khéti	Kishár	Cultivation.
Khíra	.....	*Juár* or wheat ears containing milky juice.
Khuíd	Khít	Young wheat or barley for grazing.
......	Khurrum	A pit for storing grain.
......	Khushkáva	Dry-crop area.
Kín Karan or *lath-bandi.*	Kénr	To embank land with the plank harrow.
Kubíjh	......	Indigo seeds which do not germinate.
Kukk	.....	Earless *juár* stalks used as sugarcane.
Kúli (Nasírábád) or matt.	......	Alluvial soil containing yellowish silt.
Lái	Lái	Crop-cutting by hired labour.
......	Lai or Lai-kashi ...	Process of cleaning the wells and tunnels.
Láb or lábáro ...	*Dráu* or *Láb* ...	Time of reaping.
Láigar	Láigar	Crop cutters.
Lápa (Jhal)	......	Wages paid to the cultivator who cuts crop in irrigated land.
Lassi	......	Slight showers of rain occurring at the beginning of winter.
Lath	Lath, band	A field embankment.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
Lathband *bazgar* ...	Lathband *bazgar* ...	A tenant who has embanked land for cultivation.
Léro	......	A male camel.
.....	Lok	A full grown camel.
Lunrna	......	Reaping indigo or *til*.
Lur	......	(i) A flood as distinguished from *rau*. (ii) A technical term for lands irrigated by floods.
Machhi-chír	......	*Kárézes* with open channels.
Mang...	Hashar	Labour borrowed for agricultural purposes.
Mardán sari (Sibri near Dádhar-Baluchi).	......	Periodical division of lands among males.
......	Mat	A he-goat.
Matt	Matt	A rich soil containing red loam deposited by floods.
Milis	Milis	Camel hair.
Milk, mulk or mírás.	Milk, mulk or mírás.	Ancestral land or property in land.
Mithi (*zamin*) ...	.....	A dark loam specially suitable for indigo.
Mokhi (Bhág Nári), or moki.	......	Appraisement of revenue in cash or kind on standing crops of *mung*, *moth* or *juári*.
Mora	Mora...	Wisps of lucerne and *moth*.
Mundhi	......	(i) Second year's cotton or indigo crop. (ii) Indigo stalks left in the ground.
Náhwar	......	Permanently irrigated land which has remained fallow for more than two years.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
Náli waháwan or Náli.	Sund	Drilling.
Nambh Zamín ...	......	A field, the surface of which has dried after irrigation but the sub-soil is still wet.
......	Nambúr	Tunnels of a *kárés*.
Nár or Sundha ...	......	(i) Root stalks of *juár* allowed to remain in the ground. (ii) Root stalks of *sireh* and *til* are also called *nár*.
	Palál	(iii) Wheat stubble.
Néri or rop	......	First year's cotton crop.
......	Niori...	Dry crop land irrigated by spare water from permanent sources of irrigation.
Nokh	......	Rain or flood crop land after it has remained fallow for one year.
Olar	......	Refuse of fodder left by cattle.
......	Páléz, Pálézát ...	Cucurbitaceous crops.
Panára	......	Payments to camel grazers for grazing camels belonging to others.
Panéri Janag (Baluchi).	Panéri halling ... Panéri tulifing (Panéri), Shándan (Mastung).	Transplantation of seedlings.
Partál...	......	(i) Revenue levied on produce payments made by the cultivators to village servants. (ii) Mahésar in Bolán lands. The levy of revenue from the remnant of the common heap.
Péha	......	A platform for scaring birds.

Term used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui)	Explanation.
Phor	......	Half ripe barley grain eaten after parching.
......	Prísh (Bl: Arzun)...	A kind of millet.
Phundani	Puto	The term is used in Mírwári country for the *juári* crops only.
Pir khori or Vich-ki-Khori.	......	An extra heap made at *batái* from which cesses, &c., are paid.
Pokhi	Dasing	Sowing.
......	Put	Picking the tobacco crop.
Ráhaki	......	Share of produce allowed to a tenant-at-will.
Raís or míráb ...	Raís or míráb ...	A village officer who supervises the division of water or the cultivation of land.
Rájána (Bolan Lands).	......	Payment in kind made from the common produce to the cultivator in certain villages for transport of the *jágírdár's* share to his house.
Rasúlwai or *korán kása*.	Rasúlwai	Share of grain generally the first measure set apart in the name of the Prophet and given to the village *mullá*.
Ratti	Ratti, surkhi ...	Rust.
......	Roina	Open channel of a *káréz*.
Ráyati	......	Irrigated lands paying revenue to the Khán or *jágírdár* in which proprietary rights are vested in the tenant.
Romba	Panéri or tughmi ...	Seedlings.
Sailába or lur ...	Nokáf	Flood irrigation.
Sang or sitta ...	Khosha	The ear generally of wheat or *juár*.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
Sánwanr	Bashshám	Summer rains occurring in July and August.
Sarbél (Kunára near Gandáva) (Baluchi)	......	Proportion of water and land to which a male child becomes entitled in irrigated lands subject to periodical distribution.
......	Sabzbar or Saozbar or hámén.	Autumn harvest.
Shágirdána	Shágirdána	The perquisites of a miller.
......	Shoráwaki or daik...	A variety of wheat sown late originally imported from Shoráwak.
......	Shíra	Ears of a crop when the grain begins to form, also juice of dates.
......	Sohél	Autumn.
......	Shom parosh, Shom Shikast.	First watering.
Sukáhri (Baluchi) sukiári.	......	Land ploughed whilst dry.
......	Siáhzamín ...	Dark loam soil.
......	Sundia Kholum ...	A variety of wheat.
Sungari	......	Empty cotton bolls.
Sursát	Sursát	Supplies furnished by cultivators to the Khán, *jágirdár* or officials.
......	Taghár	A water-divide.
......	Trimáhi Kholum ..	A variety of wheat.
......	Taláf or hauz ...	A small tank for storing water from a *kárez*.
Téjár	......	A crop which has been reaped twice or thrice, generally *judr*.

Terms used in Kachhi (Jatki).	Terms used in Sarawán and Jhalawán (Bráhui).	Explanation.
Tháran	......	Reclamation of waste land.
Toha or toho ...	Toho	A crop or water watcher.
Trehán	......	A three-year old camel calf.
Trúi (Dádhar) ...	......	Revenue levied on the wheat crop from the earnings of labourers engaged in harvesting.
Un	Kás	Wool.
Uth	Huch...	Camel.
Val	......	(i) The collection of wheat or *juár* in the threshing floor. (ii) A heap of ears on the threshing floor.
Wah	......	A canal.
Wáhndi	Wáhndi	Taking flocks to graze at a distance for a lengthened period.
Wáhi	......	A water channel.
Wájib	......	Payments made to village officials who help in collection of revenue and superintend cultivation of lands.
.....	Wali	The plants of cucurbitaceous crops.
Wáráthi	......	Dry stalks of cotton plants.
Wári	Rék or Réki ...	Sandy soil.
Wári	......	A thorn enclosure for keeping goats or sheep.
Wáro	......	Picking cotton.
.....	Yali	Stony soil.
Wiham	Zank	Lambing season.

Terms used in Kachhi (Jatki).	Terms uesd in Sarawán and Jhalawán (Bráhui).	Explanation.
Zahghal	Zaghal	A small flock of kids and lambs when grazing.
......	Zardoi	A melon disease.
......	Zarkharíd	Land acquired by purchase.
... ..	Zhalli	Soil containing gravel.
Zobhai (Baluchi) ..	Khúrda or Zoba ...	Wages paid to a shepherd by a share in the flock which he tends.
......	Zik	Skin for keeping *ghi*.

APPENDIX II.

Statement showing kárézes, springs, etc., in Sarawán in 1903.

Locality.	Kárézes.		Springs.	Streams.	REMARKS.
	Running.	Dry.			
Narmuk...	...	2	...	...	
Iskalku	3	1	7	...	
Kakku (Harboi hills) ..	...	...	1	...	
Shékhri	1	...	1	...	
Kishán	...	...	2	...	
Muhammad Sháh (Harboi hills).	...	...	...	1	
Garráp	1	...	...	...	
Gédi	...	...	1	..	
Izbotki	...	...	1	...	
Isplinji	2	...	...	...	
Khaisár and Johán ...	...	...	1	1	
Bárari	...	...	1	...	This is the same stream which irrigates Johán.
Jam	...	...	...	...	
Hampádagh in the Nágau hills.	...	...	1	...	
Robdár	...	...	...	1	
Marav	1	...	...	...	
Mastung *niábat*—					
(i) Mastung ...	68	30	4	3	
(ii) Pringábád ...	29	14	...	...	
(iii) Tíri	20	12	1	1	
(iv) Kahnak... ...	21	12	4	...	
(v) Duláí	3	6	2	...	Four of these were running in 1905.
Carried over ...	149	77	27	7	

Locality.	Kárezes.		Springs.	Streams.	Remarks.
	Running.	Dry.			
Brought forward ...	149	77	27	7	
Khad (tribal area) ...	...	2	...	...	
Shírínáb (tribal area) ...	8	...	1	...	
Gurgína and Kardgáp...	18	19	11	...	
Nímargh	1	3	35	...	
Mungachar	...	...	...	...	
Zard	25	4	...	...	
Brinchinnau	11	18	...	...	
Mandéháji	14	7	...	...	
Kárchháp	1	...	...	...	
Chhappar valley ..	2	...	2	...	
Kalát	19	...	3	...	
Garrári	2	1	...	...	
Lés	...	...	...	1	
Chauki	...	...	2	} 1	
Astangi	...	...	...		
Sariáth and neighbourhood.	...	...	5	3	
Khajúri	...	...	1*	...	* Besides the large spring there are several smaller ones, the number of which is unknown.
Total ...	250	131	87	12	

APPENDIX III.

Extracts from a letter No. 1763, dated the 11th July 1906, from Major H. L. Showers, I.A., C.I.E., Political Agent, Kalát, to the First Assistant to the Hon'ble the Agent to the Governor-General in Baluchistán.

With reference to correspondence ending with your First Assistant's endorsement No. 860—Z, dated the 1st August 1905, on the subject of the Mastung sericulture experiment, I have the honour to submit the following report of the operations carried out in the present year.

2. The success of the experiment last year was so encouraging that it was determined to considerably extend the scope of this season's operations. Accordingly an order for 240 oz. of Bombyx Mori silkworm eggs was placed with M. L. de I. Arbousset of Alais in July last. These reached Mastung in good order on the 9th of October. During the winter they were kept in the Agency house, being protected from the cold by placing a quilted cover over the "Almirah" they were in, while occasionally on very cold days a fire was necessary.

3. In addition to the French eggs a sample of 6 oz. of Italian eggs was received from Messrs. Ditta Tommasa Ferri & Co. of Ascoli Picono in Italy, while Mr. Frank Durant (Durant, Bevan & Co. of London) was good enough to send me a further supply of 5 oz. of Caucasus eggs.

4. During the autumn and winter, a silk factory was constructed on a site near the Khán's Míri. Four large buildings with an aggregate floor area of 6,900 square feet were constructed at a cost of about Rs. 3,900. In these wooden trestles were erected so as to provide seven tiers of trays or matting for the accommodation of the silkworms.

The tray area thus provided amounted to 19,700 square feet. Even this space was not nearly sufficient for the worms as they increased in size and had to be spread out;

and various other buildings in the Míri, the *niábat*, the Levy *thána*, etc., were brought into requisition. The tray area in these amounted to some 24,900 square feet, giving a total area of 44,600 square feet occupied by the worms when the expansion was at its highest.

5. In addition to the Mastung factory, smaller factories were established in the large villages of Tíri, and Pringábád and at Mach in the Bolán Pass. The full tray area in these places amounted to 10,000 square feet. It was intended to experiment at Kalát also, but owing to the altitude (nearly 7,000 feet) mulberry leaf is not ready for cropping until late in May while the eggs do not seem to remain in good order later than the end of April.

6. The first hatching began on the 1st of May and the operations continued till the 8th of May. The first cocoon was spun on the 25th of May and the last on the 30th of June.

7. * * * * *

8. The total quantity of leaf supplied at Mastung from the 1st of May to the 25th of June was 5,443 maunds, the largest quantity in any one day being 250 maunds. At Tíri, Pringábád and Mach the quantity was about 960 maunds more or a grand total of 6,403 maunds.

9. To collect and supply the leaf at the factories, a large number of men were employed, the highest number in any one day being 116.

10. The work inside the factories was also very considerable. It comprised the picking of leaf from twigs and branches, the chopping it up when the worms are young, the feeding of the worms, the changing of the leaf and the cleaning of trays, the maintenance night and day of a fire in each compartment, etc. When the operations were at their height the number of men and boys employed was 103 in all the factories. These were given wages at Rs. 8 per mensem for a man and Rs. 4 per mensem for a boy. In addition there was a jemadar or supervisor over each block or group of buildings while Pundit Tára Chand and his assistant, two sericulture experts whose services have been obtained from the Kashmír Durbar, also assisted in the work of supervision.

11. The total quantity of cocoons picked amounted to 6,253 lb. These after being dried in the sun weighed 2,080 lb.

This should produce some 1,040 lb. of raw silk, which at 13 shillings and 4 pence a pound should yield a return of Rs. 10,400. Against this the cost of the eggs and the working expenses amount to Rs. 4,000. The cost of building of trestles and other materials and of reeling machinery has not been taken into account, but these remain as a permanent asset and, with profits such as now obtained, the initial expenditure will soon be recouped.

12. Thus this season's operations have also been successful, and it may be said, I think, that this important industry is now permanently established in the Mastung valley. * * * * * * *

13. The immediate success achieved, however, is only a part of the tale. More important and significant is the widespread interest taken in the operations by the people of the country. The factories have often been thronged with visitors, while many applications were received from *zamíndárs* to be supplied with young silkworms to rear in their own homes. These were supplied to 6 different men and in all cases the worms were successfully reared. Then there was the army of some 250 persons employed in the operations. They are all Dehwár or Bráhui *zamíndárs* and the knowledge they have gained of the industry will be diffused throughout the whole Mastung valley. The success of the operations indeed was largely due to the zeal displayed by these workmen. A very wholesome and sometimes even troublesome rivalry prevailed between the people employed in the various blocks of buildings. They particularly felt the parting with worms they had reared when, as the latter required more space, they had to be moved to other buildings. On one or two occasions the rivalry between blocks led to open quarrels and some fighting. All this emulation among people who do not ordinarily take much interest in anything beyond their own immediate concerns is an excellent sign, and I think it may be asserted that interest in the industry has been aroused among all classes of the local people from the highest to the lowest. This interest extended even to Khárán, and at Sir Nauroz Khán's particular request I sent him ½ an oz. of eggs to experiment with. The result is not yet known.

14. For the disposal of the season's cocoons it is proposed to reel off as many as possible in Mastung. The rest can either be sent to Kashmír to be reeled or despatched for sale to Marseilles where a market for them will be readily obtainable. The reeled silk will be sent for disposal to Messrs. Durant, Bevan & Co., the London Brokers who dispose of the Kashmír produce.

15. A reeling machine of the latest type has just been imported from Messrs. J. Berthaud Fils of Lyon Charpennes in France. The silk reeled on this by Pundit Tára Chand should be of excellent quality. As the industry expands, additional machines will be required.

16. It has now to be considered what arrangements should be made for the future carrying on and development of the industry. * * * *

The main object should be to get the people of the country to take up the industry, but to ensure this it is necessary that the State should continue for some years to come to show the way. To this end an important beginning has been made by the putting down last winter of a large number of mulberry cuttings and mulberry seed. A well equipped factory has been provided which only requires the addition of a few extra buildings to make it complete and it has been conclusively demonstrated that silkworm-rearing on a large scale can be carried through to a successful issue. It is proposed, too, to introduce silk weaving, which will greatly add to the interest and usefulness of the industry. As already stated, the people take keen interest in the industry and the private planting of mulberry expressly for sericultural purposes has already begun. Thus I confidently expect that in a very few years we shall see both the cultivation of mulberry and the rearing of the silkworm in active progress in every village in the Mastung valley, thus carrying with it the three-fold benefit of extended arboriculture, increases to the State revenue, and the providing of remunerative employment for large numbers of these thriftless and poverty-stricken tribesmen.

17. His Highness the Khán, I may say, has evinced considerable interest in the operations and he remarked to me lately in conversation that such an industry ought to be

successful in Mastung, for as Panjgúr is the home of the date so is Mastung the home of the mulberry.

18. * * * *

19. I must not omit to mention the very satisfactory results obtained from the experiment with Caucasus eggs. The worms were strong and healthy and cocoons of good size were produced. The silk, moreover, is far whiter than that obtained from French cocoons and this is a quality much appreciated by the brokers. I think, therefore, that while we should not abandon the French seed, which does so well both here and in Kashmir, a proportion at all events of next year's supply should be obtained from Persia. It is to be presumed, too, the climate of Mastung approximates more nearly to that of northern Persian than to the French climate and *prima facie*, therefore, the Persian seed should do better here than French seed.

20. For a year or two until the trees lately put down by the State bear leaf, I would recommend the factory operations being conducted on a somewhat smaller scale than in the present year. At the same time, however, endeavours should be made to get the *samíndárs* to conduct operations of their own, and the order for seed now to be sent Home should be based on the number of men who are willing to come forward in the matter. In this connection, I think, the monopoly of the Kalát State with regard to the industry within the State limits should be recognised. That is to say, all producers must dispose of their produce to the State. I gave some seed this year to the Church Mission Society at Wali Khán and this condition was imposed on them.

21. I would also recommend that we should continue to deal with M. de I. Arbousset for the purchase of French seed and with Messrs. Durant, Bevan & Co., for the disposal of the produce. Both have taken a sympathetic interest in our newly started enterprise.

Sir Thomas Wardle of Leek too will, I am sure, be always glad to hear how we are progressing and to give us the benefit of his valuable experience in all that pertains to sericulture.

APPENDIX IV.

ROUTE LISTS.

The route lists are intended primarily for District officials. The lists have no pretension to be exhaustive. Distances, except when drawn from published route lists, are approximate only.

Nomenclature.—

Metalled— }
Unmetalled— } Road, fit for carts.

Bridle-path—A made path fit for camel and other transport.

Track—Unmade, but usually fit for camel transport.

Foot path or path—Suitable for foot passengers, though in some cases fit for horses and laden camels.

I—QUETTA-KALÁT ROAD.

Stages.	Intermediate distance in miles.	Total distance in miles.	Accommodation for travellers.	Remarks.
Quetta to Sariáb (Levy Post).	8	8	Rest-house ...	The Kalát road which is metalled and partially bridged branches off from the Quetta Bolán road at 8 miles.
Mián Ghundi (Levy Post).	$2\frac{3}{4}$	$10\frac{3}{4}$	Quarters for officers in the Levy Post.	A much frequented path follows the skirts of the Chiltan hill to Kiráni and Samungli.
Mastung ...	$22\frac{1}{4}$	33	Political Rest-house.	There is a gradual ascent from the Mián Ghundi post to the top of the Lak pass ($6\frac{3}{4}$ miles); and at the foot of the pass on the Mastung side, an unmetalled road constructed by the Railway Department takes off to Shaikh Wásil *via* Tíri. Alu Levy post lies on the main road between miles 25 and 26. From Mastung a bridle-path goes to Kolepur *via* the Surkh Bájo pass and Dasht and another to Marav *via* the Ab-i-Gul and Játu passes.

Stages.	Intermediate distance in miles.	Total distance in miles.	Accommodation for travellers.	Remarks.
Guru	17	50½	Political Rest-house.	The road lies through the Khad valley.
Mungachar (Levy Post).	15¾	66¼	Political Rest-house.	A 10-foot bridle-path goes to Johán *via* Sheikh Háji, from which a track branches off to Kishán and Shékhri *via* the Sinjdi and Morgand valleys, and thence a footpath runs to Gazg in the Jhalawán country *via* the Pusalak valley and the Chháb river. This is the shortest route between Mungachar and Gazg, but the portion between Chháb and Gazg is difficult and unfit for camels and more especially in the gorges of the Chháb river. Another track leads from Mungachar to Zard *via* Mandéháji.
Kalát	22¼	88½	Political Rest-house.	The road passes through the Marján pass. The old road ran through the Lágháni pass, but was abandoned when the present road was constructed.

General.—The road lies in the Quetta-Pishín District up to the Lak pass, beyond which it is in Kalát territory. It was constructed in 1897 at the cost of the Kalát State and at the present time (1905) is in good repair and fit for wheeled traffic, the only difficult portion being between the villages of Wali Khán and Mastung where it runs through a tract of drifting sand.

Water is obtained from wells at Sariáb, Mián Ghundi, Doctor Cháh (below the Lak pass) and Guru. The water-supply at Mastung and Mungachar is from *kárézes*.

Supplies can be obtained at Mastung and Kalát, but as regards other stages previous notice should be given for Sariáb and Mián Ghundi to the Political Agent, Quetta-Pishín, and for the remaining places to the Political Agent, Kalát. A small supply of fodder is usually obtainable from the *Chaukídár* at Mungachar.

II—MASTUNG—PANJGÚR ROUTE.

Stages.	Intermediate distance in miles	Total distance in miles.	Accommodation for travellers.	Remarks.
Mastung to Shírínáb.	10	10	......	A track runs to Sheikh Wásil through the Túrai valley, and thence to Panjpái in the Shor-arúd valley through the Sheikh Wásil gorge. The Shírínáb river is liable to floods in rainy weather. Three tracks run to the Kardgáp valley through (1) the Khurd Bárak pass, (2) the Hílhi pass and (3) the Alídír pass *via* the Túrai river and the Ali Dasht valley; the last named being the easiest and more generally used for laden camels.
Kanéti (Shírínáb valley).	12	22	......	Two footpaths, known as Joak and Garai, lead to Kadrgáp *via* the Ali Dasht valley. A third one, passable by camels, is known as Rodangi and goes to Kardgáp along the bed of the Rodangi hill torrent and thence to Ali Dasht, where it joins the Joak and the Garai paths. A track leads to the Khad valley and thence to Mastung through the Chhuttok pass.
Shahr Ghulám Ján (Zard valley).	14	36	......	Track to Gurgína *via* Khúni, the Piráni sham and thence through the Sarband river. Water obtainable from a well.
Purdu	20	56	......	The road runs through the Mungachar valley *via* Brinchinnau village, from which tracks lead to Johán *via* Mandeháji, Pínzái and Sheikh Háji, and to Kalát *via* the Lágháni pass. A footpath takes off from near Kárchháp to Nímargh through the Umra-ráhi pass and is passable, but difficult and only fit for lightly laden camels.

Stages.	Intermediate distance in miles.	Total distance in miles.	Accommodation for travellers.	Remarks.
Chháti... ...	14	70	......	The road lies through the Chhappar valley *via* Togau. A 10-foot bridle-path between Kalát and Nímargh over the Píhi pass crosses the road near the Togau village. Two footpaths lead to Kalát from Togau through the Kándori and the Jánekáni passes in the Siáh Koh, the latter being the more difficult.
Ziárati or Hayát Khán (Dasht-i-Gorán).	12	82	......	(1) A footpath from Chháti to Kalát. (2) Good camel track to Ziárati and thence to Kalát. (3) Ziárati to Khárán.
Siáh Damb (Bitagu).	14	96	......	Good camel road to Súráb *via* Bitagu.
Máráp-Káréz ...	11	107	......	
Chil Baghu ...	5	112	......	A path to Súráb, one march.
Toba (Gidar) ...	22	134	......	From Gidar to Panjgúr. See Jhalawán route III.

General.—The route lies in the Sarawán country as far as Chháti and is generally used by caravans proceeding to Panjgúr in preference to the metalled road between Quetta and Kalát, along which grazing for camels is scarce.

The track from Mastung as far as Chháti is good for all beasts of burden and could be used for light wheeled vehicles.

At Chháti, good water is obtainable from a *káréz*, but caravans generally stay at Patki to the west of Chháti, which is a more convenient halting place.

If supplies are required, notice should be given to the Political Agent, Kalát. For further details of the alternate routes *via* Rakhshán and Rághai, see *Makrán Gazetteer* Routes Nos. 2 and 3. Water is available at all these stages.

III.—KALÁT-DÁDHAR *via* NARMUK AND BÍBINANI.

Stages.	Intermediate distance in miles.	Total distance in miles.	Accommodation for travellers.	Remarks.
Kalát to Iskalku.	7	7	......	The road, after leaving the Kalát valley, runs through hills and enters the Iskalku *nullah*, which is about two miles in length. A track from Iskalku goes to Níchára *via* Ali Dasht and Laur and is fit for laden camels. A shorter bridle-path to Níchára runs through Gíshk in the Harboi hills.
Kishán	15	22	......	The road continues through low hills for about 8 miles, after which it enters the Bolkhé-Morgand valley. From Kishán a track leads to Mungachar *via* the Sinjdi valley and the Sheik Háji shrine, and another through the Maki Sham pass. The latter is difficult for camels. A footpath from Kishán runs to Gazg in the Jhalawán country through the Pusalak valley and the Chháb river. It is unfit for camels, especially in the gorges of the Chháb river.
Johán	15	37	......	The road proceeds in a northerly direction along the plain for 4½ miles, then turning north-east, enters the hills by the Ali Isufi Khand through the bed of the Sarawán river. After this the track leads up a steep ascent, and passes through a mass of low hills under the Koh-i-Siáh Range to the shrine of Sháh-i-Mardán Pír (6 miles). At 6½ miles it re-enters Sarawán river and follows its bed, which is broad and tolerably easy, though enclosed by hills. From Johán there is a track to Isplinji (about 22 miles).
Gétáni(Narmuk).	9	46	......	Hasanjoi, the headquarters of the Lahri chief, is about 4 miles from Gétáni. The track, after leaving Johán, lies through the Sarawán river, after which it passes through low hills *via* the Bíbi Kapot shrine and Dehwár Kushta.

Stages.	Intermediate distance in miles.	Total distance in miles.	Accommodation for travellers.	Remarks.
Robdár (Sari Deh village).	18	64	......	The road lies through the Narmuk valley in a south-eastern direction opposite the villages of Hasanjoi and Takht; it then curves round the Taláng mountain and takes a northerly direction *via* Malagán and enters the valley of Robdár through the pass known as Robdár-ná-Khand. From Narmuk a track leads to Gazg in the Jhalawán country *via* Púdgili, the Pír Jongal shrine and the Gurgína pass, which is difficult for laden camels. Three footpaths go to Sanni in Kachhi through the Nágau hills, and are known as (1) the Hurro or Rodh-ná-Kasar *via* the stages of Gokháni, Thal, Bár Bojh, Míro Pír, Rodh stream, Hurro stream, Bing Bént and Sanni; (2) The Naláni-ná-Kasár *via* Sanni, Pánch Bént, Daranjan and Rodh, where it joins the Hurro track, the distance from Sanni to Hasanjoi in each case is about 68 miles; and (3) Zágh-ná-Kasar, distance from Sanni to Hasanjoi about 56 miles. All are unsuitable for laden camels. The first is the easiest, but owing to the scarcity of water is not frequently used. A fourth track, which is much frequented, goes to Dádhar *via* the Bhaur hills passing through the Lop valley. It is known as Bhaur-ná-Kasar and the distance between Dádhar and Hasanjoi in Narmuk is about 70 miles; the stages are Dádhar, Sibri, Hampádagh, Tang-ká-pusht, Tarangar, Thathaghár, Kurragha Sing, Dérav (Lop) and Hasanjoi. The track is suitable for lightly laden camels.

Stages.	Intermediate distance in miles.	Total distance in miles.	Accommodation for travellers.	Remarks.
Jam	23	87	......	The road from Sari Deh to Jam lies in the bed of the Robdár stream and before emerging from the hills passes through the difficult pass known as Jalla-Khand. It then enters the Sarawán river again and follows its bed. From Jam a difficult footpath leads to Isplinji over the Dilband mountain.
Bíbináni (Levy Post)	8	95	......	The road lies in the bed of the Sarawán river which is liable to floods. At Bíbináni the track joins the Bolán metalled road and Old Mach is 14½ miles. A track leads from Bíbináni to Khajúri (about 6 miles), and thence to the Gháib Pír springs (about 2 miles).
Kirta (Levy Post).	12½	107½	Rest-house ...	Dranjan Levy Post is about half way between Bíbináni and Kirta.
Kundláni (Levy Post).	8	115½	Rest-house ...	Drájbént Levy Post is about half way between Kirta and Kundláni. A track from Kirta (which is locally known as Gogird or Chhota Kirta) leads to the Kirta village (about 4 miles), and thence to the Píshi station on the Mushkáf-Bolán Railway (9 miles).
Rindli Levy Post (Railway station closed).	10	125½	Rest-house ...	
Dádhar ...	2	127½		The track between Rindli and Dádhar is fit for laden animals.

General.—This route known to the people of southern and central Sarawán as the Bolán-ná-Kasar is the line generally taken by the tribesmen during their periodical

migrations to Kachhi. A 10-foot bridle path has been constructed as far as Bíbi Náni where it joins the Bolán road. The most difficult portions are those round Robdár.

Water is abundant throughout except at Gétáni in Narmuk where it is obtained from small springs. Fuel is obtainable without notice at all stages of the route which lie in the Sarawán country. Supplies in small quantities are procurable without notice at Iskalku, Johán, Robdár and Dádhar. For supplies at other stages and for supplies in larger quantities notice should be given to the Political Agent, Kalát. Between Iskalku and Johán the country belongs to the Shahwáni tribe. Johán is the Khán's territory. The Lahri chief exercises authority at Narmuk and the Bangulzai chief at Robdár and Jam.

IV.—KALÁT-KOLEPUR.

Stages.	Intermediate distance in miles.	Total distance in miles.	Accommodation for travellers.	Remarks.
Kalát to Johán...	37	37	......	See route III.
Isplinji	22	59	......	Isplinji is the head-quarter of the Bangulzai chief. The track crosses the Khaisár stream near Khaisár village about 2 miles from Johán and passing through the Khaisár valley lies in the bed of the Shíshár stream. It then crosses the Pashak stream and passing over the Shíshár watershed runs through the Shíshár valley for about 5 miles. A foot path leads to Mungachar *via* the Tang stream and thence *via* Kábo and Kúak. A 10-foot bridle path branches off to Mastung *via* Kábo and Ab-i-Gul pass. A foot-path practicable only for foot passengers

Stages.	Intermediate distance in miles.	Total distance in miles.	Accommodation for travellers.	Remarks.
				goes to Jam and Bárari over the Dilband mountain. Another still more difficult track is through the Pandar Ghat pass and the Parri river, which is liable to floods.
Marav	7	66	......	The road lies through the Khúrbán hill. A 10-foot bridle path leads from Marav to Mastung through the Játu pass, Omar Dhor and the Surkh Bájo pass. From Marav three paths used by local men enter the Bolán through the Machhi pass. They are known as Wáro, Kunj-ná-Kasar, and Rúshi-ná-Kasar. The Wáro which is the easiest lies through the Machhi pass and the stream of the same name, and passing over the Wáro mountain follows the bed of the Tunnitok hill torrent. It then joins the Bolán road. Both the other paths lead to Khajúri, but are very difficult.
Kolepur (Railway Station).	14	80	......	The route lies through the Marav-ná-Khand and thence through the Gwandén valley.

General.—A 10-foot bridle path has been constructed along the whole route. This route opens up the central Sarawán country and brings it in touch with the railway. Supplies can be obtained by giving previous notice to the Political Agent, Kalát. The route lies in the Shahwáni tribal area as far as Johán; Johán belongs to His Highness the Khán. Isplinji is in Bangulzai country, and Marav in the Kúrd area. The track joins the Bolán road at Kolepur.

V.—KALÁT-NUSHKI *via* GURGÍNA.

Stages.	Intermediate distance in miles.	Total distance in miles.	Accommodation for travellers.	Remarks.
Kalát to Ziárat.	8	8	......	A foot-path leads from Ziárat to Chháti (about 10 miles). A 10-foot bridle path also leads to Nímargh over the Píhi Khand through the Chhappar valley (about 18 miles from Ziárat) and crosses the Mastung-Panjgúr route. From Nímargh a track goes to Nushki *via* Zéni and Munjro and is fit for camels.
Purdu	10	18	......	A foot-path leads to Mandéháji in Mungachar through the Manguri hill. Another enters Gurgína *via* the Umra-ráhi-Khand whence it goes to Kishingi *via* the Rodangi stream. This foot path is known as Rodangi-ná-Kasar and is used by the local people. A third foot path from Mungachar, which is comparatively easier than the Rodangi-ná-Kasar, is known as Bundi-ná-Kasar, and takes off from Gadáp (Kárchháp) passing through the Patki ná-Khand (where it is known as Laghámgír). This portion is difficult and as the name signifies the rider must lead his horse. It then enters the Gurgína valley near the village of Murád Khán Murrai and thence goes to Kishingi *via* the Bundi stream, joining the Rodangi track at a point called Huch-ná-likh.
Khurásáni, also called Lángai (Mungachar valley).	14	32	......	The Mastung-Panjgúr road is crossed near Purdu, after which the track lies through the Mungachar valley to the west of the Mungachar (Shírínáb) river. A track leads to Brinchínnau in Mungachar and thence to Johán, and there is a foot path to Nímargh through the Umrâ-râhi-Khand.

Stages.	Intermediate distance in miles.	Total distance in miles.	Accommodation for travellers.	Remarks.
Músa Khán also called Kaftári (Gurgína).	20	52	......	The course lies along the bed of the Sarband river along a 10 foot bridle path. A track goes southwards to Nímargh over the Kamund watershed, where it is joined by a path leading to Kardgáp and Panjpai. From Kaftári a track leads to the Kardgáp railway station (about 14 miles).
Galangúr (Railway station).	10	62	......	Between Músa Khán and Galangúr the track is known as the Múdénack, passing over a plain of that name. At Galangúr the track joins the Quetta-Nushki route.
Kishingi (Levy Post) Railway Station.	9	71	Quarters for officers in Levy Post. A Serai.	The road lies along the bed of the Galangúr *nullah* and is easy and in good order.
Nushki	12	83	Two Serais. Political officers' rest-house.	A foot-path known as Táús Khiná-Kasar leaves the main road about 6 miles from Kishingi and crossing the Kotal of that name joins the road again about two miles from Nushki at Sultán Ziárat. The Khaisar river is crossed half a mile lower down.

General.—This was the main route followed in former times by caravans trading between Kalát and Nushki; but it lost its importance when trade was diverted from Kalát to Quetta.

From Kalát to Músa Khán, the route lies in the Kalát territory and Galangúr, Kishingi and Nushki belong to the Nushki tahsíl of the Chágai District.

Water and fuel can be obtained at all the stages.

APPENDIX V.

Travellers' bungalows, &c., in the Sarawán country, 1905.

Locality.	Nature of Accommodation.	Establishment Maintained.	Remarks including details of Water supply.
Mastung Political rest-house.	4 rooms with 4 bathrooms.	1 *Chaukídár* and 1 sweeper.	*Káréz* water obtainable. Supplies can be had for 50 men without notice, but for a larger number one day's notice is required.
Guru Political rest-house.	2 rooms with 1 bathroom.	2 *Chaukídárs* ...	Water from well. Supplies obtainable at three days' notice for any number of men.
Mungachar Political rest-house.	4 rooms with 2 bathrooms.	1 Sweeper-*chaukídár*.	Ditto.
Kalát Political rest-house.	5 rooms with 2 bathrooms.	1 *Chaukídár* ...	*Káréz* water obtainable close by. Supplies can be had for 10 men without notice, but for larger number of men one day's notice is required.
Kahnak Political rest-house.	2 rooms with 1 bathroom.	2 *Chaukídárs* and a sweeper.	Spring water obtainable. Supplies for 15 men can be had without notice through the *chaukídárs*, but for larger number of men three days' notice is required.
Murád Khán Officers' Quarters (Kardagáp).	2 rooms with 2 bathrooms.	1 *Chaukídár* ...	*Kárêz* water obtainable. Supplies obtainable for any number of men at three days' notice.
Gíshk Political Bungalow.	,, ...	*Nil.*	Water is obtainable at the distance of about 1 mile. No supplies available on spot.

NOTE.—The bungalows at Mastung, Kálat and Kahnak are in charge of the Garrison Engineer, Civil and Mastung, and those at other places under the Political Agent, Kálat. The charge per diem is 8 annas except at Murád Khán where no fees are levied.

APPENDIX VI.

Detailed instructions sanctioned by the Agent to the Governor-General in Baluchistan dealing with the duties of the Native Assistant in Sarawán and regulating his relations with the Political Adviser in Kalát.

Instructions issued, in 1905, by the Political Agent, Kalát, to Khán Bahadur Kazi Jalaluddin, C.I.E., Political Adviser to His Highness the Khan of Kalát.

I have the honour to forward, herewith, for your information and favour of necessary action, a copy of the instructions being issued, with the approval of the Governor-General's Agent in Baluchistàn, to the Native Assistant, Sarawan, for the future administration of the Sarawan and Kachi tribes.

2. You will observe that, though you are to be relieved of all ordinary routine work in connection with these tribes, your general authority over them will remain unimpaired. You will still be considered with regard to them an Assistant to the Political Agent, Kalát, as described in the Hon'ble Mr. Barnes' letter No. 6192, of 4th July 1900, to the address of the Government of India, a copy of which was sent you with Captain Knox's endorsement No. 2920 of 5th October 1900, and the terms of which, in this respect, have, as you are aware, been acted upon since the date of your appointment to Kalát.

3. You will observe too that the Native Assistant, Sarawan, though directly responsible to the Political Agent, is also to be considered an Assistant to the Political Adviser, and he will act in due subordination to you in all tribal matters in which your intervention is necessary.

4. Further you will continue, as at present, to deal directly with cases of dispute arising between Baluch and Brahui tribesmen or the tribal Thana establishments on the one part and the Khán's Niabats or the Khán's immediate

subjects on the other, acting, of course, in consultation with the Native Assistant, Sarawan, and under the guidance of the Political Agent. Such cases are to be reported to the Political Agent.

5. The primary object of thus relieving you of the routine portion of your duties with the tribes is to enable you to give your time more fully to attendance on His Highness the Khán and to the control of his Niabats. This is demanded equally in view of recent events in Kalát and of the growing success of your administration of the large Niabats. These objects constitute indeed the *raison d'etre* of your appointment as Political Adviser. It will be necessary therefore that you should spend in future the greater part of the year either in Kalát or in attendance on His Highness, should he leave Kalát on tour, etc. This will allow of your spending a month with the Political Agent during the Quetta and Sibi Shahi Jirgas respectively, and four months in touring among, or in residing at, the Niabats in your charge.

Instructions issued by the Political Agent in Kalát to the Native Assistant, Sarawán.

In his letter No. 4388 of the 19th October 1904, the Hon'ble the Agent to the Governor-General sanctioned your being placed in charge of the Baluch and Brahui tribes of Sarawán and Kachi. This arrangement is now to be given effect to and the following detailed instructions with regard to your new duties are accordingly issued to you.

Having made over charge of your present duties to the Assistant Political Agent, Kalát, you will take over from the Political Adviser to the Khán that portion of his duties which is connected with the control of the Baluch and Brahui tribes of Sarawán and Kachi and which he has exercised under the guidance of the Political Agent.

These duties comprise, *inter alia*,

(1) The receiving of petitions in all classes of political, civil and criminal cases.

(2) The reference of petty cases to Jirga, to arbitration or to Shariat, etc.

Note.—The settlements arrived at in all such cases must be submitted to the Political Agent for confirmation

or other orders before being given effect to. In important cases you will take such preliminary proceedings as may be necessary, *e.g.*, the arrest of offenders, the taking of security, etc., and then submit the file to the Political Agent for orders, together with any proposals you may have to make as to the mode of settlement to be followed.

(3) The charge of the various Sarawán and Kachi Thanas and posts, *viz.*, the Mastung, Aloo, Mungachar, Dandhor, and Gandava thanas and the Doctor Chah, Bidrang, Guru, Soro, and Kardgap posts. You will control and be responsible for the ordinary working of these thanas and posts, and the pay of the levy establishments employed in them will be disbursed through your office. All questions connected with the appointment, dismissal, and promotion of these levies will be referred by you to the Political Agent. As a rule too all questions of leave and punishment will be similarly referred. The extent to which you may exercise authority in the inflicting of petty punishments and the granting of short periods of leave will be communicated to you hereafter.

As is done by the Political Adviser, you will levy a Court-fee of eight annas on all criminal petitions, while civil suits will be taxed at Rs. 7-8-0 per cent. on the value of the suits.

Your weekly diaries and your reports will be submitted direct to the Political Agent as the Political Adviser's have been, but as directed by the Hon'ble the Agent to the Governor-General you are also an Assistant to His Highness the Khan's Political Adviser, and, as such, you will be careful to act in subordination to that officer in all matters with which it may be necessary for him to deal, either of his own initiative or at the instance of the Political Agent.

The Political Adviser will continue to deal directly with cases of dispute arising between Baluch and Brahui tribesmen or the tribal thana establishments on the one part and the Khan's Niabats or the Khan's immediate subjects on the other, acting in consultation with yourself. Such cases are to be reported to the Political Agent.

You are enjoined in conclusion to use every possible endeavour to carry the tribal Chiefs with you in your conduct of tribal affairs. The levy establishments placed at your disposal are by no means intended for the supersession of the Chiefs' authority but rather for the support and amplification of it. You should be very careful also to maintain amicable relations between the establishments in your charge and the Niabat officials of His Highness the Khán. The success of your work will be largely judged in this regard.

Translation of an order, dated Mastung, the 16*th November* 1905, *issued by the Political Agent, Kalát.*

The Native Assistant Sarawán has raised a question as to which officer or court should a case or complaint be referred when the plaintiff or complainant is a Bráhui and the defendant or accused the subject (*riáya*) of the Khán or *vice versa.* It has also been stated that under an order of Captain Knox all such cases were to be referred to the *thánas* but the said order is not forthcoming.

After proper enquiry and discussion the following instructions are issued with a view to facilitate the carrying on of Government work. The relations between the Government and *niábat* officials should be such as to secure a smooth despatch of Government work :—

(*a*) Many Bráhuis hold lands within the jurisdiction of the Mastung *niábat* in the same way as the Dehwárs i.e., the subjects (*riáya*) of the Khán, and pay revenue to the Khán. Accordingly, disputes relating to land and water which pay revenue to the Khán, irrespective of the fact whether the plaintiffs or defendants be Dehwár *zamindárs* or Bráhuis, shall be referred to the *niábat* for enquiry, investigation, and settlement under the supervision of the Political Adviser.

(*b*) Criminal cases in which the complainant is a Bráhui, and the defendant or accused, a subject of the Khán or *vice versa* should be filed in the Court of the Political Adviser, Kalát, who, after full consideration of the circumstances of the case, shall

refer it to the *niábat* officials or to the *thánadars*. In the latter case it shall be understood that he shall send such cases to the Native Assistant, Sarawán, for enquiry by the *thána*. In cases in which he thinks necessary or proper the Political Adviser shall consult with the Native Assistant, Sarawán.

(*c*) On a case being filed should the Political Adviser be unable to decide whether such a case should be enquired into by the *niábat* or the *thána*, he shall obtain orders from the Political Agent Kalát.

(*d*) Para. (4) of the instructions issued in English by this office and approved by the Hon'ble the Agent to the Governor-General conveys that the Political Adviser shall continue to act, as heretofore, in cases between the Bráhuis and the subjects (*riáya*) of the Khán. Accordingly, the responsibility in such cases is imposed on the Political Adviser whose duty it shall be to secure, in this manner, the proper working of these cases.

(*e*) When the Political Adviser is absent from Mastung he shall, in consultation with the Native Assistant, Sarawán, issue instructions to the *niábat* officials and the *thánas* to take action in cases which may occur during his absence so that there should be no delay, and he shall send a copy of the said instructions for information to this office.

(*f*) All orders and instructions previously issued from time to time by this office shall be borne in mind, for instance, when parties are in a case both Bráhuis and Dehwars, the *motabars* and *sardárs* of both the parties should be associated in the *jirga*.

APPENDIX VII.

Statement showing the men-at-arms supplied by the Bráhui tribes in the Sarawán district.

Serial No.	Name of tribe.	Name of clan.	No. of men-at-arms.	Total.	Remarks.
1	Raisáni	......	......	300	
2	Shahwáni	Ramadánzai	(*a*) 100	500	
		Alizai, including Kallozai	50		
		Hásil Khánzai and Sháhozai	50		
		Kisháni	50		
		Siáhizai	50		
		Ghul	40		
		Hasni	50		
		Súrizai	50		
		Umaráni	(*b*) 60		
3	Bangulzai	Saidzai = 1 share...	7½ shares.	700	
		Gohrámzai = 1 ,, ...			
		Bijjárzai = 1 ,, ..			
		Dínárzai = 1 ,, ...			
		Shoránzai = 1 ,, ...			
		Sháhozai = ½ ,, ...			
		Baddúzai = 1 ,, ...			
		Garrani = 1 ,, ...			
4	Muhammad Sháhi...	Sámézai...	(*c*) 100	360	
		Khedráni	80		
		Dodai	40		
		Gwábráni	40		
		Súrozai...	40		
		Bambkázai	60		
5	Kúrd	Madézai = 1 *takkar*	40	(*d*)360	
		Zardárzai = 1 ,,	40		
		Shudanzai = 1 ,,	40		
		Shádizai = 2 *takkars*	80		
		Phullánzai = 1 *takkar*	40		
		Masúdáni = 2 *takkars*	80		
		Gorgézai = 1 *takkar*	40		

(*a*) Mírozai 33, Chanrozi 33, Khwájazai 33 and 1 man by any of these three sections = 100.

(*b*) The Umaránis disputed (1905) the right of the Shahwáni chief to levy men-at-arms and claimed their connection with the Méngal tribe of the Jhalawán country.

(*c*) Including Ahmad Khánzai, Hájizai and Ráhatzai sections.

(*d*) The Kúrd tribe was responsible to the Khán only for 300 men. The extra provision of 60 men was intended to meet the contingency of units dying out or being unable to supply their quota from some cause or other.

Serial No.	Name of tribe.	Name of clan.	No. of men-at-arms.	Total.	Remarks.
6	Sahtakzai	......	...	(e) 40	
7	Lahri	Bráhimzai	1 share.	700	
		Haidarzai	1 "		
		Zobèráni	1 "		
		Khaléchá ni	1 "		
		Shadiáni	1 "		
		Shangráni	1 "		
8	Lángav	Ali	350	700	
		Shádizai...	350		
9	Sarparra with Rodénis and Zagar Méngals of Nushki.	......	500	500	

(e) The Sahtakzais are considered to be equal to one *takkar* of the Kúrd tribe and are responsible for 40 men, but as their connection with the Kúrds is somewhat indefinite they have not been included under the Kúrds.

N.B.—The Rinds of Kachhi also supplied 1,000 men-at-arms with the Sarawáns.

APPENDIX VIII.

Statement showing Rates of Revenue paid in various Crown lands.

Name of Crop.		Mastung Niábat.				Kalát Niábat.			Remarks.
		Mastung.	Pringábád.	Tiri.	Kahnak.	Chhappar including Muchai Káréz.	Ziárat.	Garok.	
Wheat	*Kushbar* (Rabi) crops.	$\frac{2}{3}$	$\frac{2}{3}$	$\frac{2}{3}$	$\frac{2}{3}$	$\frac{2}{3}$	$\frac{2}{3}$	$\frac{2}{3}$	
Barley									
Shirr									
Matar									
Tobacco	*Sabzbar* (Kharif) crops.	$\frac{3}{4}$	Not cultivated.		$\frac{3}{4}$	Not cultivated.			"*Chúchik*" or flowers exempt from revenue.
Melons (*Pálézát*)		$\frac{2}{5}$	$\frac{2}{3}$	$\frac{2}{5}$	$\frac{2}{5}$	$\frac{2}{3}$ formerly it was $\frac{1}{2}$.	$\frac{2}{3}$ formerly it was $\frac{1}{2}$.	...	Appraisement in cash.
Potatoes		$\frac{3}{4}$	$\frac{2}{3}$	$\frac{3}{4}$	$\frac{3}{4}$	Not cultivated, if done *batái* at 2/3.			
Lucerne		$\frac{4}{5}$	$\frac{3}{4}$	$\frac{3}{4}$	$\frac{3}{4}$	$\frac{4}{5}$	$\frac{4}{5}$	...	
Maize		$\frac{3}{4}$	$\frac{2}{3}$	$\frac{2}{3}$	$\frac{2}{3}$	......	......	...	
Gál or *Prísh*		$\frac{3}{4}$	$\frac{2}{3}$	$\frac{3}{4}$	$\frac{3}{4}$	$\frac{2}{3}$	$\frac{2}{3}$	...	
Onions		$\frac{3}{4}$	$\frac{2}{3}$	$\frac{3}{4}$	$\frac{3}{4}$	$\frac{2}{3}$	$\frac{2}{3}$	...	

APPENDIX VIII—(*contd.*)

Statement showing Rates of Revenue paid in various Crown lands—(contd.)

Name of Crop.		Mastung Niábat. Mastung.	Mastung Niábat. Pringábád.	Mastung Niábat. Tiri.	Mastung Niábat. Kahnak.	Kalát Niábat. Chhappar including Muchai Kárêz.	Kalát Niábat. Ziárat.	Kalát Niábat. Garok.	Remarks.
Mung	*Sabzbar* (Kharif) crops.	3/4	2/3	3/4	3/4	Not cultivated.			
Carrots	*Sabzbar* (Kharif) crops.	3/4	2/3	3/4	3/4	2/3	2/3	...	Appraisement in cash.
Judri	*Sabzbar* (Kharif) crops.	3/4	2/3	2/3	2/3	2/3	2/3	...	
Coriander (*dhania*)	*Sabzbar* (Kharif) crops.	3/4	2/3	3/4	3/4	2/3	2/3	...	
Vegetables	*Sabzbar* (Kharif) crops.	3/4	3/4	3/4	3/4	...	......	...	
Bhang	*Sabzbar* (Kharif) crops.								
Fodders.									
Bhúsa of wheat		3/4	2/3	2/3	2/3	3/4	3/4	3/4	
Katti of *shirr* and *matar*									
Bhúsa of barley		Whole	2/3	2/3	2/3	3/4	3/4	3/4	

Pásgwáli	...	...	......	...	½	½	...	Fine chaff of wheat thrown along the borders of the threshing floor by winnowing.
Katal	...	...	......	...	½	½	...	*Bhúsa* having grain left after winnowing.
Maize (*judri* or *Zurrat*)	$\frac{4}{5}$	$\frac{2}{3}$	$\frac{3}{4}$	$\frac{3}{4}$	$\frac{3}{4}$	$\frac{3}{4}$	$\frac{3}{4}$	
Prish	$\frac{3}{4}$	$\frac{2}{3}$	$\frac{3}{4}$	$\frac{3}{4}$	$\frac{3}{4}$	$\frac{3}{4}$	$\frac{3}{4}$	
Mung	$\frac{3}{4}$	$\frac{2}{3}$	$\frac{3}{4}$	$\frac{3}{4}$	Not cultivated.			

Baluchistán District Gazetteer Series.

VOLUME VIA.

KACHHI.

TEXT AND APPENDICES.

BOMBAY:
PRINTED AT THE TIMES PRESS.

1907.

TABLE OF CONTENTS.

KACHHI GAZETTEER.

CHAPTER I.—PHYSICAL ASPECTS.

CHAPTER II.—ECONOMIC.

CHAPTER III.—ADMINISTRATIVE.

CHAPTER I.

PHYSICAL ASPECTS.

KACHHI forms the easternmost division of the Kalát State, and is situated between 27° 53′ and 29° 35′ N., and 67° 11′ and 68° 28′ E. It consists of a flat triangular plain, with its base on the Upper Sind Frontier District of Sind, and the Nasírábád tahsíl of the Sibi District, and is enclosed by the Marri and Bugti hills on the east, and the Kírthar and the Central Bráhui ranges of the Jhalawán country on the west. On the north-east of its apex lies the Sibi tahsíl. The total area, including the Lahri *niábat* (1,282 square miles), which is under the Political control of the Political Agent of the Sibi District, is 5,310 square miles.

Physical Aspects.

Situation and dimensions.

Boundaries.

The boundaries of the district have not been defined, but the following is an approximate description thereof :—

Western boundary.

The western boundary commences in the south at Panjkhabar, a point at which the Sind-Kalát boundary meets. It runs in a northerly direction to the mouth of the Múla pass, a line of hills known by distinctive local names and roughly marking the boundary separating the Magassi tribal country on the east from the Jhalawán tribes on the west. Northwards, the line follows the eastern face of the northern portion of the Múla hills as far as the Sukléji, and thence still running north leaves the lower spurs of the eastern slopes of the Nágau hills in Kachhi, and separates the tribal area of the Láshäris and the Rinds of Kachhi from that of the Jattaks of Jhalawán and the Lahris of Sarawán. Proceeding further northward, it goes along the foot of the hills as far as Sibri village in the Dádhar valley and separates the Jatois from the Lahris and the jurisdiction of the Dádhar

PHYSICAL ASPECTS.

niábat from the Nágau and Bhaur hills. From Sibri, it turns northward to the village of Rindli through the Maurjík hills, in the neighbourhood of which it strikes the Bolán river and continuing north-eastwards meets the Sibi boundary at Mushkáf.

Northern and eastern boundaries.

. From the above point, the Mushkáf *nullah* forms the boundary between British and Kalát State territory to the point where it joins the Nári, whence the latter forms the boundary between the two territories. The boundary line then leaves the Nári on the south-west by *mauza* Kach and runs in a straight line over the Pírak Pír Takri (mound) to the bank of the Dhora *nullah*. This portion of the line is marked by masonry pillars, which were built under the orders of the late Sir James Browne. From the last pillar on this line, the Dhora *nullah* forms the boundary which runs to the south as far as the site of Mr. Bruce's boundary pillar laid down in 1882 in the south-west of *mauza* Darig, where a new masonry pillar has recently been built. From this point the line runs to the Gházi *nullah* about 23 miles, assuming different directions, and along this portion of the boundary masonry pillars have been erected. From Gházi *nullah*, the boundary runs almost in a south-easterly direction along the Marri and Bugti hills, including Sháhpur, within the line and meeting the northern boundary of the Nasírábád tahsíl near that point.

Southern boundary.

The southern boundary is also not defined, but it is for the greater part conterminous with the northern boundary of the Nasírábád tahsíl of the Sibi District, formerly a *niábat* of Kalát. In the Agreement,* dated the 17th of February 1903, by which the management of the Nasírábád *niábat* was handed over to the British Government, the northern boundary is laid down as follows :—

" * * * *

It follows the foot of the Bugti hills running in a westerly direction to their nearest point to the Sháhpur road, near the Mának Garhi *nullah*. It then follows this *nullah* as far as the Sháhpur road, then follows the Sháhpur road south as far as the Deh Chattan lands (generally known as Dodáika) and then turns west following the boundary of Dodáika to

* Clause II of the Agreement, printed as an Appendix to the Sibi District Gazetteer.

PHYSICAL ASPECTS.

to the Núrwáh channel above the point to where the water reaches. It then follows the Núrwáh as far as the junction of the latter with the Dur Muhammad Wáh, which is shown in most of the maps as the Sháhiwáh, a continuation of the main Desert canal. From this point it follows the Dur Muhammad Wáh right along its course to the west and south-west, crossing the railway at mile 368, five miles north of Jhatpat station, until it meets the line of pillars erected about four years ago by the Magassis and Jamális as their mutual boundary. It then follows this line of pillars southwards to the Sind border, passing about 500 yards to the west of the point where the Sonwáh has been closed."

From this point the southern boundary of Kachhi runs almost due west for about 10 miles and joins the western boundary at Panjkhabar.

Configuration.

The district, as described by Holdich, is a flat triangular desert inlet from the Indus valley running from south to north penetrating the hills at the entrance of the Bolán and Nári routes to Quetta. Its chief characteristics are its level surface, excessive heat in summer, and at times its great scarcity of water. Except within the influence of irrigation or after successive rains, it is little better than a desert. The desert portion of the country is locally called *pat* or *potho*. This covers large desolate tracts, which, being beyond the reach of water brought by the rivers after floods, contain no vegetable life, whence they are known in vernacular documents as *dasht-i-amwát* or desert of death. The largest of these *pats* is the central or that portion of the district which is traversed by the Sind-Pishín railway.

Mirage.

It is in these tracts that a marked natural feature of the district, the mirage, occurs. "The phenomenon, a gossamer-like film undulating just above the surface of the land, appears in the distance like a broad sheet of water. Its cause will be found in the resistance offered by the cool atmosphere to the ascent of the scanty moistures from the over-heated earth. It will invert images precisely as water does and often brings within the vision the depressed and low-lying land." It is locally known by different names, and stories are current of people having lost their lives by the deceptive impression conveyed by it that a stream of running water was within their sight.

PHYSICAL ASPECTS. The surface of the country, generally, is of extremely low elevation, no part of it being much higher than 500 feet above sea-level. The slope, which is, however, imperceptible, is from north to south. Numerous hill torrents issuing from the hills cut deep channels, which are divided into countless artificial channels and which are eventually lost in the plains. On the west and east the district is surrounded by lofty barriers of hills, those on the west being the Kirthar and the Central Bráhui ranges and on the north-east the Marri and Bugti hills.

Hills. As has been already mentioned, the district consists of an alluvial tract devoid of any mountain ranges. The chains of mountains running along its western boundary have been described in the *Sarawán* and *Jhalawán District Gazetteers*. Through these ranges the district has communication with the hilly regions, principally by means of the Bolán and Múla passes. Other important tracks along these mountains from north to south are (1) Bhaur, (2) Judusk, (3) Zágh-na-kasar, (4) Naláni, (5) Hurro or Rod-na-kasar, (6) the Sukléji route known by the Bráhuis as the Kachhi-na-Jhal route ; all leading to Sarawán, and (7) the Tákári and the Narilak tracks from Gáján to Zahri, (8) the Lédav route from Kotra to Zahri, and (9) the Múla.

Bánh or Pabb hills. The only hills other than the skirts of the surrounding mountains consist of the low range called Bánh or Pabb, which separates Dádhar on the north from the Bolán lands on the south. They are of a brownish colour, very rugged and utterly barren.

A few hill torrents, which are entirely dependent on rain, issue from these hills and afford some irrigation, chiefly in the Eri lands of Bála Nári.

Rivers The principal rivers are the Nári, the Bolán, the Sukléji and the Múla on the west and the Lahri and the Chhatar on the east, besides a number of hill torrents. The general direction of the drainage of almost all of them is from north to south. On entering Kachhi, all these rivers are dissipated into numberless natural channels and spread over the great alluvial stretches of which the country is composed.

A marked feature of these rivers is the construction on them of enormous dams, or *gandhas* as they are locally called, for purposes of irrigation. Such dams are thrown across

almost all the streams. These dams are liable to be washed away during floods, and then require to be reconstructed. Being mere earthen structures, they cannot resist violent floods. but are very effective when a flood comes down the river gradually. An account of the construction of these dams and how irrigation is afforded by their means is given in the section on Agriculture. PHYSICAL ASPECTS.

The Nári. The Nári originally takes its source near Spérarágha and has a total length of about 300 miles. It is known in the Loralai District as the Loralai and the Anambár, and in the Marri country as the Béji; and on entering the Sibi District, where the whole of its perennial flow is utilised for irrigation, it is called the Nári. It debouches into the Kachhi plain at a point some 3 miles below the railway bridge between Mushkáf and Sibi and about 5 miles from Nári Gorge. It has a tortuous course through the Bála Nári and Bhág *niábats*. After entering the latter, it branches into a number of channels, and, passing through the Magassi tribal area, eventually reaches Sind.

The river is subject to violent floods, and it is only the flood water which is utilised for irrigation in Kachhi by means of dams or *gandhas*. A number of these dams are thrown across the river, the principal ones being at Mithri, Eri, Gádi, Háji, Tákri, Guláb or Tuk-Chandhar and Gámún. The great Gádi *gandha* is the most important of all dams in Kachhi, and it is on it that practically the whole of the Bhág and Nasírábád *niábats* depend for their supply of flood water.

Lower down in the Bhág *niábat* there are 26 *gandhas*, the last one being the Sáhibdina *gandha*. Near Bhág a branch is taken off the Nári, known as the Bashkwáh, on which there are 9 dams.

The Bolán. The Bolán river rises near Kolepur, but the water only makes its first appearance at Sar-i-Bolán, and disappears again near Ab-i-gum. At Bíbi Náni it is joined by the Dárdán or Sarawán river, and from this point a perennial stream appears, which is used for irrigation in Kirta in the Bolán Pass. On entering Dádhar a dam is constructed across it 4 miles north-east of the village for purposes of irrigation, after which the water takes a subterranean course but reappears near the Mír Bhág village and exists in a.

PHYSICAL ASPECTS.

large volume after passing through the Bánh hills. But here, owing to very high banks, about 40 feet, irrigation is only taken for a few plots by means of lifts with the help of the Persian wheel, the water being arrested by a dam and diverted into a channel excavated in the wall of the bank. The river then continues its course southwards entering the Bolán lands just after its exit from the Bánh hills. In its course in this area, it has no tributaries on either side and it is the flood water only of the river which is utilised here for irrigation by means of dams.

Passing about 2 miles east of Mahésar, it joins the Gádi about 1½ miles to the west of the Ali Shér village. The old channel of the river, which lies between its present junction with the Gádi and the village of Jalál Khán, carries now too a considerable volume of water, which is utilised for irrigation by means of *gandhas* and small channels known as *wáhs*. The principal dams constructed are at (1) Mahésar, (2) Khánpur-Nau-Thulwála, (3) Bágai, (4) Rustam and (5) Hánbi. In the neighbourhood of Jalál Khán the river splits into a number of channels; that flowing to the west, called Mián Dhor, enters the Rind Chief's territory, while the main stream, which runs southward, is utilised for irrigation at Jhok Gul Muhammad, Nasírábád, Khudábád, Shikárpur, Khalíl and Dádu in the Nasírábád *niábat*. It then loses itself in the plain, and the surplus water, if any, finds its way into the Bhág and Gandáva *niábats*.

Unlike the Nári, which has a level bed, the current in the Bolán, especially during floods, is very violent owing to its steeper bed and shorter length. During these floods, which usually come in March, May, July and August and do much damage, the current is very rapid and strong and the river then becomes impassable. After the flood has passed, water remains in pools and is utilised for drinking.

Sukléji.

The Sukléji (known to the Bráhuis as the Kachhi-na-Jhal) rises in the Harboi hills in Sarawán and traversing a large area in Jhalawán, in the *Gazetteer* of which it is fully described, discharges itself into the Kachhi plain. It debouches into the Kachhi plain at Chári Bhut and runs in a north-easterly direction, passing south of Shorán, where several channels are cut from it for irrigation. The permanent supply of water is divided at Chári Bhut, and led in equal propor-

tions by artificial channels to Gáján and Shorán. After its exit from the hills, the flood water flows in two branches, the Bári *nain* and the Mithi *nain*, the latter carrying the greater volume of water and forming the main channel. The Bári *nain* also takes a considerable volume of water and irrigates the village lands of Khulloi Hásilán, Khulloi Karam Khán, Isubáni, Khulloi Baloch Khán, Khulloi Lashkar Khán, Sháho Marri and Allah Bakhsh Rámézai. The Mithi has several *wáhs* or small channels taken out for irrigation, the principal being Yabru-wáh, Chal-wáh, Mahbúb-wáh, Shér Muhammad-wáh, Leghári-wáh, Sanahra-wáh, Burra-wáh, Misri-wáh, Máchhi-wáh and Manju-wáh. Each of these branches has also a small perennial stream of water which is utilised for irrigation, the Mithi giving permanent irrigation to Siánch and the Bári to Isubáni village. After affording irrigation as above, the flood water flows through the main channel, the Mithi, and is arrested by a big dam called *Puránr* built about 7 years ago by the Rinds at a cost of Rs. 3,500 near the village called Tandra Guláb Khán, and is utilised in irrigating lands of several villages. The surplus water then joins the Bádra stream to the east of Taláu village, irrigating also a part of the lands of that name. PHYSICAL ASPECTS.

The floods in the Sukléji are of unusual rapidity and violence, the dams often not standing the force of the current.

This stream may be said to be formed by the junction of the surplus waters of the Sukléji and the Mián Dhor branch of the Bolán rivers at a point to the east of the Siánch village. Running in a southerly direction, it leaves the Rind tribal area about 4 miles to the south-east of Taláu and after irrigating the Bádra lands, enters the Gandáva *niábat.* Irrigating the dry-crop tracts in the latter, it passes into the Magassi tribal country, where it also irrigates a number of villages, and at a point to the east of Jhal it is joined by the Múla, whence the combined stream runs into Sind. The Bádra,

The Múla rises in the Harboi hills and runs over a length of about 180 miles in the Jhalawán country, in the *Gazetteer* of which it has been fully described. It enters Kachhi at Panjmunh, where the bed extends over a large area and is cut up into a number of channels which eventually run into The Múla.

PHYSICAL ASPECTS.

Sind. A broad channel runs in a north-easterly direction to Gandáva and affords considerable irrigation in that *niábat*.

The permanent water of the Múla is brought in a long channel from Guth, the rocky point which juts out into the river opposite Pír Chhatta. This channel has, by much labour, been made exceedingly strong in the course of time and forms a divide for the flood water of the river, most of which, however, goes to the south. The permanent water, when approaching the divide, which lies at a short distance above the Kandori village, drops over two big boulders. The divide contains three large divisions and three small ones, named Panjuk, Fatehpur, Naushéra, Chét or Rahuji, Zorgarh and Pách, the Zorgarh channel having been taken off by force by the ex-Khán Khudádád Khán. The Panjuk belongs to the Magassi Chief and irrigates lands of the village of the same name. The other channels are utilised for irrigation in the *niábat* of Gandáva. After affording irrigation in the above lands the stream runs southwards and is joined at a point east of Jhal by the Bádra from the north, whence the united stream runs into Sind.

The flood water of the Múla river brings vast tracts of land under irrigation in the Magassi country; the only two dams of importance are at Mámak and Hathiári, but the former is now (1906) broken.

The bed of the river, after it has entered the Kachhi plain, is covered for some distance with tamarisk.

The Lahri.

The Lahri, a considerable hill torrent, rises in the Marri hills and enters the Lahri *niábat* of Kachhi, a few miles south of Tank Pusht and about 8 miles north-east of Lahri town. Further on in its course, many smaller hill torrents also flow into it. About 1½ miles north east of Lahri town near Baghdár, two large channels known as Murád-wáh and Khán-wáh are taken out of the river at a short distance apart and run in a westerly direction. A large volume of water is diverted into these channels, especially into the Khán-wáh, which, after irrigating the Dombki Chief's lands, flows into Bála Nári.

Lower down in the Lahri *niábat*, several minor dams are thrown across the river and water is taken off by means of channels for purposes of irrigation. The river eventually takes a southerly course towards Temple Déra and beyond

the Katohar village the surplus water, if any, flows into the Nasírábád tahsíl of Sibi. There is a long standing dispute between the Dombkis and the Khán's *ulus* of Lahri *nidbat* over the water.

PHYSICAL ASPECTS.

The Chhattar. The Chhattar hill torrent rises in the Bugti hills and enters the Kahéri country near Téghaf. Between Chhattar and Sháhpur a great deal of land is irrigated by its flood water. It also receives water from several smaller hill torrents from the Bugti hills which irrigate lands owned by the Saiads of Sháhpur. The greater part of the cultivation of Chhattar is on the right or west bank of the river, the trend of the ground being in that direction. Disputes constantly occur among the Kahéris as to the right of making dams in the river. The first dam in Kachhi limits is situated within the lower hills and, in spite of its great strength, is liable to be washed away in case of a sudden and violent flood. This is the case with almost all the dams. There are a large number of dams in Chhattar and much irrigation is done by means of them. They are made of sand taken from the bed, and strengthened with brushwood. The river, after providing some irrigation water for the Shori lands, loses itself in the plain.

Minor hill torrents. There are a number of minor hill torrents, most of which rise in the hills to the west of Kachhi. Some of them have a small perennial supply of water. Among these may be mentioned the following :—

The Rodi is made up of the Hushk Rodi, Tolo Miss, Judusk, Chakkuli Khaur, Lajjáni Khaur, Daranjan and Naláni streams, and its water is used for irrigation in Sanni; the Khaur, made up of the Pánch, Sohr Khaur, Hauru or Hurro, Chalak and Kándári streams, irrigates some flats in Sar Sanni, and lower down its flood water is used to irrigate the Jatoi lands, after which the surplus water, if any, goes to Mall in the Rind country; the Bhathári; the Kashok, known at its source as Mádagin, is joined by the Kalátak, Lond Machhi, and Bothli streams, and irrigates the Kunára lands, the surplus water being used in Gandáva,; the Dhoriri is formed by the junction of the Karu, Sabzkáni and Dadhor hill torrents, and irrigates the lands at Abdulla, Bakhír, Kabbargir, and Shéhak villages.

PHYSICAL ASPECTS.

Geology.

Mr. E. Vredenburg, of the Geological Survey of India, gives the following account of the geology of Kachhi: "The Kachhi plain is entirely occupied by recent alluvium. The hills which border it and which locally just reach within its boundary, consist of conglomerates, sandstones and bright coloured gypsiferous clays of Siwálik age, that is, upper miocene and lower pliocene. The sulphur mines of Sanni are situated in these rocks."

Botany.

Except along the foot of the hills, the general aspect of the country is desolate and bare. The flora is thorny and scant and consists of a stunted scrub. The principal trees occurring in the district are *prosopis spicigera* (*kandi*), *capparis aphylla* (*kirar*), *salvadora oleoides* (*khabbar*), and *zyziphus jujuba* (*bér*). The latter as a tree is important in some of the irrigated localities. Its fruit is of so great a value in Dádhar that it is assessed to revenue. Tamarisk occurs profusely in certain river beds. *Calotropis gigantea* (*ak*) grows everywhere but is especially noticeable in the Bolán lands, in Bála Nári and in the neighbourhood of Gáján and Shorán. Along the artificial channel carrying Sukléji water to Gáján and in the upper reaches of some of the hill torrents on the west, *nerium odorum* (*jaur*) grows in some quantities. *Acacia* (*chighard*) occurs here and there and *azadirachta Indica* (*ním*) and *dalbergia sisoo* are few and far between, and a few date trees are found in Dádhar, Kotra, Pír Chhatta, and in the neighbourhood of Sháhpur.

Of the smaller bushes and shrubs found scattered in the district are *rhazya stricta* (*hézhwarg*), the *barilla* plant, *panir*, *kandéri*, *mundhéri*, *senhwar*, *ghorewal*, *goragh*, *burambor*, *gorari*, *afaband*, and *lánri*. *Isabghol* or *plantago ovata*, which is a medicinal plant, grows spontaneously in the sands on the banks of the rivers in Bála Nári and Lahri. After good rains, mushrooms, *chibbar*, and similar other plants sprout up and are much relished by the people. Common plants are *calotropis procera* and many saltworts such as *haloxylon salicornicum*. *Righit or suaeda monoiea*, from which carbonate of soda is made, is found in the Gahelav forest near Gáján.

During the rains several kinds of grasses grow and form good pasture. Among the most common are *drab*, *kabah*, *khiv*, *sinr*, *gam*, *mitera*, *danuh*, *puhi*, *gandhér*, *chhabbar* and *sáwari*. The grain of *gamh* or *gam* (*panicum antidotale*)

forms the famine food of the poor. It grows abundantly on land subject to floods in Kachhi, the parts best noted for it being the Bolán lands and that in the neighbourhood of Sanhri or Hára in the Rind country. PHYSICAL ASPECTS.

Fauna.

The wolf, jackal, hyena, fox, porcupine, hedgehog and badger are common throughout the district, and so are the deer and hare. Deer are numerous in the mountain ravines on the western border, in Chétri, in the Bolán lands and in the Bánh hills.

Of game birds, bustard and sandgrouse, which migrate from the highlands during the winter, are the most important. Partridge, quail and pigeon are also found distributed throughout the district, while waterfowl are to be found during the cold season only. The commoner birds in the district are the dove, sparrow, Indian crow, vulture, kite, eagle, hawk, lark, hoopoe and starling.

Among reptiles, various species of snakes are to be found. Some of them are venomous and cause some loss of life. Scorpions and lizards are of common occurrence.

During the floods, fish of the common species are caught in running streams.

CLIMATE, TEMPERATURE AND RAINFALL. Climate.

Owing to its low situation and to the fact that Kachhi is surrounded on the west and north-east by ranges of high and arid mountains, the climate is, as a rule, excessively dry, and during the hottest part of the summer season, April to August, very oppressive. "O God when Thou hadst created Sibi and Dádhar, what object was there in conceiving a hell?" says the native proverb. From November to the middle of March the climatic conditions are pleasant, the air being crisp and cool.

January ...	58·1°
May ...	94·7°
July ...	96·2°
November ...	69·1°

As no statistics exist for the district, the average figures of temperature for Jacobábád, given in the margin, may be taken as typical of the conditions in the Kachhi plain. The average difference between the maximum and minimum temperature of each day in these months is 29·8, 33·1, 23·9 and 35·8 degrees respectively.

Seasons.

The seasons in Kachhi are not well marked as in the highland districts of Baluchistán. In fact only two seasons are recognised, the summer and the winter, a greater portion

PHYSICAL ASPECTS.

of the year being reckoned in the former. The latter is short and lasts from the middle of November to the middle of March, when the climate is cool and pleasant, though the sun is hot at mid-day.

Rainfall.

The rainfall in Kachhi is extremely small, averaging about three inches, most of which occurs in July and August. The winter rains are received about January and February. Some rain also falls, as a rule, at the end of March and beginning of April. There are no stations in the district at which rainfall is recorded.

Winds.

The direction of the winds is never constant in any particular season, and the ordinary winds have no material effect on the climatic conditions. They have distinctive local names in different localities, but those prevailing at Gandáva and Bhág may be taken as typical for the district. In winter, the generally prevalent winds in Gandáva are northern (*uttar* or *kumbi*), north-eastern (*gadrial*) and western (*aulho*), while, in Bhág, the north-western, or *kumbi*, as it is there called, blows. The north wind is cold and piercing. During the summer, scorching winds blow from the south, which at times take the form of the deadly simoom, locally called *jhola* or *luk*. This is said to be caused by the generation in the atmosphere of a highly concentrated form of ozone by some intensely marked electrical condition. It is sudden in its attack, destroying the vitality of animal and vegetable existence, and is sometimes preceded by a cold current of air. It occurs usually in June and July, and is attended by a well-marked sulphurous odour.* The eastern wind called *obharva* in Gandáva and *bakarwál* in Bhág also blows in summer and cools the atmosphere. It is supposed to be a precursor of rain.

Dust storms.

Dust storms occur frequently during the hot season in Kachhi. According to Dr. Cook* they are attended with peculiar phenomena in the form of atmospheric dust, dust columns and dust storms. They are caused by a highly electrical and accumulative condition of the atmosphere. They frequently last for many hours, entirely obscur-

* *The Country of Baluchistán*, by A. W. Hughes, F.R.G.S., F.S.S., 1877, pp. 100-102 *et seq.*

ing the sun at mid-day. Dust columns may be noticed rising in the atmosphere in little circular eddies on calm, quiet days when hardly a breath of air is stirring and the sun is pouring down its heated rays with full force and catching up and whirling round bits of stick, grass, dust and sand until a column is formed of great height and considerable diameter. This usually remains stationary for some time and then sweeps away across country at great speed, and ultimately, losing by degrees the velocity of its circular movement, dissolves and disappears.

PHYSICAL ASPECTS.

Earthquakes.

The district has been subject to very severe shocks of earthquakes in former years About forty years ago a severe earthquake is said to have occurred in the Lahri *niábat*, which caused heavy damage to buildings at Lahri, Trehar and other villages, and resulted in the loss of several human lives. Shocks, resulting in destruction of property and cattle, are also said to have been felt at Gandáva and Bála Nári about the same time. The latest earthquake of a severe nature occurred at Dádhar on the 23rd of December, 1903. About 60 houses were razed to the ground and many others more or less damaged. The loss of property was estimated at about Rs. 15,000. Some human lives were also lost.

HISTORY.

Ancient history.

The history of Kachhi centres round the two towns of Sibi and Gandáva or Kandabíl as it is called by the Arab geographers. From the earliest times, both places appear to have formed part of the same district.

It is perhaps likely that the province of Kachhi once formed part of the ancient country of Sewistán, which appears to have also included Sibi, though authorities differ as regards the accurate definition of its boundaries. Dr. Duke is of opinion that Sewistán included within its limits, besides Kalát and the adjoining territory, the part of the country known as "Kach of Gandáva as far as the Indus river on the east and the Lakki pass on the south," and formed part of the once powerful Hindu kingdom ofSéwas who ruled over Kalát previous to the Muhammadan invasion. As Baluchistán did not come under Muhammadan influence till about the seventh century, the date of the Séwas must, therefore, be assigned to a much earlier period.

HISTORY.

The first authentic record which we have of the early history of Kachhi is when Chach, the ruler of Sind, marched, from Armabél (Béla), apparently via the Jhalawán country to Kandabíl and afterwards encamped on the banks of the river Sini or Sibi, which is possibly the Nári of the present day. There can be little doubt that Kandabíl is identifiable with the modern Gandáva. It is said to have been founded by the Persian King Bahman between the confines of the Hindus and the Turks. The Arabs, on their arrival in the country, found the Turks holding the district between Khuzdár and Gandáva at the foot of the Múla pass. Kaikán, which has been identified with the modern Nál, formed part of this district and was an important place in those days. Biladuri tells us Kandabíl was situated on a hill or elevated site, and that the Arab Amrán, after taking the town, transferred the principal inhabitants to Khuzdár. Gandáva, as it now stands, is on an elevated site in the middle of the Kachhi plain, which tallies with the above description. Kandabíl was also described as the capital of Budha (or Nudha according to some geographers) and is situated ten marches through the desert from Multán.

There are good reasons for thinking that the correct name of this country, which is frequently mentioned by Arab geographers, was Nudha not Budha. The inhabitants are described as Budha (Nudha) and Mand and as residing in a tract between Túrán (the modern Jhalawán), Multán and Mansúra. Its inhabitants were Jats, as they are to the present day, and they lived in huts made of reeds and grass just as the Jats of the present day live in huts of matting made from the date-palm. Then, as now, travellers remarked on the excellence of its breed of camels, but in those days these camels had double humps and were in great demand in Khurásán and Persia.

Following Chach, we find that in his march to Kandabíl (Gandáva) he prepared to make a sudden assault on the city. The people took refuge in the fort, but being soon reduced to straits they agreed to pay him an annual tribute of 100,000 *dirams* and 100 hill horses. A treaty having been made, Chach returned to his capital at Alor. The date of this event may approximately be fixed at about 635-636 A.D.,

in which year Chach led an expedition into Kirmán and immediately afterwards marched on Kandabíl. HISTORY.

The Brahman dynasty founded by Chach ceased to exist in the reign of its third ruler, Dáhir, son of Chach, and was overthrown by the Arabs in the eighth century.

The Arabs.

Several expeditions were made against Kandabíl during the time of the Arab invasions. It was despoiled during the reign of the Khalífa Abdul Malik, A.D. 684-705, but its entire conquest was not effected till some years afterwards by Muhammad Qásim. Later on during the Caliphate of Yazíd II, 720-724 A.D., the sons of Muhallab took refuge in Kandabíl and were subsequently slain there. During the reign of Al Mu'tasim billah, 833-841 A.D., Kandabíl was taken by Amrán, as previously mentioned, who removed the inhabitants to Khuzdár. Al Istakhri, who wrote about the tenth century, mentions Kandabíl, and Ibn Haukal, who wrote somewhat later, shows it in his map. We also find that under the Arabs, Kandabíl appears to have been one of their principal cantonments.

Several centuries now elapse before either Sibi or Gandáva are traceable in history. Following the history of Sind, the Brahman dynasty was replaced early in the eighth century by the Arabs under the Ummayids and then reverted to the Abbasids. From the latter, Sind passed under the Ghaznavids in 1025 A.D.

Súmras.

On the downfall of the Ghaznavids and rise of the Ghorian monarchy, a tribe named Súmra declared its independence in 1054 A.D., and secured the Government of the country. According to Elliot, the Súmra power could, at no time, have been extensive and absolute, and this is borne out of the fact that early in the thirteenth century during the time of Nasíruddín Kabácha, Sibi is mentioned as being among the 7 kingdoms of Sind that were tributary to Multán, and one Wakía, son of Pannun Channun, was established in the valley.

Sammas.

The Súmras were succeeded by the Sammas in 1351 A.D. These rulers took the title of Jám. The Sammas reigned till 1521 A.D., and it was in the reign of one of these rulers, Jám Taghlaq (1423—1450 A.D.), that the Baloch appeared in Sind and are recorded as raiding near Bhakkar.

HISTORY.

The rise of the Baloch.

In the fifteenth century the Baloch seem to have extended their power to Kalát, Kachhi and the Punjab. Their history forms the subject of legendary ballads, and Mír Chákar, the Rind, is said to have ruled in Kachhi peacefully for about 30 years. Hostilities then arose between Mír Chákar and Gwahrám Lásharí, who were rivals for the hand of a Jat woman named Gohar, and the series of wars were waged between them for about 30 years, which are so celebrated in Baloch verse. At first the Rinds were defeated and seem to have called on the Arghúns for aid, but after various fluctuations, Chákar, with most of the Rinds, left Sibi and made for the Punjab. The Lásháris remained at Gandáva and some Rinds maintained their position at Shorán in Kachhi. The Lásháris appear to have also accompanied Sháh Bég Arghún in his wars against Jám Féroz, the successor of Jám Nanda, whom he pursued towards Gujrát, as the legend represents them as invading Gujrát and afterwards returning to Kachhi and obtaining a grant of Gandáva from the king. The Magassi tribe, a branch of the Lásháris, still occupy that neighbourhood. In the wars that took place between the Rinds and Lásháris a great part was played by Mír Zunnún Bég Arghún, who was Governor of Kandahár and North-eastern Baluchistán under Sultán Husain Mirza of Herát about 1470 A.D.

The Arghúns.

The Samma dynasty reached the summit of its fame in the time of Nizámuddín, better known as Jám Nanda, who succeeded to the throne in 1461 and reigned 48 years; but towards the close of his reign, the Arghúns began to threaten Sind, and the Arghún Chief, Zunnún Bég, annexed Pishín, Quetta and Mastung to his dominions, while his son, Sháh Bég, invaded Kachhi by the Bolán in 1485 A.D. and took Sibi from Jám Nizámuddín after a battle at Jalugír. After Zunnún Bég's death in war against the Uzbégs, Sháh Bég, who had succeeded him, found it difficult to maintain Kandahár against Bábar, and in 1511 A.D. he set out from there to seize the territory of Sibi. On his arrival at that lace he invested the fort. The descendants of Sultán Purdil Bírlás, who are said to have ruled in Sibi at this time, advanced to oppose him with 3,000 Baloch, but the army of Sháh Bég proved completely victorious. Having appointed Mirza Isa Tarkhán, one of the most

distinguished of his nobles, to be Governor, he returned to Kandahár. But in 1513, Bábar marched upon Kandahár with a powerful and numerous army, and Sháh Bég, after negotiating a peace, withdrew to Sibi. Here he raised a force of 1,000 horse and despatched them to Sind and they took Kákán and Bághbán in 1514. In 1517, Kandahár finally passed into the hands of Bábar, upon which Sháh Bég made warlike preparations for the conquest of Sind. About 1518 Mirza Isa was removed from Sibi; and Sháh Bég left Sultán Ali Arghún and Zíbak Tarkhán with a number of men for the protection of the forts of Sibi and Gandáva, and by 1520 completely overthrew the Sammas and established his power in Sind. HISTORY.

Writing in 1600, Mir Masúm of Bhakkar gives a description of Sibi and states that it included the district of Korzamín, Chhattar and Gandáva. At that time, the district of Kachhi appears to have been constantly laid waste by marauding bands in the same way as it has been so many times since.

The Mughals.

In the time of the Emperor Akbar, Sibi was taken in 1594 after an arduous siege and assessed to revenue. Gandáva, which had been besieged in 1570 A.D. by Mujáhid Khán the grandson of Abkar's general Muhib Ali Khán, was presumably included in the *mahál* of Fatehpur, which is not separately mentioned but which lies close to Gandáva.

In 1658 A.D. at the time of the struggle between Aurangzéb and his brother Dára Shakoh, the latter, after retiring to Cutch, made his way to Sind. He thence passed through the country of Chándia Baloch and took shelter with the Chief of the Magassis at Jhal, proceeding afterwards to Dádhar.

The Kalhorás.

About the commencement of the eighteenth century, the Kalhorás began to assert their power in Sind, which was being ruled by Governors appointed from Delhi. Under Dín Muhammad, their lawless proceedings roused the court at Delhi to great indignation. An officer, named Sheikh Jahán, was despatched from Delhi against them, but was killed. Prince Muizuddín, eldest son of the Emperor Bahádur Sháh, and Governor of Multán, therefore, took the field against the Kalhorás when Dín Muhammad was killed. His brother, Yár Muhammad, who had

HISTORY. sought refuge at Kalát, submitted at a later period. He eventually received the title of Khudáyár Khán and was appointed Governor of Sibi. Yár Muhammad died in 1719 A.D. and his son Núr Muhammad was admitted by the Emperor Muhammad Sháh to all the offices and dignities which his father had enjoyed. By 1737, the Kalhorás completely established their power in Sind.

As the Mughal power decayed, the Ahmadzai Chiefs of Kalát found themselves freed in some degree from external interference. Mír Abdulla (1715-16 to 1730-31), who was the contemporary of Núr Muhammad Kalhorá, turned his attention to Kachhi, and having assembled a force, invaded the district, which at that time was a part of the dominions of the Kalhorás and governed for them by their *náib* Murád Ganjah. The men of Jhalawán and the Iltázais were ordered to assemble and to march on Gandáva by way of the Múla pass, while Mír Abdulla himself descended into the Kachhi plain by the Bolán. Dádhar was taken and plundered and the Khán advanced to a place called Jandríhar near Sanni. Before the Jhalawán forces could join him, the *náib* of Gandáva marched against him accompanied by all the available troops from Sind and Kachhi. A fierce battle ensued at Jandríhar, and though the Khán's army was much inferior in numbers, he fought bravely, but fell in the action. This occurred in 1730-31.

Nádir Sháh. In the early part of 1739, Nádir Sháh invaded India and occupied Delhi. In the treaty made by the Emperor Muhammad Sháh the greater part of Sind was ceded to Nádir Sháh. Núr Muhammad Kalhorá, on learning this revolted, but on being attacked by Nádir Sháh, fled to Umarkot. He was captured by Nádir Sháh, but was soon after released. Only a part of his former territory was, however, restored to the Kalhorá ruler, Kachhi or Kachhi Gandáva being made over, in 1740, to the Bráhuis in compensation for the death of Mír Abdulla, the Ahmadzai Khán of Kalát, at the hands of the Kalhorás a few years previously. Hence Kachhi is always spoken of as having been acquired for Kalát by the blood of Abdulla Khán. After his expedition against the Kalhorá ruler of Sind, Nádir Sháh returned to Kandahár, marching through Kachhi.

HISTORY.

By the acquisition of Kachhi, the Bráhuis obtained good culturable lands and certain tracts were distributed to the tribesmen by Muhabbat Khán and his brother Nasír Khán on the condition of their finding so many men-at-arms for the Khán's body of irregular troops. At the same time much of the revenue-paying land was retained for the Khán himself.

Ahmad Sháh.

On the assassination of Nádir Sháh, in 1747, Sind and Kalát became tributary to Ahmad Sháh Abdáli. After the death of Nasír Khán I of Kalát and under the rule of his successors Mahmúd Khán and Mehráb Khán, Kachhi presented a scene of great unrest owing to the depredations of bands of the Baloch tribes from the adjoining hills.

Visit of Masson.

Kachhi was visited thrice by Masson between the years 1827-41. On the first occasion, on his way from Kábul and Kandahár to India, he passed from Dádhar down the western side of Kachhi to Rojhán in the present Nasírábád tashíl. On his second journey he made his way via Sannattar, Shadia, and Kichi to Ghaibi-Dérah.

The third occasion on which he visited Kachhi was after his imprisonment with Lieutenant Loveday by the Bráhuis at the time of the first Afghán war. This was at the beginning of 1841 and he made his way from Dádhar to Háji Shahr and Bhág to Jáni Dérah. At this time, Dádhar was held by the 2nd Bombay Grenadiers.

On the first two occasions the country appears to have been suffering from the weak rule of Mehráb Khán of Kalát. Round Dádhar and Háji Shahr, the country was populous and well cultivated, but further south many of the standing crops were lying uncut, and trade was at a standstill and abandoned owing to the depredations of marauders from the Jhalawán hills.

British connection.

On the outbreak of the first Afghán war the political relations of the British Government with the district were for the first time established. In 1838, Lieutenant Leech was deputed to Kalát to make arrangements regarding supplies for the army about to proceed to Afghánistán. Situated, as it was, at the base of the lines of communication on which the British army depended during its operations in Afghánistán, Kachhi was of great importance and from 1839 to 1842 was held and administered by the British.

HISTORY. In March 1839, the Bengal column of the army and the troops of Sháh Shuja-ul-Mulk assembled at Dádhar, having marched via Barshori, Mírpur, Bhág and Háji. Later, on the 21st of March, the Bombay column reached Gandáva, having marched along the western side of Kachhi. From here it had been hoped that the column would have been enabled to march up the Múla pass and so reach the highlands about the same time as the Bengal column, but the Múla route was pronounced impracticable, and, after some days spent at the mouth of the pass, it was decided to march via Shorán, Sanni and Naushahra and to follow on the heels of the Bengal column in its passage up the Bolán. Neither force fought any actions of particular importance on its way through Kachhi, but the predatory tribes along the route busied themselves in cutting off convoys and in rendering the lines of communication absolutely unsafe.

On the advance of the army, some companies of Native infantry were left to garrison Dádhar at the mouth of the Bolán pass, and military posts were later on established at Lahri, Phuléji, Chhattar and Sháhpur and subsequently at Sibi.

Shortly after the advancing armies had passed up the Bolán, all the *jágirs* in Kachhi which had been granted by preceding Bráhui governments to the various tribes for services rendered were ordered to be confiscated and one Saiad Muhammad Sharíf was appointed as the *náib* of Kachhi. This official, who was not reputed to be trustworthy, was largely responsible for the confiscations, the result of which was to inflame many chiefs of great power and influence among the Bráhuis, such as Kamál Khán Iltázai, the brother-in-law of Sháh Nawáz Khán of Kalát, Rahím Khán Méngal, and others. These men, whose protests were not listened to, retired sullen and dejected to the hills and were soon at the head of bodies of insurgents.

Among the tribes who caused most trouble on the lines of communication were the Marris, Bugtis, Dombkis, and Jakránis*. Bíbrak, chief of the Bugtis, and Bijár, chief of the Dombkis, were the most notorious of the leaders of these plundering expeditions. No man was safe and the troops were harassed beyond endurance. Early in 1839, Mr. Ross Bell

* Jakránis are a clan of the Dombkis.

of the Bengal Service was appointed as Political Agent in Sind and Báluchistán and it was determined to send an expedition against the Dombkis, at the first opportunity. Accordingly, in October 1839, a force under Major Billamore, of the 1st Bombay Grenadier Regiment, proceeded to operate against the predatory tribes of eastern Kachhi and the neighbouring hills. The detachment arrived at Phuléji early in November, but Bijár Khán, with all his followers, had abandoned the plain country and with their wives and families taken refuge in the Marri and Bugti hills. Major Billamore followed them into the hills and defeated the Bugti tribe with severe loss, capturing their chief, Bíbrak, whom he sent prisoner to Sind. Kahán in the Marri country was also entered and the expedition was entirely successful. British troops were then posted at Lahri, Phuléji, Chhattar and Sháhpur. HISTORY.

Meanwhile the authorities had determined to punish the Khán of Kalát for his failure to provide supplies in Kachhi, and General Willshire's division, which was on its way to India from Kandahár, turned off from Quetta and took Kalát on November 13, 1839. Mehráb Khán was killed and Sháh Nawáz Khán installed as Khán of Kalát.

The district of Kachhi was, however, severed from Kalát and annexed to the territories of Sháh Shuja-ul-Mulk, under the administration of British officers. Subsequently the Bráhui tribes rose against Sháh Nawáz Khán in favour of the young Nasír Khán, son of Mír Mehráb Khán, who on the death of his father had fled to Khárán. Kalát fell into the hands of Nasír Khán and Sháh Nawáz Khán was compelled to abdicate. The British representative at Kalát, Lieutenant Loveday, was also taken prisoner. Nasír Khán then made overtures to the British representative at Quetta, Captain Bean, but finding them fruitless and learning that the recovery of Kalát was resolved upon, he moved down into Kachhi via the Bolán Pass, taking with him Lieutenant Loveday as a prisoner and attacked the British post at Dádhar on October 29, 1840, but was repulsed. Desultory attacks were made on the two following days, but reinforcements having arrived under Major Boscawen, the troops moved against the Khán, whose forces withdrew, leaving on the ground the still warm body of the murdered Lieutenant Loveday.

HISTORY.

About the same time that the Khán was advancing through the Bolán to Dádhar, Kamál Khán Iltázai had collected a force of 4,000 men and had reached and plundered Gandáva. It was apprehended that he would advance thence on Bhág, which contained large stores of grain and was defended only by a few irregular horse. Moreover, the Governor, Muhammad Sharíf, was in league with the Bráhuis. Fortunately reinforcements arrived at Bhág in time from Lahri and the place was saved. Shortly after, Major Boscawen encountered the Bráhuis at Kanda. The Bráhuis lost 130 men in the engagement which followed.

After the discomfiture of the Bráhuis at Dádhar, the Khán's army was reinforced and took up a strong hill position at Kumbi about 8 miles from Kotra. Here they were attacked by a small force consisting of 850 bayonets, 60 sabres and two guns under Colonel Marshall. After a stubborn resistance the Bráhuis were eventually defeated with the loss of some 300 men, whilst Mír Bohér with seven other chiefs and 130 followers were taken prisoners.

These operations secured the lines of communication through Kachhi.

Mr. Ross Bell died and was succeeded by Colonel Outram in August 1841. Acting on the advice of this officer, the British Government reversed its former policy, and Colonel Stacy was deputed to try and induce the young Nasír Khán to come in to the British authorities. In this he succeeded and Nasír Khán waited on Colonel Outram and was confirmed as Khán of Kalát. Kachhi, with all other forfeited portions of his territory, was restored to him. Sibi had been taken possession of in the name of Sháh Shuja-ul-Mulk and a Political Officer was now appointed to reside there. British troops were withdrawn from Lahri. Henceforth the Bráhui tribes and those of western Kachhi remained in peace but the predatory tribes of eastern Kachhi, the Dombkis and Jakránis and the hill tribes, the Marris and Bugtis, remained at open war with the British. In December 1841, Colonel Outram selected Captain Jacob for the command of the Sind Irregular Horse and the political charge of eastern Kachhi. Captain Jacob with 250 men of his own regiment, a company of native infantry, and 2 field pieces made his headquarters at Chhattar.

HISTORY.

The principal leaders of the predatory tribes, notably the Dombkis and Jakránis, were won over to the British service and attached to the Sind Irregular Horse. Shortly afterwards, Turk Ali Jakráni, one of the oldest and shrewdest of the tribal leaders, proved treacherous and deserted to the Bugtis, where he collected a body of outlaws numbering some 1,500 men, but on Jacob advancing against them at Uch, the robbers dispersed. Throughout the trying year of 1842, Bijár Khán and other chiefs proved entirely faithful and exerted themselves honestly and actively in preserving the peace of Kachhi.

By the end of November 1842, the British had entirely evacuated Afghánistán, Baluchistán, and Kachhi, and the service of the Baloch chiefs and others under the British Government came to an end. Then came the war in Sind and the annexation of the province to British India in March 1843. Kachhi became a refuge for all the discontented and lawless characters who had been driven out of Sind and became more disturbed than ever. This state of affairs continued till in January 1845 Sir Charles Napier in person, with Generals Hunter and Simpson at the head of an army of about 7,000 men of all arms and accompanied by Mír Ali Murád of Sind with an auxiliary force of some 4,000 Baloch, proceeded against the robber tribes of Kachhi under Bijár Khán Dombki, who fled to the Bugti hills. The Marris having been prevailed on by Major Jacob to refuse them passage, they surrendered, and Bijár Khán, the Dombki chief, with his son Násir Khán, remained State prisoners till 1851, when Bijár Khán having died of old age, his followers were released at the request of Major Jacob and allowed to return to Kachhi. The Jakránis were deported and settled in Jánidéra. At the same time the Kahéris were reinstated in the lands round Chhattar-Phuléji which had been taken from them by the Dombkis.

After this campaign, two companies of infantry, a troop of cavalry and a field piece were posted at Sháhpur. The Jakránis and Dombkis remained quiet, but plundering expeditions into Kachhi by the Marris and Bugtis still continued; and, in September 1848, Captain Jacob reported that "the whole province of Kachhi is being overrun by the Marris and the peaceful inhabitants are fast leaving the

HISTORY.

country with their families and property to reside in Sind. The tract of country in the Nári river is almost entirely deserted." The treaty made in 1854 by Major John Jacob, C.B., on the part of the British Government with Mír Nasír Khán, Khán of Kalát, placed the relations between the Khán and the British Government on a sound footing. Both the tribes were subsidised by the Khán, but their conduct showed no improvement. Mír Nasír Khán died in 1857 and was succeeded by Mír Khudádád Khán, who in 1859 was compelled to lead an expedition against the Marris. Kahán was occupied, and the expedition, which was accompanied by Major (afterwards Sir Henry) Green, was successful. It does not, however, appear to have had any lasting effect, as a second expedition had to be undertaken in 1862, also apparently without much beneficial result. The state of the country became more and more disturbed, and it was at this juncture that Captain (afterwards Sir Robert) Sandeman appeared on the scene. His first mission to Kalát in 1875 was not entirely successful, but in the following year, by his tact and firmness, he succeeded in bringing about the Mastung agreement, the Magna Charta of the Bráhui Confederacy, which effected a settlement between Mír Khudádád Khan and his rebellious chiefs. To make the influence thus acquired really effective for the future, the British Government now accepted the responsibility, as the paramount power, of preserving the peace of the country, and a fresh treaty was concluded with Mír Khudádád Khán in December 1876. At the end of 1878 the second Afghán war broke out, and Sibi, which had continued to be held by the Bárúzai chiefs as Governors of the Afghán rulers, was occupied by a detachment of troops from Jacobábád at the request of the *sardárs* and people. On the close of the first phase of the war, Sibi was finally ceded to the British by the treaty of Gandamak (May, 1879). This treaty was shortly afterwards abrogated, but at the close of the war it was decided, at the strenuous instance of Sir Robert Sandeman, to retain the areas originally ceded by the treaty. though final orders for permanent retention were not passed till 1882.

During the reign of Mír Khudádád Khán, Kachhi was long a scene of anarchy and raiding, and at Bhág in March,

1893 the Khán's *Mustaufi*, or chief accountant, with his father, his son and a follower were murdered by the Khán's orders. The Khán appears to have suspected the *Mustaufi* of treachery and alleged that the latter had made an attempt on his life. Khudádád Khán's abdication was subsequently accepted by the Government of India in favour of his son, Mír Mahmúd Khán, the present Khán, during whose reign the country has remained peaceful and its administration has greatly developed. HISTORY.

Kachhi forms part of the Kalát State and the system of its administration and political control is the same as in Sarawán, but the lands through which the Sind-Pishín Railway passes form part of the Nasírábád tahsíl of the Sibi District, the Political Agent of which district also exercises control over the Dombkis and Kahéris who are settled in the Lahri *niábat*.

ARCHÆOLOGY.

Archæological interest in Kachhi attaches chiefly to the existence of various *dambs* or mounds which are found scattered throughout the district. Several of these mounds are attributed to an infidel king, named Dallu Rai, who appears to be a half mythical and half historical personage and to whom no definite place in history can be assigned. Such mounds as are known after this king are to be found in Jhal, Gáján and Shorán and appear to be the ruins of old cities and are strewn over with pieces of pottery. Similar mounds or *tumuli* exist in Kotra and Kunára. In the Bolán lands are the ruins of the old city of Khánpur, those of the old Bárúzai town of Mirzapur near Mithri, of Gujrát near Dádhar and of Chákar Mári near Sanni.

Ruins of a fort in Khári.

At a distance of about 4 miles to the north-east of Khári, there are ruins of a very large fort, the ramparts of which are still in existence but in a ruined condition. The western side of the fort touches the skirts of the Mádagin hills. The northern wall has been carried away by the Kashok stream. Inside are the ruins of many houses, while a road issues from it and runs in an easterly direction.

Mounds of Chhalgari.

The old mounds of Chhalgari which lie about 8 miles to the south-west of Bellpat station were visited in 1904* by

* For a detailed account see *Report of Archæological Survey Work in North-West Frontier Province and Baluchistán, 1904-05*, by M. A. Stein, Ph.D., Peshawár.

ARCHÆOLOGY.

Dr. Stein, Archæological Surveyor, North-West Frontier Province and Baluchistán, who is of opinion, from the evidence available, that the mounds contain debris, accumulations of a pre-Muhammadan settlement. The mounds lie to the north-east of the village, the main mound extending south-west to north-east for about 175 yards; its greatest breadth on the top is only about 20 yards and there are several small terrace-like shoulders jutting out from its sides. To the west of this mound and parallel to it, at a distance of about 120 yards, there stretches a smaller mound about 95 yards long and only 10 to 12 feet high. Both mounds are thickly strewn with pottery, generally fragments of very small size, among which little figurines in burnt clay are also found after rains. Buddhist remains have also been discovered at Chhalgari and Tambu.

Budhist seal impressions.

Two Buddhist seal impressions were found at the village of Tambu in Bhág in 1903.

They bear a Buddhist formula in Brahmi character, above which are representations of five *stupas*, surrounded by a varying number of *chattras* or "umbrellas", such as are usually raised above objects of Buddhist worship. Both seal impressions are identical and Dr. M. A. Stein, who examined them, considers that the characters of the legend are not older than the eighth century A.D. nor much later than the ninth.

The formula* is that well known in the Buddhist creed in Sanskrit:—

(1) "Yé dharmá hetú prabhavá, hétun téshán Tathágato hyavadat.

(2) Téshán chá yo nirodha, évam vádi Mahá Sharamans.

(3) Sarav pápasyákárani (? am), kushalasyopasa pradam.

(4) Sva Chittam paridamanam, étad Buddhánushásanam."

* Reproduced from an article entitled "An Excursion to the Ruins and Site of an Ancient City near Bakhra, 13 *cos* north of Patna and 6 north from Singhed. (Extracted from the Journal of Mr. J. Stephenson) with a Note by James Prinsep." (*Journal of the Asiatic Society of Bengal*, Vol. IV., page 135.)

Its translation is as follows :—

"Whatever moral (or human) actions arise from some cause,
The cause of them has been declared by Tathágata :
What is the check to these actions,
Is thus set forth by the great Sramanas.
No vice is to be committed :
Every virtue must be perfectly practised :
The mind must be brought under entire subjection :
This is the commandment of the Buddha."

ARCHÆOLOGY.

Such seal impressions which were used as votive offerings, have been frequently found in the United Provinces and also in other parts of Northern India.

Old coins.

Two clay-moulds for casting coins were found in Khári. Professor Rapson of the British Museum identified them to be two varieties of a forced currency which was issued by Muhammad bin Tughlak about 1330 A.D. The coins, he remarked, were an evidence of one of the most iniquitous attempts in history to force a debased coinage on a people. They were issued at a fictitious value out of all relation to their intrinsic value, and it therefore paid unusally well to forge them.

POPULATION.

Ethnographical history.

As described in the section on **History** the ancient name of Kachhi, according to Elliot, was Nudha or Budha. Ibn Haukal in his book *Kitáb-ul-Masálik-wa-mamálik*, which was written in the tenth century, mentions it as lying between Túrán, Makrán and Multán, and adds that its capital was Kandabél or Kandaíl, the modern Gandáva in the Kachhi plain. Mr. Hughes-Buller says*: "We may therefore infer that the kingdom, of which it (Kandabél) was the capital, included that plain and, perhaps, also some of the hills to the east and west and a part of Sind. The inhabitants were called Nudha and Mand. The Nudhis, or Nudhites, are described as resembling men of the desert and living in houses made of reeds and grass. They are subsequently shown to be Jats, who still constitute the majority of the population."

The Jats are a collection of Muhammadan tribes without any common origin, and it is possible that some of these may be the descendants of the Hindu inhabitants who were converted to Islám at the time of the Muhammadan

* *Census of India*, 1901, Vol. V, chapter VIII, page 83.

POPULATION. conquest of Sind of which Kachhi was an integral part. Many of the Jats, however, such as the Bhattis, Siál, Awán, Rids and others described later on, came about two centuries ago from Multán, Déra Gházi Khán and Baháwalpur in the Punjab on account of a severe famine which prevailed in that Province, and some are said to have been imported by Nasír Khán I (1750-1 to 1793-4) to aid in agriculture. The earliest of the Jats are said to be the Channe, Wadhe, Mánke, and Ráwahi, but the Mánkés are not now found in the district. Buddhist archæological remains have also been found in the district and, according to the *Chach-náma*, Buddhism was the dominant religion in Sind in the seventh century. The great influx of the Baloch from the westward took place during the fourteenth and fifteenth centuries.

Density. The first census of the district was carried out in 1901. Rough estimates of population were made through the headmen of the tribes. The results arrived at gave a total population of 82,909, which included 19,542 persons censused in the Dombki, Kahéri and Umráni country which was classified as a division of the Thal-Chotiáli (Sibi) District. The incidence of population was 15 persons per square mile.

Towns and villages. The number of permanent villages now (1905) is 605, including the towns of **Gandava, Bhag, Dadhar, Lahri, Shoran** and **Jhal**. The number of villages has considerably increased since the British advent, as formerly the country was subject to depredations and the Baloch tribes lived a predatory life. Besides the places named above, the most important villages are Mushkáf (about 397 inhabitants) in Dádhar; Mahésar (42 houses) in the Bolán lands; Sanni, Mithri, Háji, Gádi and Sachu (100 houses) in Bála Nári; Tunia (400 houses), Chhattar (1,976 persons), Phuléji Hasan Khán (565 persons), Phuléji Yár Muhammad (565 persons), Táhir Kot (628 persons) and Sháhpur (300 houses) in the Lahri *niábat*; Jalál Khán, Chhalgari (345 persons) Jhok Kásim, and Kanda in the Bhág *niábat*; Mirpur (627 persons), Khudábád (502 persons) and Shikárpur (305 persons) in the Nasírábád *niábat*; Shorán (280 houses), Siánch (120 houses), Hára (160 houses), Tandra Guláb Khán (150 houses), Bhathári (200 houses), in the Rind tribal area; Gáján, Kotra, Khári (1,450 persons), Pách (304 persons), Ronga (314 persons), Udhána (366 persons), Maulvi (549

POPULATION.

persons) and Abád (229 persons) in the Gandáva *niábat*; and lastly Jhal, Panjuk, Hathiári and Shádihar in the Magassi tribal area.

Migration and immigration.

The indigenous population is settled, but the failure of crops in years of drought drives the bulk of the population to Sind in search of labour. A small migration of the poorer classes to Sind also takes place early in the autumn for about two months to find labour there. A large influx of the Bráhuis takes place in October and they return to the highlands on the approach of spring.

Age and vital statistics.

No detailed record of age or vital statistics was attempted in the census of 1901, adults being merely distinguished from minors. Out of a total population of 82,909 there were 43,836 males, inlcuding 28,549 adults, and 38,073 females including 25,624 adults.

Comparative numbers of sexes.

Among the Jats who formed the bulk of the population, the proportion of females to males was 862 to 1,000 and among the Baloch 811 to 1,000.

Marriage customs and ceremonies.

The marriage customs of the Jats and the Baloch are similar in the main. Three principal systems are known: the *nang* or *shán*, when no stipulations are made; the payment of bride price or *lab*; and the *kanowati* or system of exchange of girls. The leading families among the Jats deprecate the two latter systems and it is said that *lab* was unknown to the Jats before the last thirty years and that they have borrowed it from their neighbours, the Bráhuis and the Baloch. Among the Baloch, a declaration to give the hand of a girl is binding, but among the Jats the ceremony of *shírwata* usually renders the betrothal binding. For this ceremony the relations on both sides assemble at the house of the bridegroom's father who provides a quantity of milk; the cup is served round and the bridegroom's father drops a few rupees into the cup of the bride's father. The next day, the bride's father invites the party to a feast of sweet cakes (*bhusra*). The feast over, the bridegroom is presented with a *lungi* or a piece of *alwán* cloth by his father-in-law, and congratulations are exchanged. Until marriage, the bridegroom supplies a suit of clothes half-yearly for the bride. The ceremony of *buki* is performed before the marriage, as follows. As among the Hindus, a coloured thread (*gána*) with a ring is tied to the wrist of the

POPULATION. bridegroom (*ghot*) and he is given a sword or knife to protect himself from evil spirits. Seven women who have married for the first time and whose husbands are alive (*sohágan*) grind a quantity of corn for the use of the couple after marriage. A similar ceremony takes place at the house of the bride (*konwár*) when her hair is dressed for the first time like that of a married woman. On the evening of the marriage day, the wedding procession (*janj*) moves off to the bride's house. A sheet (*pánwari*) with cloves, cardamoms and other articles tied in each corner is held over the bridegroom who is conducted to a *kandi* (*prosopis spicigera*) tree and is called upon to lop a branch with a single stroke of the sword after going seven times round the tree. Thence under the same canopy he is taken to the bride's house where, after a feast, the *nikáh* is read by the *mullá*. Then the bridegroom is conducted to the apartment of the bride, where the following ceremonies take place. The women of the family give a pinch of salt to the bridegroom, who places it in the bride's hands ; then a small lump of cotton is placed on the head of the bride and the bridegroom has to pick it; then a piece of *gur* is placed in the clenched fist of the bride and the bridegroom is required with one hand to take the *gur* from her and on his inability to do so he declares himself to be a slave of the bride, who then opens her hand, and lastly the women place the heads of the couple together (*láno* or *sarmél*) seven times and then leave them alone. These cermonies are collectively known as the *lánwán*. Among the Jats, the custom is for the bridegroom to take the bride the next day to his house on a bullock, camel or horse and seven days afterwards the young wife goes to the house of her parents with her husband whence they return with presents and resume the usual avocations of life.

Bride price. The rate of bride price (*lab*) is not fixed ; it varies from Rs. 100 to Rs. 700 but more commonly it is Rs. 150 to Rs. 200. The amount is paid before the *nikáh*. A widow is generally valued at a lesser amount. Among the Jat camel-breeders, the bride price is from 5 to 200.

Punishment for adultery. The punishment for adultery among both the Baloch and the Jats is death, when caught *flagrante delicto*, and no compensation is payable when both the culprits are killed. If they escape, a compromise is made and the compensation

among the Jats usually consists of a girl or Rs. 100 to Rs. 400 in cash ; among the Baloch one or more girls and some cash, Rs. 100 to 200. The code of morality among the camel-breeding Jats is low.

POPULATION.

In respect of dower (*haq-i-mahr*) the Baloch custom follows that of the Bráhuis. Among the Jats, the dower is usually Rs. 7.

The status of women and inheritance.

The status of women among the Baloch is similar to that among the Bráhuis. The Jats follow the Muhammadan Law in matters of inheritance and although a widow should, by custom, preferably marry one of the brothers of her deceased husband, she is by no means bound to remarry any one against her will. She receives subsistence allowance, but if she chooses, she may inherit one-eighth of her late husband's estate.

Language.

The language used in correspondence in the *niábats* is Urdu ; Persian is used by the natives of the country in documents. The principal dialects spoken are Jatki and Baluchi. The former is by far the most extensive, and is spoken by the Jats, and some of the Baloch tribes, viz., the Kahéris, Mughéris, Bulédis and Umránis. Two forms of it are recognised : Sindi or Siraiki, which is the form of the dialect used in Sind and is spoken by the Hindus and that portion of the Jats, such as the 'Abras and others, who have come from Sind ; the other is known as the Punjábi Jatki or Lahnda and is spoken by those sections of the Jat tribe which originally came from the Punjab, such as the Rids and others mentioned later on.

Baluchi.

Baluchi is technically described as belonging to the Iranian branch of the Aryan sub-family of the Indo-European family. The form used by the tribes in the district is known as the eastern dialect as opposed to the western or Makráni dialect, and the words in use for common objects and acts are nearly all pure Baluchi, the remainder of the language being borrowed from Persian, Sindi and Punjábi. In Kachhi, Baluchi is spoken by some of the Magassis, Lásháris, Rinds, Jatois and Dombkis.

Races, tribes and castes.

The indigenous population of the district may be divided into two main classes, viz., the Jats and the Baloch. Others are Hindus or the trading class, Saiads, and menial classes. The latter were all classed as Jats at the time of the census.

POPULATION. By far the most numerous are the Jats, who form the bulk of the population. Next come the Baloch and then follow Hindus, Saiads and others of less importance.

The following table shows the strength of the principal tribes as censused in 1901 in the district of Kachhi itself :—

Rind	6,252
Magassi	9,658
Dombki	3,684
Umráni	149
Kahéri	763
Bulédi	635
Khosa	396
Jat	39.499
Saiads	917
Hindus...	10,784

Tribal constitution of the Baloch.

The constitution of a Baloch tribe resembles that of the Bráhuis. At the head of the tribe is the chief or *wadéra* or *tumandár* with whom are associated the *mukadams* or heads of clans and *motabars* or heads of sections. The *mukadams* and the *motabars* are the *wadéra's* executive officers, and their offices are hereditary, except in the case of inability, in which case the next rightful heir in the same section or clan is selected.

The origin of the Baloch.

The following account of the origin of Baloch is given by Mr. R. Hughes-Buller in his Census Report for 1901 :—

"There is ample evidence to show that the nucleus of the Baloch tribes now to be found in the Indus Valley were originally settled in Makrán and Persian Baluchistán to the south of Kirmán. Take, for instance, their names:—the nucleus of the Bugtis traces its origin to Bug, in Persian Baluchistán ; the Bulédis to the Buléda valley in Makrán, near which some of them are still to be found ; the Domkis, otherwise written Dombki, from the river Dombak in Persian Baluchistán ; the Lásháris from Láshár ; the Gishkoris from Gishkaur, i.e., the Gish stream, which drains the Buléda valley ; the Kuláchis from Kulánch, also situated in Makrán ; and the Magassis from Magas in Persian Baluchistán. Again, there is to be found a strong tribe of Rinds at Mand in Makrán, from whom the Rinds of the Kachhi plain are drawn. Elphinstone states in his history that the Baloch were occupying the mountains of Makrán at the time of

the first Arab invasion in 664 A.D., and Ibn-Haukal, who wrote in the 10th century, tells us that the Koch and Baloch inhabited the 'Irán Zamín, bordering on Hind and Sind'. Like Kochi or Kochai in Pashto and old Persian, the word Baloch simply means 'nomads' or 'wanderers'. POPULATION.

"It is previous to their settlement in Persian Baluchistán and Makrán that the origin of the Baloch is buried in obscurity and that authorities differ, some holding the story of the Syrian origin to be true and others alleging them to be of Turkoman stock. Sir Henry Green, who was the Political Superintendent of the Upper Sind Frontier, found tribes bearing the same names as those now common among the Baloch of the Indus valley in the course of his travels in Syria. On the other hand, Muhallab the Arab invader, encountered eighteen Turki horsemen riding crop-tailed horses in 664 A.D. at Kaikán,* which lies somewhere between Kéj in Makrán and Khuzdár, a fact which would indicate that the theory of the Central Asian origin of the Baloch is not without foundation in fact. When we consider the process of affiliation which has gone on, or is going on among the Baloch of the present day, it would not be surprising if enquiry were to show that they consisted both of Arab and Túránian stock.

"The authenticity of the tradition among the Baloch of the Indus valley which centres round Jalál Khán, generally called Jalálhán, from whom sprang four sons—Rind, Hot, Láshári, Korai—and a daughter, Mai Jato—may well be doubted, especially as the Hots of Makrán are universally credited with being the aboriginal inhabitants of the country, and themselves claim to be a distinct race from the Rinds, and from the various Baloch tribes who inhabit the country now. It is possible that they are the representatives of the Oreitai or Horitai, who were met with by Alexander in the course of his progress westward through Makrán.

"The great influx of the Baloch from the westward appears to have taken place during the fourteenth and fifteenth centuries, as by the sixteenth century there is authentic

* Mr. Hughes-Buller in a later work, considers Kaikán as identifiable with the modern Nál in the Jhalawán country.—Ed.

POPULATION. evidence that they were numerous and were making raids and forays in all directions."*

The origin and history of the Baloch is fully discussed in Mr. Dames'† *Baloch Race*.

The principal Baloch tribes are described below in the order of their numerical strength.

Rinds. Including the Jatois (1989), Lásháris (8,49), Jamális (3,931), Khosas (3,883), and Chándias (756), who were enumerated with the Rinds in 1901, and all of whom form independent units, the Rind tribe numbered 18,693 (10,134 males and 8,559 females), of whom 16,376 (8,889 males and 7,487 females) were censused in the Kalát State. The remainder were censused in Las Béla, Quetta-Pishín, Thal-Chotiáli, Zhob and Chágai. The tribe occupies the country round Shorán, which is their head-quarters. Elsewhere in Kachhi, a few are found in the Dádhar valley, while branches of the Kulloi clan live in the Sarawán district in Lop and Mungachar. The clans closely allied together and under the immediate control of the chief, *wádéra* Sardár Khán (1907), number fourteen, viz., Mírozai, Hotánzai, Godhri, Kahéri, Nákhézai, Kulloi, Ghulám Bolak, Siáhpád, Cháwláni, Azdi, Buzdár, Rámézai, Májhbi and Isubáni.

After being driven from Kirmán, the Rinds lived in Ké and Kolwa, and here they are still to be found. Thence they migrated into Sind, and are now scattered through that province and the Punjab. In the latter province, so many as 21,154 were found at the last census. However pure the tribe may have been when it left its home in Makrán, it has not preserved its homogeneity, and the present chief of the Rinds is said to be a Bábi Afghán, although he himself is able to trace his genealogy for 17 generations to Jalál Khán, son of Mír Rind, the traditional ancestor of the tribe. According to the most popular accounts current among the tribes, the Mírozais or the chief's section, and their collaterals the Hotánzais, are descended from Bijár, who came eight generations ago and ousted the Godhris from the chiefship of the Rinds. The Godhris, it is said, had ousted the Mandwánis, now a clan of the Bangulzais. The nucleus

* *Census of India*, Vol. V. pages 94-5.

† *The Baloch Race* by M. L. Dames, London, 1904.

the present tribe consisted of the Godhri, Nákhézai, Kulloi, Ghulám Bolak, Siáhpád, Cháwláni, and Isubáni clans: also the Májhbis and Azdis, who are described as being of low origin, the former being the servants and the latter the freed slaves of the Baloch. Among aliens who joined in later times, are three sections among the Godhris, viz., the Shahéja from the Marris, the Dínáris from the Lásháris; and the Kambráris from the Bráhuis. Others are the Buzdárs, who are a branch of the Buzdárs of Sind and Punjab, and contain among them also Chándias and Bugtis; and the Hazáragh section of Kullois, who came from the Pandráni Bráhuis. POPULATION.

The nucleus of the Kahéris claim to be descendants of the *Haft Walis* or seven saints, whose shrine at Bathári is described below, and who were Saiads who came with the Baloch. They have, however, been joined by the Raminráni, who are Babbur Jats, and Rehánzais, who are Rahúnja Jats. The Kahéris, as guardians of the *Haft Wali* shrine, are held in respect. The Rámézais and the Azdis each constitute a half *takkar*. The Mírozais and Hotánzais, on account of their position, are held in great honour by the tribesmen. Special mention may be made of the large clan of Kullois, a most turbulent clan among the tribe. Those living in the Lop in Sarawán are distinguished as Koh Kullois and hold lands in common with their brethren of the plains. The Kullois of Mungachar have been described in the *Sarawán Gazetteer*.

When the Bráhui confederacy was at the zenith of its power, the Rinds became members of it, and are reckoned with the Sarawáns. They supplied 1,000 men-at-arms. The tribe is devoted to agriculture, and on the whole well-behaved. They have given up their old habits of cattle-lifting from Sind, for which they were once notorious. The Rámézais and Koh Kullois supplement their income from the produce of their flocks, and nearly all sections more or less possess camels. The tribe has long been at feud with the Magassis, and an account of the fighting between them is given under that tribe. By far the severest fight was that known as Shér Muhammad Rosh fought near Jhal in 1830, in which the Rinds were completely defeated and many of them fled to Sind, where they are still settled at Jahngár

POPULATION. Bazár near Sehwán on the Begári canal, at Ratto Déro, and in the neighbourhood of Lárkána. *Wadéra* Sardár Khán, the present chief, has been, since 1895, in receipt of a monthly allowance of Rs. 300 from the Kalát State. He possesses great influence in his tribe. His family has matrimonial connections with the Raisáni and Bangulzai *sardárkhéls*. He keeps in his service a body of men called sepoys for the control of the tribe and the management of his large *jágír*. These men receive fixed grain allowances at each harvest, and their services are utilised when required. They numbered 61 in 1904. Other leading men in the tribe are Mír Arz Muhammad and Mír Khán Muhammad Mírozais; Kádir Bakhsh, headman of the Godhris; Bughra Khán Nákhézai; Amír Ján, headman of the Kullois, living in Narmuk; Dil Murád Buzdár and Háji Khán and Kambar Rámézais. A few sections of other tribes, although possessing no share in the tribal land, yet join the tribe in good and ill, and look to the chief on all occasions. They include the Marris (about 53 houses), Golas (140 houses), Chándias (8 houses), Khosas (4 houses) and Rahéjas (8 houses).

Magassis. In 1901, the Magassis, including the Lásháris (3,036) and Mughéris (1,181), numbered 10,340 (5,758 males and 4,582 females). Of these, 10,263 (5,718 males and 4,545 females) were enumerated in Kalát; the remainder were censused in Quetta-Pishín, Thal-Chotiáli and Las Béla.

The Magassis are also known as Lásháris, and, according to Dames, derive their name from Mag, who was sixth in descent from Láshár. The principal sections into which the tribe is divided are Bhútáni, Mírzai or Mírzáni, Nindáni or Nindwáni, Ráwatáni, Sobháni, Shambháni, Sákháni, Ráhéja, Mughémáni, Khosa, Hasráni, Kátyár, Khatohal, Hisbáni or Isbáni, Ahmadáni, Marri, Chandrámán, Umráni, Jattak and Jaghíráni. The Lásháris and Mughéri are described separately below.

The whole tribe lives at Jhal and its neighbourhood, but a good many of the Magassis have separated from the main tribe and settled with others. These include some Shambáni who live with the Bugtis and many Magassis belonging to other clans who are found in Muzaffargarh, Liah in Miánwáli, the Chenáb canal, Mánkéra and Kot Dhingarán in the Punjab, and at Jung Sháhi near Tatta, Sháh Panja in Lárkána,

Khairpur, Mehar, Jacobábád, Ghotki and Shikárpur in Sind and at Khánpur in the Baháwalpur State. The nucleus of the tribe claims to have come from Magas in Persia. This nucleus consisted of the Lásħári followers of Gwahrám. The Bhútáni (to which the chief belongs and who take their name from Bhút I, fifth in descent from Láshár), Nindwáni and Ráwatáni claim to be the direct descendants of Gwahrám Láshári. The Shambháni, Sobháni, Hasráni, Nisbáni and some of the Sákháni are derived from the followers who originally came with Gwahrám from Magas, and from this nucleus the Mírzáni, Ahmadáni and Umráni are descended. Among affiliated sections are the Ráhéjas from the Bugtis; the Mughémánis from the Chándia Baloch; the Khosas from the Umráni Khosas; the Khatohal, the Jattaks and the Jaghíránis are Bráhuis; the Chandrámán are Chhuttas; the Marris came from the Marris; and the Kátyár are composed of groups from the Puzh Rinds, Bulédis and Bugtis. It may be mentioned that many of the Magassis are popularly believed by others to be Jats. Except the Marris, who live in the hills to the west of Jhal, all the remaining sections are settled and are engaged in agriculture. The Magassis have been sworn enemies of the Rinds from generations, and severe fighting has taken place between the two tribes from time to time, the most important engagements being that fought at Takri in which the Magassis numbered 700 and the Rinds 1,000; that of Mihán Mándhán, and the engagement of Shorán, which took place in the time of the Magassi chief Bhút II, who, together with his ally Sobha Chándia, was defeated by Míro Rind. In this the Magassis lost about 120 men and the Rinds 30. Sobha Chándia was also killed. Eleven days afterwards, Bhút II defeated the Rinds, but was himself killed. A very severe engagement between the two tribes took place at Khánpur near Gandáva in the time of Mír Mahmúd Khán I (1793-4 to 1816-17) and resulted in the complete defeat of the Magassis. The respective strength of the Rinds and Magassis was 7,000 and 2,000 and the losses 220 and 50. The Dínáris of Khári and the Láshâris of Gáján took prominent part in this fight on behalf of the Rinds, on whose side were also some Buzdárs, Marris, Kuchks, Eri and Siánch Jats, Jamális, Dombkis, Khalpar Bugtis, Jatois, Bulédis, Umránis POPULATION.

POPULATION. and Golas. The whole force assembled at Khári, where they were entertained for 24 days by the Dínári headman, *Wadéra* Kaláti, and thence advanced on Khánpur, which was stormed and taken. The Magassis fled to Jhal, which became thenceforward their head-quarters. The next engagement took place at Lebo about 1829 in the time of *wadéra* Ahmad Khán Magassi, in which the Rinds lost 220 men and the Magassis 7, including Ahmad Khán. Eleven months afterwards, another battle took place at Bhunga, about 1½ miles from Jhal, which is better known as Shér Muhammad Rosh or Shér Muhammad day. The Rinds numbered 7000, and were led by their chief, Sardár Khán, and his brother Shér Muhammad. The Magassis numbered 1,900 only including Chándias, Khánzais, Músiánis, Taingizais, Badúzais and others. The Rinds suffered a severe defeat and lost 700 men, the Magassi loss being only 18. According to Masson, the battle took place in 1830, and a vivid description of it is given in Masson's *Narrative of a Journey to Kalát.*

Six months after the Shér Muhammad Rosh fight, 1,200 Magassi sowars looted Shorán and are said to have killed 600 men. The Rind sardár fled to Abád in Kashmor. These feuds, thanks to the British supremacy, are now at rest, but the Rind and Magassi chiefs still regard each other's positions with the feelings of extreme jealousy, and the long and deep-rooted enmity still lingers on. The Magassis were admitted into the Jhalawán division of the Bráhui confederacy in the time of Nasír Khán I, and with the Dínáris and Lásháris supplied a contingent of 1,000 men-at-arms. The present (1907) chief is Nawáb Kaisar Khán, who is fourteenth in descent from Láshár, and who takes his place with the Jhalawán sardárs. He is in receipt of a monthly allowance of Rs. 300 from the Khán. Nawáb Kaisar Khán possesses great influence in his tribe. He was granted the title of Nawáb by Government in 1903.

Besides Jhal, the chief holds lands in Kikri near Nuttal, Méwa, Bangul Palál near Kanda, Lál Gandha and Dur in the Bhág *niábat*; and in Sháhdádpur *taluka* in Jacobábád and at Kambar in Lárkána. Other leading men in the tribe are Mohím Khán, Allahyár Khán, Allahna Khán, Míro Khán and Músa Khán, headmen respectively of the Mírzai, Nindwáni, Ráwatáni, Sobháni and Shambáni sections.

POPULATIO. Dombkis.

The Dombkis, an important Baloch tribe who occupy a part of the Lahri *nidbat*, numbered 4,905 persons (males 2,683, females 2,222), the number of adult males being 1,614. Of the total, 4,096 were recorded in the Kalát State and 809 in the Thal-Chotiáli (now Sibi) District.

The principal clans are Mírozai (149), Waziráni (28), Muhammadáni (314), Brahmáni (549), Baghdár (521), Dínári (280), Shabkor (386), Táláni (349), Sohriáni (255), Bhand (95), Gabol (51), Jumnáni (14), Khosa (169), Lásbári (35), Sangiáni (125), Gishkauri (426), Gorgéj (228) and Ghaziáni (169). Others are the Jhakránis, Galoi, Galátta and Fattwáni, all living in Sind; the only sections of the Jakráni living in Kachhi are the Dirkhánis (213) and Rodnáni. Another large clan of the tribe, the Gishkauris, were classified as a separate tribe in the Punjab at the last census, where it numbered 3,642 persons. The following clans, *viz.*, Mírozai, Waziráni, Muhammadáni, Brahmáni, Galoi, and the Nodmáni and Hammaláni branches of the Táláni represent the nucleus of the tribe. The first four claim descent from Mír Hasan, uncle of Mír Chákar. The others joined later, but are mostly of Baloch origin. The Baghdár and the Gishkauris are Puzh Rinds, the Dínáris are Lásháris, the Shabkor came from the Legháris and Khétrán, the Anamáni branch of the Tálánis and the Sangiánis are Rawáhi Jats, as also are the Ghaziánis, who are said to be the freed slaves of these Jats; the Sohriánis and Shand are Bulédis; the Gabol are mentioned in the ballads as one of the slave tribes given by Chákar to Bánari, his sister, and set free by her; the Gorgéj are Nuháni Rinds and the Jakránis and Galátta are also Rinds.

In the days of General John Jacob, the Dombki tribe was famous for its marauding propensities, the most noted section in this respect being the Jakránis. The most notorious man of the day was Bijár Khán Waziráni, who was able to combine under his command the whole fighting strength of both the Dombki and Jakráni tribes. Darya Khán, chief of the Jakránis, was also a well-known man.

By grant from the Khán, the Dombki chief holds a *jágir* in Togháchi and Murádwáh; half revenue rights (*nisf ambár*) in Khairwáh and Khabba; three-fourths of revenue rights in certain other villages. The chief in recent years has

POPULATION risen to power and influence. The tribesmen are cultivators. The present *sardár* (1907), is Chákar Khán, who succeeded his father Mehráb Khán on the latter's death in 1906. He belongs to the Jalál Khánzai section of the Mírozai clan. Other leading men are Míro Khán Mírzai, Gul Muhammad Wazíráni, Hazár Khán Muhammadáni, and Núr Dín Khán Brahimáni.

The Dombkis hold levy service (1905) of 1 risáldár, 1 duffadár, 5 sowars and a muharrir under the Deputy Commissioner, Sibi, and there is a *thana* at Lahri, the chief being the risáldár ; some Dombki levies are also employed on the railway line between Mithri and Jhatpat.

The Láshá-ris. In 1901, the Lásháris numbered 3,847 (males 2,097 and females 1,750). Of these, 811 (426 males and 385 females) were enumerated with the Rinds and 3,036 with the Magassis (1,671 males and 1,365 females). Their connection with either is indefinite. They are scattered in different localities, each group independent of the other and under its own headman. In former times they supplied men-at-arms to the Khán with the Magassis. The principal groups into which they are divided are the Muhammadáni, Tawakkaláni, Goharámáni and Alkai, living at Kotra, the Páchis of Pách, the Dínáris of Khári, the Tumpánis of Kunára, and the Chuks of Gáján. Those in Nári belong to the Bhangráni, Miánzai Sumráni, Tájáni, Wasuwáni and Gullanzai ections. They are claimed like the rest by the Magassis chief as part of his tribe. The Lásháris of Kotra pay revenue to the Iltázais and to the Khán of Kalát and side with the Lásháris of Pách in tribal combination. The Páchis hold lands at Pách, a village close to Gandáva.

Dínáris. In 1901, the Dínáris numbered 676 (380 males and 296 females). They are descended from one named Dínár and the principal sections are Mír Khánzai—the headman's section—Safaráni, Bijjaráni, Rahwáni, Zangejah and Zangláni. In former times the Dínáris occasionally came in conflict with the Magassis, for which purpose they were in alliance with the Lásháris of Gáján. Their headman is styled as *wadéra* and the present incumbent is Zawád Khán, son of Afzal Khán, other leading men in the clan being his cousin Támás Khán, Bibargh, his uncle, and Abdul Kádir and Safar Khán.

The Tumpánis in 1901 numbered 486: 305 males and 181 females. The principal branches are Nárizai, Rashkáni, Mustafázai and Ráhatzai. They hold lands in the *jágir* of the Mullázais of Súráb, to whom they pay revenue. The present Tumpáni headman is *wadéra* Mauládád of the Nárizai section. A few of the Tumpánis live near Jacobábád and Kambar in Sind and are said still to retain their shares in land at Kunára. **POPULATION. Tumpánis.**

Chuks. The Lásháris of Gáján are known as Chuk Lásháris and consist of about 231 families living in Gáján, Kázi Somáil, Gahélav, Patri near Kunára, and Akhundáni near Gandáva. The name *chuk* means 'infant,' and, according to local tradition, they are the descendants of the posthumous sons of the Lásháris killed by an Afghán governor named Kocháli at Patri, or the posthumous descendants of the Adhiánis killed by the Rinds in a fight at Naliwála. They are divided into five sections:—Haibatáni, Insufáni, Gangláni, Shehání, and Akhundáni, and their headman is *wadéra* Kamál Khán, son of Sháhwali, who belongs to the Haibatáni section. The Chuks are good cultivators and their sole profession is agriculture. They all pay revenue on their lands: those of Gáján and Kázi Somáil to the Zarrakzai chief; those of Patri to the Mullázais of Súráb; and the Akhundánis to the Khán of Kalát and the Iltázais of Kotra. Some of the Gangláni Chuks have, in recent years, settled in Sind on the Begári canal and at Khaira Garhi.

The Jatois. The Jatois enumerated with the Rinds in 1901 numbered 1,979 in Kalát (1,025 males and 954 females). Their headquarters are at Sanni, and they also possess land in the Lop valley in Sarawán. They are also found in the Muzaffargarh, Montgomery, Déra Gházi Khán, Déra Ismail Khán, Jhang, Sháhpur and Lahore districts in the Punjab and in northern Sind near Shikárpur. The Jatois are a powerful clan and are devoted to agriculture. Their connection with the Rinds is completely severed. The common saying about them '*yak sanni haft sardár*'; one Sanni and seven *Sardárs*; indicates their being grouped in one place under several headmen who number four, and each of whom styles himself *sardár*. The four sections which they represent are Buláni, Jamaláni, Pérozáni and Kalátizai. Each is further divided into a number of sub-sections.

POPULATION.

The nucleus consists of the Gwahrámzai, a branch of the Buláni ; the Alihánzai, a branch of the Jamaláni, the Hájihánzai, a branch of the Perozáni and the whole of the Kalátizais. These are the leading sections and are directly descended from Háji Murád, nephew of Jalálhán or Jalál Khán, ancestor of Mír Chákar, who married Mai Jato, daughter of Jalálhán. Instances of outsiders who subsequently became affiliated are the Járzais and Legháris among the Bulánis who came from Bhanar in Sind and from the Legháris respectively ; the Umránis from the Umráni Baloch and the Mírozais from the Phugs of Khajúri among the Jamalánis ; and lastly among the Perozánis the following : the Sháhizais from Channe Jats ; the Shahéjás from Marris ; the Dehpáls from the Panni Afgháns; and the Rámézais and Khalpars from the Bugtis. In former times the Jatois were a predatory clan. During the Báruzai rule they committed a raid on Sibi under their headman Kaláti, who is also known as Kaláti Bándboja and whose deeds of valour form the theme of tribal ballads. In reprisal, the Báruzais burnt Sanni, and Kaláti fled to Narmuk and died at Kaltách. In later times the Jatois fought on the side of the Kalhoras against Mír Abdulla Khán of Kalát. In old days they had a bitter feud with the Kuchks of Kirta, and in more recent times with the Marris and the Lahri Bráhuis. In one of their raids, which extended to Sanni, the Marris numbering 750 sowars were pursued by the Jatois in co-operation with the Khán's troops, and an engagement took place at Bhág, in which the Marris were defeated, leaving many dead on the field of battle. The heads of those killed were brought to Bhág by the Khán's *náib* Abdul Azíz, and hung up on the gates of the town. There is at present (1905 some friction between the Rind chief and the Jatois over the possession of the Bázdán lands between Shorán and Sanni, and in their disputes the Jatois have occasionally in the past looked to the Raisáni chief for support and help. The principal headmen are Mír Azím Khán and Mír Isa Khán Bulánis, Mír Allah Bakhsh Jamaláni, Yár Muhammad Perozáni, and Gauhar Khán Kalátizai.

Umránis.

The Umránis enumerated in the Kalát State numbered 1,098,—males 575 and females 523. In addition to this, 49

were classed as a clan of the Magassi tribe. The Umránis claim descent from Umar, brother of Ghazan, son of Ali, who is believed to have been one of the sons of Jalál Khán. Mr. M. L. Dames, however, thinks that, like the Bulédis, they probably joined the Baloch confederacy after the formation of five main divisions. POPULATION.

A genealogical table furnished by the present Umráni headman *wadéra* Shér Muhammad, whoclaims to be fifteenth in descent from Ali, shows that the tribe is divided into 12 sections: Tangiáni, Bálácháni, Ghaniáni, Malgháni, Paliáni, Nodkáni, Jongháni, Sobháni, Setháni, Buriáni, Misriáni and Diláwarzai. All these claim a common descent and derive their names from certain leading men, the Buriánis, for instance, being descended from one Hasan Khán who lost his nose in a fight and was nicknamed Buriáni. The last seven sections reside and own lands in Deh Tambu in Bhág Nári under their leading man *wadéra* Khudái Khán Diláwarzai, and in Deh Mírpur in the Nasírábád *niábat*. The other sections are spread over the Upper Sind Frontier and the main body lives in the Nasírábád tashíl of the Sibi District. They hold *nisf ambári* rights from the Khán in Tambu in several villages. They are good horsemen and horse-breeders.

Mughéris. The total number of Mughéris enumerated in the Kalát State amounted to 1,181 (males 649 and females 532) enumerated with the Magassis, and 269 (154 males and 115 females) with the Rinds; they are, however, branches of neither tribe, but in tribal combinations join the Magassis. The principal sections are Banberáni, Bhand, Hájija, Kaláni, Khor, Mírozai, Rehánzai, and Sarájáni, living in the Bhág and Nasīrábád *niábáts*, and Katohar living near Shorán as cultivators of the Rind chief. Some Mughéris are settled in Sind in Kambar *taluka* in Lárkána. In the Nasírábád *niábat* the Mughéris live in the villages of Sarajáni, Mughéráni and Mitha Mughéri. In Bhág *niábat* the Mughéris hold *nisf ambári* rights in the tract called Bulédkár and say that these rights were granted to them by Nasír Khán I, in compensation for the lives of two men, named Mián Ahmad Khán and Dalér Khán Mughéris who were killed at Delhi while fighting for Nasír Khán I. The principal villages held by the Mughéris in the Bulédkár are Jalál Khán, Rehánzai, Bhand, Wagah and

POPULATION. Hasan. The headman (1906), *wadéra* Jalál Khán, a influential man, lives at Jalál Khán near Bhág.

Kahéris. The Kahéris, who were classed as Baloch in 1901 numbered 789 : males 421, females 368. They speak Sindi and occupy the central part of the Lahri *niábat*, the principal localities held by them being Chhattar, Phuléji, Táhir K and Kunari. The tribe is divided into four clans: the Moradáni (208), Táhiráni (306), Kalandaráni (179) and Bulá (70); each is sub-divided into a number of sections. Owing to their alleged Saiad descent, the Kahéris are much respected by the Baloch. The Kahéris of Bhathári near Shorán, though some of them claim a common descent with the Kahéris of Chhattar Phuléji, have nothing to do with the latter. The following description of the tribe is given by Mr. Hughes-Buller in his Census Report of 1901:—

"The Kahéris are a small tribe, but it is doubtful whether their classification as Baloch is correct. At any rate they are described by Mír Ma'sum of Bhakkar in Sind, who wrote a history about 1600 A. D., as Saiads, who acquired their name of Kahéri from the *Kahér* or wild medlar tree on which one of their ancestors mounted as if it were a horse. In the earlier part of the last century the Kahéris were driven out by the Bugtis and migrated to Baháwalpur but they were restored to their former settlements by Sir Charles Napier in 1845."

They themselves claim descent from Sháh Umar Katál, a contemporary of the Prophet, and allege that they migrated with the Baloch from Makrán under their leader Niámat Sháh, and purchased their present lands from the Kupchánis, the price paid being a camel (*Chhattar*) load of money, hence the name Chhattar, the present head-quarters of the tribe. Niámat Sháh, also called Niámatullah Sháh, was one of the *Haft Walis* or seven saints, whose shrine at Bhathári is described under shrines.

The Kahéris pay revenue to the Méngal *jágirdárs* of Nál and Wad in Jhalawán, but there has been a dispute among them since 1900, which is partly still (1907) pending. The headman of the tribe is Muhammad Baka Khán, who lives at Chhattar. He belongs to the Mírzai section of the Morádánis. Other leading men are K. B. Hasan Khán, *wadéra* Itbár Khán and Honde Sháh Morádánis, *wad*

Nawáb Khán Táhiráni, Bahrám Sháh and Sháh Ali Kalandránis, and Nihál Khán Buláni. K. B. Hasan Khán is an old man of great influence, and for his excellent services to Government received a title in 1879. His son, Ján Muhammad, is a *thánadár* in the Khán's levies at Gandáva, where the tribe has been granted service. Under the British Government the Kahéris hold a Levy *thána* at Phuléji under the Deputy Commissioner, Sibi, consisting (1905) of one risáldár, five sowárs and one *muharrir*. In the days of General Jacob, the Kahéris, to the number of 200 men, were in the service of the British Government. POPULATION.

The Bulédis, also called Burdi, numbered in 1901 5,769 (males 3,114 and females 2,655). The clans were classed as Gola (5,134), Jáfuzai (14), Kahorkáni (36), Kotáchi (19), Laulai (68), Pitáfi (485) and Raite (13). Bulédis.

The tribe derives its name from the Buléda valley in Makrán, and traces its descent from one Abu Said who settled in that place.

The majority of those recorded in Baluchistán are Golas. The word *gola* means slave in Sindi, and the Golas are looked upon as not pure Baloch. The Golas enumerated in 1901 were mostly those found in Nasírábád, now a tahsíl in the Sibi District. In Kachhi, the Golas are found as tenants-at-will in the Rind and Jatoi tribal areas, where they amount to about 150 and 50 families respectively. Practically they have nothing to do with the Golas in Nasírábád and live, as a subject race, under the local chiefs in the said areas. The Lauláis, who are also said to be of Jat origin, live in the Rind country as tenants, and number about 20 families. The principal villages held by the Bulédis in Bulédkár are Shér Khán, Gujar, Lálu, Gamb, Giddar, Mahmúd Aulia, Sumár and Madat. Of these, Shér Khán is held entirely revenue-free, while in others they have half revenue rights (*nisf ambári*). It is said that these rights were given to them by Nasír Khán I for services rendered to him at Delhi and as compensation for the lives of those killed. The principal headmen are *wadéra* Ghulám Ali Khán, the headman of the tribe, who lives at Jafarábád near Jacobábád in Sind, and Gul Muhammad, who lives at Shér Khán near Bhág. The Bulédis are also known as Mír Ali, and in many of the ballads are known by that name.

POPULATION. Minor Baloch tribes.

Among minor Baloch tribes may be mentioned the following, which occupy an isolated position, viz., the Khosas, the Chotais and Jalambánis of Dádhar, and the Chhalgaris of Bhág.

Khosas.

The Khosas live at Mushkáf, where they hold lands subject to payment of revenue to the Khán. In 1901 they numbered in Kachhi 396 (males 228, females 168). The principal headman is *wadéra* Habíb Khán. Many Khosas are found in the Nasírábád tashíl of the Sibi District and in Sind. Those living with the Rinds and the Dombkis are mentioned under those tribes. The Khosas claim descent from Hot, one of the five children of Mír Jalál Khán, and according to local tradition, the founder of the tribe was one Kohsár, whose name became corrupted into Khosa.

Kuchks.

The Chotáis and Jalambánis, who are septs of the Kuchk Rinds of Kirta in Bolán, numbered 521 and 204 respectively in 1901. Both hold lands in the Dádhar *niábat*. The Chotáis are distributed over several villages in Dádhar, viz., Rindli Kohna, Chhori, Soni, Chotai, Kot Sáleh Muhammad and Ghausábád. They also hold a revenue-free grant in the Mushkáf dry crop area. There are 24 families of Jalambánis and four of Chotáis in Kirta, where also they own lands. The headmen are *wadéra* Akal Khán, who lives near Dádhar, his son Islám Khán, who represents him in Kirta, and Bakhtyár Khán Jalambáni, who also resides in Kirta.

Chhalgaris.

The Chhalgaris, who are estimated to number 345 (225 males and 120 females) live in Chhalgari and Arbáni villages in the Bhág *niábat*, where they hold lands. Their headmen are Rais Rasúl Bakhsh and Khuda Bakhsh. They claim to be Baloch, and say that their ancestors named Kaúbla, Mehr Ali, Fauja and Muhib Ali came from Déra Gházi Khán about two hundred years ago. They are subjects of the Khán and are of little importance.

Bráhuis.

Several of the Bráhui chiefs reside in Kachhi during the winter, where they hold *jágírs*. Thus the Raisáni chief resides at Mithri, the Shahwáni chief at Háji, the Bangulzai chief at Gullanr in Bála Nári, the Muhammad Sháhi chief at Dandor, the Kurd chief at Mír Bágh in Dádhar or at Tákri in Bála Nári, the Lahri chief at Sachu near Bhág, and the Lángav chief at Badra in Bhág Nári. The Zarrakzai chief comes to Gáján near Gandáva. In addition to

POPULATION.

Minor Baloch tribes.

Among minor Baloch tribes may be mentioned the following, which occupy an isolated position, viz., the Khosas, the Chotais and Jalambánis of Dádhar, and the Chhalgaris of Bhág.

Khosas.

The Khosas live at Mushkáf, where they hold lands subject to payment of revenue to the Khán. In 1901 they numbered in Kachhi 396 (males 228, females 168). The principal headman is *wadéra* Habíb Khán. Many Khosas are found in the Nasírábád tashíl of the Sibi District and in Sind. Those living with the Rinds and the Dombkis are mentioned under those tribes. The Khosas claim descent from Hot, one of the five children of Mír Jalál Khán, and according to local tradition, the founder of the tribe was one Kohsár, whose name became corrupted into Khosa.

Kuchks.

The Chotáis and Jalambánis, who are septs of the Kuchk Rinds of Kirta in Bolán, numbered 521 and 204 respectively in 1901. Both hold lands in the Dádhar *niábat.* The Chotáis are distributed over several villages in Dádhar, viz., Rindli Kohna, Chhori, Soni, Chotai, Kot Sáleh Muhammad and Ghausábád. They also hold a revenue-free grant in the Mushkáf dry crop area. There are 24 families of Jalambánis and four of Chotáis in Kirta, where also they own lands. The headmen are *wadéra* Akal Khán, who lives near Dádhar, his son Islám Khán, who represents him in Kirta, and Bakhtyár Khán Jalambáni, who also resides in Kirta.

Chhalgaris.

The Chhalgaris, who are estimated to number 345 (225 males and 120 females) live in Chhalgari and Arbáni villages in the Bhág *niábat*, where they hold lands. Their headmen are Rais Rasúl Bakhsh and Khuda Bakhsh. They claim to be Baloch, and say that their ancestors named Kaubla, Mehr Ali, Fauja and Muhib Ali came from Déra Gházi Khán about two hundred years ago. They are subjects of the Khán and are of little importance.

Bráhuis.

Several of the Bráhui chiefs reside in Kachhi during the winter, where they hold *jágirs.* Thus the Raisáni chief resides at Mithri, the Shahwáni chief at Háji, the Bangulzai chief at Gullanr in Bála Nári, the Muhammad Shábi chief at Dandor, the Kurd chief at Mír Bágh in Dádhar or at Tákri in Bála Nári, the Lahri chief at Sachu near Bhág, and the Lángav chief at Badra in Bhág Nári. The Zarrakzai chief comes to Gáján near Gandáva. In addition to

these, there are many others who hold grants of land and are scattered in different parts of the country. Each is accompanied by a number of followers. The only important cases in which the Bráhuis have permanently settled in Kachhi are the Raisáni *sardárkhéls* (Sarájzais) at Mithri, some Garránis and Gwahrámzai, Bangulzais at Gádi and its neighbourhood, and 11 families of Hásilkhánzai Shahwánis at Mahésar in the Bolán lands. The principal Shahwáni headman is Mír Hazár Khán. The Garráni headman is Misri Khán, living at Gádi, while that of the Gwahrámzais is Behrám Khán, living at Gullanr. Of others may be mentioned a few families of Zoberáni Lahris, living near Siánch and in Deh Bhathári in the Rind country, where they have acquired land by purchases. POPULATION

A brief reference may be made to the Iltázais, who in 1901 numbered 25 persons (14 males and 11 females) in Kachhi. They are the collaterals of the Ahmadzai ruling family of Kalát, and a further account of them is given in the *Jhalawán Gazetteer*. Iltázai.

In Kachhi, the Iltázais reside at Kotra, where they hold *jágirs*; in addition to which they also hold similar grants in the Lahri, Bhág and Dádhar *niábats*, and in the Jhalawán country they possess lands in Khuzdár, Bághwána and Zahri. The most important members of the tribe in Kachhi are Mír Karam Khán and Mír Gauhar Khan, two brothers, whose mother Bíbi Fateh Khátún is sister of Mír Khudádád, the ex-Khán. They are descended from Sayad Khán, one of the four sons of Kamál Khán, son of Iltáz. Bíbi Fateh Khátún is an aged lady, and lives with her eldest son Mír Karam Khán. Mír Karam Khán's eldest son is named Mír Muhammad Khán.

The nucleus of the Jats would seem to be one of the most ancient stocks in the province, and it is probable that some of them are the descendants of the original Hindu inhabitants, who were converted to Islám at the time of the Muhammadan conquests. But the Jats, as recorded in the Census of 1901, may be said to represent a congeries either of Muhammadan groups, who are not Afgháns, Baloch, Bráhuis or Saiads, or of representatives of those races who have fallen in the social scale and lost their nationality. Thus it is found that the Arains and Gujjars, who constitute Jats.

POPULATION. separate castes in the neighbouring provinces, many Loris, who are gypsies and a number of other races, are classed under the generic term of Jat. The admixture is due to artificial as well as to natural causes, as an examination of the figures shows that there was undoubtedly a tendency to class as Jats all those whose origin was doubtful and about whom nothing particular was known. Hence the term came to be used in the Census in some cases as equivalent to "Others and Unspecified."*

For generations the Jats have been subject to the Bráhuis and Baloch. They form the cultivating class and pay a portion of the produce to the overlords. The tribesmen look upon them as their social inferiors, and the position is generally accepted by the Jats themselves. Some of the Jats are of fine physique. The general level of intelligence is low, but on the whole the Jat is a good cultivator and is less extravagant than his Baloch neighbour. The Jats are not constituted on a tribal basis, but live in small groups, choosing one man from among their number as a leader to act for them in their dealings with the owners of their lands. In the Census of 1901 the total number of Jats in the Kalát State was 56,684 (males 30,620 and females 26,064), the number of adult males being 19,230. They are distributed all over the district. By far the most numerous of the local Jats are the Abras 31,917 (males 17,365, females 14,552). They were divided into 81 sections, the most important ones being the Máchhis (4,118), Sumra (1,761), Bamban (1,386), Chukhra (1,331), Burra (1,014), Hánbi (881), Buhar (700), Mastoi (789), Dandor (595), Kalwár (511), Atária (485), Drígh (458), Maiha (454), Hára (373), Ráhoja (151) and Pánhwar (322); 5,666 Abras were classified as "Unspecified." The Abras are Sindi Jats, i.e., one of those clans which originally came from Sind, and several clans who had come from the Punjab were wrongly classified with them as sections of the Abra clan. They include Bhatti (1,645), Siál (1,201), Khokhar (1,084), Arain (534), Joya (336), Rid (331), Gujjar (284), Awán (199), Kalas (126), Dhandu (82), Kharal (56) and Dhér (42). The leading family among the Abras of Kachhi is that of the headman *wadéra* Haidar Khán, who

* *Census of India*, 1901, Vol. V, ages 106-7.

lives at Mungur near Bhág, where the Abras of that place hold a revenue-free grant from the Khán in recognition of services rendered to Nasír Khán I at Delhi. Mungur was the name of their ancestor, who came from Sind about 200 years ago, and brought lands under cultivation. Another leading man is Ahmad Khán of Jhok Kásim Sháh. POPULATION.

Among other clans may be mentioned the Katpár (1,283), Bhangar (1,279), Tunia or Tunjia (1,105), Manjhu (1,012), Péchuha (822), Cháchar (680), Eri (600), Kurár (482), Sámith (422), Détha (376), Siáhpost (353), Dharpál (319), Sapar (291), Baréja (275), Palál (250), Jatáni (217), Wája (213), Méman (168), Masan (165), Oterán (164), Kori or weavers (153), Lehi (113), Gagra or sweepers (99), Siánch (80), and Odhána (38); all of these are Sindi Jats and originally came from Sind. The following clans in the tribe are said to be of Baloch origin, but are now classed as Jats: Kehar (566), Bhand (323), Dasti (237), Gola (212), Mahésar (187), Kéchi (70), and Hadkri (40). Of these, the Golas and Hadkris were classed as sections of the Abras; 4,865 Loris or gypsies (males 2,525, females 2,340) were also classed as Jats. The leading men among the Jats are the *arbábs* and *raises*, titles given to individuals by the Khán or other owners of land from time to time to distinguish their holders as officials. These titles are invariably hereditary. The chief *arbáb* in Kachhi is the *arbáb* of Bhág. He supervises the cultivation of Bhág Nári and occupies a position of considerable influence. Other *arbábs* in the district are *arbáb* Wali Muhammad and Muhammad Hyát of Bhág, Abdur Rahmán and Rasúl Bakhsh of Dádhar, Sheikh Muhammad and Mulla Pír Muhammad of Lahri, Muhummad Ilyás Ján Muhammad, and Rahím Khán of Gandáva, and Muhammad Atta, Rasúl Bakhsh and Shér Muhammad of Nasírábád. Among influential sections of the Jat tribe, special mention may be made of the Sheikh of Bhág, the Rid Jats of Nasírábád and the Mián Sáhib family in Lahri *niábat*.

Sheikh.

The Sheikh, censused as a clan of the Jat tribe, numbered 1,049 (males 544, females 505). The principal sections included wore Quréshi (232), Sheikh Ansári (34), and Thamim, all of whom claim to have come from Arabia. By far the most important Sheikhs are those who reside in the Bhág town. They are the descendants of two Hindu converts of

POPULATION. Bhág named Moti Ram and Mangal Dáss, who embraced Islám about 200 years ago. Some of the Sheikhs of Bhág have, in the past, held responsible posts under the Khán and have consequently acquired wealth and influence. The present leading men are Mullá Muhammad Akram *ex-náib* of Bhág, and Mullá Muhammad Hyát *ex-náib* of Lahri, both descendants of Mangal Dáss, and Mullá Nasrulla, *náib* of Nasírábád, and Mullá Ján Muhammad, formerly *kárdár* in the Bhág *niábat*, descendants of Moti Rám.

Rid Jats.

The Rid Jats live mostly in the Nasírábád *niábat*. It appears that the total number of the Rids (331) was considerably under-estimated in the Census of 1901. Like the Sheikhs of Bhág, the Rids possess much influence, and have held important posts under the Khán in the past. They hold large tracts of land, and the principal men among them are *arbáb* Shér Muhammad of Saidu, Rasúl Bakhsh of Nasírábád and Muhammad Ata of Khudábád.

The Mián Sáhib family.

The Mián Sáhib family reside at Katpár, about 8 miles south of Lahri. They consist of a few families and are held in great respect both in Kachhi as well as in Sind, where they command a large number of followers or *murid* among all classes of people. The family is descended from Mián Muhammad Kámil, who came from Ghotki in Sind, five generations ago. The leading members of the family are Maulvi Muhammad Hasan, son of Mián Táj Muhammad Ghota, and Mián Muhammad Panáh, Mián Azízullah and Mián Dád Muhammad, sons of Mián Ghulám Haidar. There is, however, a long standing quarrel between the two brothers, Azízullah and Dád Muhammad, over some ancestral property. Maulvi Muhammad Hásan is a well-known exponent of Muhammadan religious law in the district, and many cases are referred to him for decision by *shariat.*

The camel-breeding Jats.

Mr. Hughes-Buller has explained, in the Census Report of 1901, that a distinction exists among the Jats themselves. The camelmen and graziers among the Baloch are shown as a Jat clan within the tribe of the same name, but their name is pronounced with a soft " t " (Persian ت) as opposed to the hard " t". These camelmen speak a different language to other Jats, and many of their customs vary. In origin, too, they are distinct from the Jats and claim to have come with the Baloch as their graziers. In 1901 they numbered

3,245 (males 1,752, females 1,493). They live a nomadic life in mat huts (*kíris*), and supplement their means by the manufacture of dwarf plam mats and ropes. Their women are noted for their good looks. The principal sections are Mír Jat, Láshári, Bharáni, Majidáni, Bhund, Lanjwáni, Babbar, Waswáni, and Baládi. The principal headman is Rustam of the Mír Jat section. POPULATION.

In 1901 the Saiads in the district numbered 917 (males 497, females 420). The principal groups are those living in Dádhar, Gandáva and Gáján. The Saiads of Dádhar are collaterals of the Chishti Saiads of Mastung and Kiráni near Quetta. They are descendants of Mír Haibat Khán Dopási, whose shrine near Dádhar is described below. The Saiads of Dádhar are held in much veneration by the Bráhuis and the Baloch, and their influence extends into Sind. They hold revenue-free grants in several villages in Dádhar. The leading man among them is Saiad Charágh Sháh. His brother Saiad Bahár Sháh is in receipt of a monthly allowance of Rs. 50 from the Bolán Levy Service, and is often nominated as a member of *jirgas*. Other influential Saiads of Dádhar are Saiad Lál Ján, whose wife, the Bíbi Sáhib, commands a large number of followers and takes precedence over her husband, and Saiad Taimur Sháh. The Saiads of Gandáva are Bukhári Saiads and possess considerable influence in that part of the district. They live at Gandáva, Fatehpur and Kot Muhammad Sháh, and the principal men among them are Safar Sháh, Muhammad Sháh, and Rakhal Sháh. The last named is a poet whose verses (*káfis*) are very popular among the people. He is held in great esteem, especially by the Lásháris. The Saiads of Gáján consist of about 20 families, Bukhári 7, and Jíláni 13 families. Their headmen are Haidar Sháh and Lál Sháh. The Saiads of Sháhpur are Bukháris of the Isiáni section. The leading man among them is Saiad Ináyat Sháh. Saiads.

During the census of 1901, the total number of Hindus recorded in the district was 10,784 (males 5,684, females 5,100). They all belong to the Arora caste and the principal clans represented are the Bajáj, Kathúria, Bhatéja, Chhoda, Guréja, Mundréja, Utrádi, Sandúra, Kánjan, Pahúja, Khattar, Sukhéja, Pujára, Ichhpuláni, Rakhéja, Kálre, Nángpál, Cháwla, Sachde, Chhábre, Kárra, and Brahman. Hindus.

POPULATION. They are immigrants from the Punjab, mostly from the Déra Gházi Khán and Multán districts and from Sind. Most of those from the Punjab are said to have been imported by Nasír Khán I, after Kachhi became part of Kalát in 1740. Their religion is an admixture of Sikhism and idol worship, but, as described in the *Gazetteer of Sarawán*, they have been greatly influenced by their Muhammadan surroundings and have great belief in Muhammadan shrines, on which they usually shave their children. In manners and customs there is little to distinguish them from the Hindus found in other parts of Baluchistán. In Kachhi they form a large and an influential community. They are chiefly engaged in trade, and finance the people and in several cases have acquired land. In each important place there is a *pancháyat*, a body that governs the social and the commercial affairs of the community. The headman is known as *mukhi* and next to him is the *chowdri*, other elderly and influential men being called *paryamunrs*. The Hindus pay *jizya* or poll tax in some places either to the Khán or the tribal chiefs, a subject which is further referred to in chapter III. The leading men in the district are Rélu Mall of Gandáva; Mangal Mall and Lakhmi Chand of Kotra; Topan Mall, Jodha and Jádham of Gáján; Motan of Shorán; Tírath Rám, Ail Mall and Kishna Mall of Dádhar; Múraj of Bhág; Hazári Mall of Nawshéhra; Ishi Mall of Mírpur and Brij Mall of Lahri. The Hindus of Kachhi hold *bisákhi* (new year's) fairs at Tang on the Lahri stream, Gahtor near Khári, Sibri in Dádhar, Gháib Pír spring near Khajúri in Sarawán, and the Hari Sar pool in the Sukléji. At the last named place, which is situated about 18 miles west of Shorán, many pilgrims come from Kachhi, Sind, and Hindu Fakírs even from Márwár in India and different parts of the Punjab. The local Hindus throw the bones and ashes of their dead in this pool.

Religion. Of the total population of 82,909 censused in 1901, 72,125 or 87 per cent. were Muhammadans of the Sunni sect. The religion, as practised by the tribesmen, is described in the *Jhalawán Gazetteer*. Superstitions are common. Among the most peculiar may be mentioned the following:—

The Rinds do not eat camel's flesh, the Hájija Bulédis do not eat the kidney of any animal, the Lásháris have an

aversion to the *álro* plant, the Wágah Jats will not eat the dove, while the Kalwár Jats do not eat the heart and the liver of any animal. POPULATION.

Special mention may be made of a sect called Táibs or penitents. On account of their shorn heads, they are known as *tháru* or shaven-headed. The sect was founded, about 1875, by Háji Muhammad Fázil, a Raisáni of Dádhar. The present leader of the sect is his nephew Mián Abdul Hayi, who lives at Durkhán in Dádhar *niábat*. The Táibs are found scattered in Gáján, Kunára, Shorán, Sanni, Dádhar and Mithri, but their stronghold is Sanni, where most of the converts have been derived from the Jatois. They follow the Islámic faith in its purest form. Táibs.

Social customs among the Baloch, relating to hospitality, the custom of *hál* and the system of co-operation among the tribesmen are similar to those described in the *Gazetteer of Jhalawán*. Among the Baloch, social precedence takes a more definite form than among the Afgháns. The tribes taking their names from the five children of Jalál Khán—Rind, Hot, Láshár, Korai, and Mái Jato—are looked on as socially superior to the rest, and as Mír Chákar, the hero of all Baloch legends, was a Rind, the Rinds are the most respected of the Baloch tribes. Social life.

Among the Jats, social or class distinction does not exist. The more well-to-do, on account of their wealth, hold a superior social status to that of their fellows. The *arbábs* and the *raíses*, among their respective people, take precedence and are naturally the spokesmen of the rest. In their absence, precedence in a Jat assembly is given to the eldest. The Jats have already been mentioned as occupying an inferior position, and in the lowest grades are to be found certain subject races consisting chiefly of occupational groups and gypsies.

The Baloch chiefs and other leading men keep guest-houses (*mehmánkhána*). Those kept by the Rind and Magassi chiefs are very large, and are in charge of a regular establishment which is maintained for this purpose. The Saiads of Dádhar and Fatehpur also maintain guest-houses, in which all strangers are accommodated. The Jats have no system of co-operation like the Baloch, but they combine for any common purpose such as the construction of the dams (*gandhas*) described in chapter II.

POPULATION. Food.

The majority of the people have only two meals daily, one in the morning and the other at sunset. The staple food-grain is *judr* which is cooked into cakes and eaten with vegetables or butter-milk. Flock-owners and camel-breeders use milk and its preparations, generally butter-milk, with their meal. Wheat-flour or rice is eaten by the well-to-do.

Meat is eaten when it can be obtained. Roasted mutton, *sajji*, is a speciality of the Baloch tribes. The use of intoxicating liquor is not uncommon among the Baloch and Jats.

Dress.

A Baloch wears a long *jáma* like a smock frock down to the heels, *shalwár* or loose trousers, a long *chadar* or scarf, a *pagri* of cotton cloth, and shoes narrow at the toe or sandals of leather or grass. He wears nothing but white, and has an objection to colours of any kind, and will wear nothing coloured except his *chogha* or overcoat. The prejudice is, however, beginning to break down, and coloured and embroidered coats are sometimes worn by the leading men. The Jatois, who belong to the Táib sect, generally wear trousers dyed in indigo. A Baloch woman wears a red or white cotton sheet over her head, and a *chola*, or long shirt resembling a night-gown which reaches down to the ankles, and is prettily embroidered in front. The hair is worn in a long queue, and the ordinary ornaments in use are bracelets, a nose ring, a necklet and earrings. All Baloch men of full age carry a sword and sometimes a shield made of leather and studded with silver or brass. Among the Jats a great change has taken place within the last thirty years or so in the matter of dress, especially among the well-to-do. Formerly a man had a *tehband* or sheet wound round his waist instead of trousers, a short shirt, a turban with a small skull cap and a spotted white or red *rétu* or sheet to wrap round his shoulders. The dress of a female consisted of a *choli* or shirt with short sleeves and open on the back, a *chhit* or petticoat, and a wrapper or scarf, all made of the locally manufactured coarse cotton cloth. This is still the dress of the poorer classes among the Jats, but the well-to-do have now adopted the dress of the Bráhuis, both for males and females and use finer materials. The total cost of the dress of the male, inclusive of shoes, is about Rs. 5-8 and that of a female is Rs. 5-2. The ornaments are

generally the same as those of the Baloch women; they are mostly of silver and few can afford them. POPULATION.

Dwellings.

The majority of the people live in mud huts, consisting generally of a single room, 15 to 30 feet long and 12 to 15 feet wide. The roof is flat and is made of mats of dwarf-palm covered by brushwood and plastered over with mud. Behind the main room, but under the same roof, is usually a small compartment used as a storehouse for utensils. Outside the main room (*kotha*) are generally two sheds, called *mannah* and *litavr* or *bapávr;* the former is meant for use by men in summer, and the latter for cattle. The dwellings are dirty and heaps of filth accumulate in the front. A feature of every house is a number of earthen receptacles for grain called *gunda*, which are of several descriptions and a stand called *tánwán* for fowls, consisting of a log of wood fixed in the courtyard. The Baloch living outside large villages live for the most part in *mannahs*, or open sheds, both in summer and winter. In large places, such as Dádhar, Bhág and Gandáva, the houses are better and consist of several rooms surrounded by a courtyard with separate sheds for cattle and stores of grain. The houses of the wealthier classes have greatly improved. The Hindus have in most cases storeyed buildings, and the bazars in several places are roofed.

Disposal of the dead.

The method of burial has been described in the *Gazetteer of Jhalawán*. Among the Jats, mourning lasts for three days, and among the Baloch, from 3 to 7 days, during which time the womenfolk of the former, with their heads bare and their wrappers tied to their waists, express their sorrow every morning by breast-beating (*osára*) and cries of lamentation (*pár*).

Amusements and festivals.

The amusements are generally the same as those of the Bráhuis. Many of the Jats are very fond of wrestling (*mal*) and practice hard at it. It has great similarity with English wrestling. The matches are arranged and are looked forward to with a keen interest, especially on festive occasions. Another most popular amusement of the Jats is the singing of *káfis* or religious poems; large parties are arranged and the performance is done by turns or in chorus.

POPULATION. Shrines.

Of the many shrines in the district the following are the most important:—

Haft Wali.

The shrine of the Haft Wali, or seven saints, is situated at Bhathāri, about 8 miles north of Shorán. The seven saints are Sháh Umar; his three sons, Niámatullah, the ancestor of the Kahéris, Mahmid Sháh and Sháh Isuff; and Sháh Amín-ud-dín, son of Mahmid Sháh; Sháh Isuff; and Sháh Wánar, son of Sháh Amín-ud-dín. Of these Sháh Umar and Sháh Wánar are buried in Kéch and Sind respectively, the rest are buried at Haft Wali and their shrines consist of handsome lime built domes, standing on hills, amid clusters of *khabbar* trees. Many miracles are ascribed to these saints.

Pír Lákha.

The shrine of Pír Lákha is situated between hills about 20 miles south-west of Jhal. Pír Lákha, whose tomb is in the Múla pass, was the son of Pír Shahbáz, Kalandar of Sehwán in Sind, and according to tradition was born of a Hindu girl by miracle. The father came to see the son, and the meeting took place near the spot where the memorial shrine now exists. Lákha performed several miracles in the presence of his father, he turned the *ak* leaves into bread and produced water by his foot from the ground in such a large volume that it flooded part of Sind; the spot where this took place is still marked by two tanks which contain fish which are preserved. An annual fair is held at the shrine on the first three days of the month of *Chét* which attracts a large number of pilgrims from Kachhi and different parts of Sind. Another shrine dedicated to this saint is situated in Leghári Kot in the Bárkhán tahsíl of the Loralai district, where he is considered to have miraculously produced three springs of water, and a revenue-free holding of about 19 acres is attached to the shrine.

Other important shrines in the district are the following in the Bhág *niábat* (1) Khánqáh-i-Shahídán, being the shrine of Mián Ghulám Muhammad, a native of Rohri, and his disciple Háfiz Abdur Rahím, who were killed by order of Zamán Sháh, the Afghán king, as being sorcerers; (2) Pír Sábir Sháh, also called Pír Roshan Zamír, a native of the Punjab, who came to Bhág and died in 1210 Hijra; (3) Pír Tiár Ghází, who came from Uch about two centuries ago. His real name was Israiluddín and he was surnamed Tiár Ghází, as the word *tián* was always on his tongue; (4) Pír Nohán

at Mungur. His name was Rab Dinna and he was a Noháni Baloch. A small fair is held on his shrine in the month of *Zilhaj*; (5) Pír Mahmúd Aulia, about 10 miles south of Bhág. He came from the Punjab about two hundred years ago; (6) Mír Haibat Khán Dopási and (7) Pír Tangav also called Sakhi Tangav in Dádhar; (8) Pír Allahyár Sháh in the Bolán hands; (9) Pír Mauj Dín, a descendant of Hazrat Ghaus Baháwal Haq of Multán, and Pír Amín Sháh, a Saiad in the Lahri *niábat*; (11) Kázi Somáil at Gáján and (12) Pír Chhatta near Kotra. Mír Haibat was the ancestor of the Saiads of Dádhar and was surnamed *Dopási*, as any prayer made by him was granted within two *pás* or six hours. His shrine, about 3 miles west of Dádhar, is held in great respect. Pír Tangav was a Kuchk Rind, who was killed by thieves. Pír Chhatta produced the springs at the place bearing his name. A small annual fair is held at his shrine during the hot weather. The two saints in Lahri have the special merit of restoring eyesight to the blind and manly power to the impotent.

Names and titles, rules of honour, system of reprisals.

The conditions relating to names and titles and rules of honour described in the *Gazetteer of Jhalawán* apply with slight modifications both to the Baloch as well as the Jats of Kachhi. The Jats are not, however, so keen about avenging blood as the Bráhuis, and have also no system of reprisals.

Blood compensation.

The system of blood compensation among the leading Baloch tribes of Kachhi is also the same as is prevalent among the Bráhuis. As a rule, in cases decided by a *jirga*, the rate of compensation is Rs. 1,500. Among the Dombkis, compensation paid in kind usually consists of one girl, one mare, one sword, one gun and Rs. 400. In the case of other Baloch tribes, the basis is one girl and weapons to the amount of Rs. 500, and Rs. 500 in cash. There is no fixed rate for the Jats. The compensation in their case is usually a girl or Rs. 300 to Rs. 500 in cash.

As a special feature of the rules of honour observed by the Magassi tribe, it may be mentioned that while among other Bráhuis and Baloch tribes, adultery is punished by the death of both the adulterer and the adulteress, in the case of the Magassi tribe if the adulterer escapes, a relative of his is killed instead. The custom has been considered

POPULATION. an unjust one, and in the case of Allah Rakhia, son of Mehr Ali Khosa, plaintiff, *versus* Saifal, son of Shakar and Kullu, son of Afzal, accused, regarding the charge of murder of the plaintiff's brother, decided by the Sibi Sháhi *jirga* on the 9th February 1906, it was ruled, with the concurrence of the Magassi chief and of the tribe, "that if any such murder be committed in future in the Magassi tribe, it shall be considered illegal, and the murderer will be liable to punishment. If the real adulterer absconds from the territory of the Magassi Nawáb, his relatives, such as his brother, uncle or any of his family, will be liable to pay compensation to the complainant in accordance with the custom prevailing among the Baloch tribes, such as the Rinds, Marris, Bugtis, Dombkis, etc. If the relatives of the adulterer be willing to settle the case and come to terms with the complainant, and the latter rejects their overtures and contemplates the killing of one of the adulterer's relatives, it will be essential to force the complainant to come to a settlement, and it shall be the duty of the Magassi chief to arrange for the prevention of bloodshed." The award of the *jirga* was accepted by the Political Agent, Kalát.

CHAPTER II.

ECONOMIC.

AGRICULTURE. General conditions.

THE plain of Kachhi is generally spoken of as an awful desert of which no good is to be hoped, but this is far from being the case If the great level expanse be watered its soil is so fertile that it immediately becomes a vast field of waving corn. Cultivation cannot be said to depend to n appreciable extent on rainfall, and only a fringe of permanently irrigated lands exists near the hills. The largest proportion of the crops are raised from the floods which disgorge their waters on to the plain, the chief sources of irrigation being the Nári, the Bolán, the Sukléji, the Múla and the Dhoriri. At the same time it must be admitted that cultivation is precarious, for, if the summer rains fail in the hills, the centre of the country remains bare of crops, and most of the population migrate to find its means of livelihood in Sind. No means, moreover, exist for any systematic distribution of flood water, much of which is annually wasted. Thus the whole cultivation of a particular tract may depend on a dam far up the river. For instance, the great Gádi *gandha* or dam was reconstructed in 1902 at great expense and labour, but was washed away again in the spring of 1904, and had to be rebuilt once more. During the four or five years previous to 1902, it had been occasionally repaired, but had given way, with the result that the water of the Nári poured down the Gáḍi channels into western Kachhi, a part which is already sufficiently irrigated from the rivers and hill torrents of the Central Bráhui range, leaving the central portion, principally the Bhág *niábat*, a desert. In 1903, however, as the dam withstood the force of the floods, the Bhág *niábat* was well cultivated. When the fact of the immense fertility of the soil and the large amount of water which runs to waste in Sind is remembered, the benefit which might accrue from the introduction of systematic

AGRICULTURE.

means for husbanding and distributing the flood water over the country becomes apparent. An area, much of which is now uncultivated, might be transformed into a productive plain.

Soil.

The soil is alluvial and on the whole extremely fertile, especially in those places which are subject to the spill of the rivers. The best is a light loam mixed with a moderate amount of sand. The cultivators generally call it *matt*. Next in fertility to *matt* comes *khauri* with *mágh*, *i.e.*, a light clay surface which cracks, but possesses a sub-soil having a quantity of sand. This land holds moisture well and is especially good for *juár*. A dark loam, resembling *mátt* and *khauri* and suitable for the cultivation of indigo, is known as *mithi*. *Gassar*, also known as *bhándur*, differs slightly from *khauri*, in that it does not break up into clods when ploughed. The next class of land consists of a medium clay, and is the soil most commonly met with. Next follows *sarh*, a stiff clay, and very suitable to the oilseed known as *jámba*. *Sarh*, which is also called *kharch*, is generally to be found in water-channels in which water has collected, and may be identified by the large cracks in the hard surface which are caused by the heat of the sun. Other soils are *pat* or *potho*, those hard, verdureless uncultivated tracts of clay described in documents as *dasht-i-amwát* or lifeless desert, which the life-giving floods fail to reach; *khararha* *i.e.*, soil scoured out by the rush of water and retaining none of its good qualities, and *kallar* or saline soil.

The first two classes of soil are to be met with along the river beds in Jhal; on the north of Gandáva; at Gádi, Rindra and Aráin in Bála Nári; at Chhalgari; and Makhan Béla in Bhág; at Shorán; at Siánch and its neighbourhood; at Khári near Kotra; at Tugháchi in Lahri and near Chhattar. Dádhar and Gáján have an unenviable reputation for *kallar* lands.

Conformation of surface.

Outside the fringe of stony ground which surrounds three sides of the Kachhi plain, the prevailing feature of the landscape is a level plain seamed at intervals with deep ravines and channels caused by the rush of water issuing from the hill torrents. The volume of water in the rivers at flood-time is so great that it hollows out deep channels near the hills, but as these proceed further into the plain, the channels become shallower, and ten or fifteen miles from the hills they

are not more than six or eight feet deep. The constant construction of artificial dams and the natural softness of the soil have caused the appearance, in the course of ages, of innumerable minor channels, and it is through these that the precious fluid is drawn off to the thirsty land which only requires the erection of lower surface embankments about two or three feet high, called *lath*, *banna* or *banno*, to hold up the flood water and turn the whole country into a temporary swamp after floods.

AGRICULTURE.

Rainfall.

The rainfall in Kachhi is extremely small, averaging about three inches, and were cultivation wholly dependent on it the country would indeed be a waste. The air is dry and the summer temperàture abnormally hot. In July and August, the cultivators say the heat is sufficient to burst the pup i of a crow's eye. Ploughing is carried on after nightfall, and no one can be out after ten o'clock in the morning. In the cold weather, which lasts from the middle of November to the middle of March, the morning and evening air is crisp and cool, but the sun is hot at midday, and crops cultivated during this period of the year are forced into strong and early growth. Frosts, known as *chor*, may be expected early in November and cause damage to late *juár*. The Shorán Jats have a proverb—"If frost does not fall on the leaf of the late *juár*, the husbandman will be busy throughout the winter in taking home the grain." If the *juár* crop escapes the first frost, it is believed not to be affected by later ones.

System of cultivation in relation to rainfall, soil and conformation of surface.

As has been already explained, cultivation depends almost entirely on the floods brought from the hills by the rivers of the area. The sources of those rivers which are situated on the north and west, that is to say, the Bolán, the Múla and the Sukléji lie in areas which are largely dependent on the winter rain and snow. This falls about January and February, and, whilst bringing down floods at this time of the year, also has the general effect of maintaining a fairly large permanent supply of water in them. In the warmer climate, on the other hand, in which the central part of the course of the western rivers and practically the whole course of the eastern rivers are situated, the rainfall occurs at two periods in the spring, that is to say, the end of March and early April, and in summer, that is, in June, July and August. Of these two falls, the latter is the most copious, and it is

AGRICULTURE.

in this that the cultivators place their greatest hopes. The falls which occur in winter, occurring as they do in the form of light snow, near the sources of the rivers, do not generally bring down heavy floods. The spring rainfall again is scant, and though occasional floods often occur at that time of the year, they do not last long. In the summer, however, abundant rainfall (abundant, that is to say, for Baluchistán) occurs, and hence July and August, the hottest months of the year, are those in which the Jat cultivator looks anxiously for the water which will provide him with subsistence for the coming year. At this time, the largest river, the Nári, generally contains a constant flow for some six weeks or two months, and much water runs to waste in Sind. Next, for consideration in copiousness of flood-supply, comes the Lahri stream, and after that the Múla. Flood and rain crop areas are known as *lur*. The Jat describes them as "the honey of the *ak*," for raising a crop from them is as easy as obtaining honey from the *ak* plant (*Calotropis gigantea*).

In addition to the flood cultivation, the permanent water near the borders of the hills is conducted in artificial channels from the rivers and streams for purposes of irrigation. Round Jhal too, and in one or two other places, are to be found a few springs. Except at Dádhar, Sanni, Shorán, Gáján, Kunára, Khári, Kotra, and Gandáva, the cultivation on these permanent sources of supply is inconsiderable. Where there are permanent sources of irrigation, both *sánwanri* and *sarav* crops are cultivated, but owing to the decrease which takes place in the permanent supply of water in summer, the area under the latter much exceeds that of the former. In the case of land dependent on flood water, the *sánwanri* crop is by far the largest, but if late floods occur, oil-seeds and wheat are also cultivated for the spring harvest.

Population engaged in, and dependent on, agriculture.

Except the Hindu *banias*, almost the whole population is engaged in agriculture. The cultivators consist of Jats and Baloch. The Jats are the original cultivators and are much superior to the Baloch as husbandmen, some of the latter

have apparently only taken to cultivation in later times, whilst others consist of cultivating sections of Jats which have been absorbed into the Baloch tribes in the long lapse of centuries. In proof of this may be noted the almost entire absence of agricultural terms from the Baluchi language. The position of the Baloch, socially, politically and economically, is superior to the Jats, who occupy an inferior position as a subject race. As a rule, the Baloch hold revenue-free lands, and Baloch cultivators frequently engage servants to help in their agricultural work, to thresh the corn, or to tend the cattle. Whilst the Jat cultivator is enduring the sweltering heat of the sun, the Baloch is sleeping in his house. The Jat, on the other hand, asserts that he has been associated with the noble profession of agriculture from the time of Adam. *Khéti sir séti:* "Cultivation and personal effort" is his motto, and he has a great contempt for the Baloch with his lazy, thieving propensities, and his lack of knowledge of the art of agriculture. The Jat's land and his home constitute his single interest and delight, and, in spite of his careless hand-to-mouth existence, he is, on the whole, contented. His love for the soil and predilection for agriculture are well indicated by the following questions and answers which are commonly asked in the countryside :— AGRICULTURE.

"What flower is the best in the world?" "The best flower is the cotton flower, for it covers the naked limbs." "What footmark is the best in the world?" "The mark of the water is the best footmark in the world." "What colour is the best in the world?" "The colour of earth is the best in the world." "What voice is the best in the world?" "The voice of the water-mill is the best in the world." "What beak is the best in the world?" "The beak of the ploughshare is the best in the world."

The poorer Bráhuis, who visit Kachhi in the winter, are engaged in tending their flocks, in collecting fuel or in the carrying trade, their more well-to-do brethren live on the crops which the Jats have raised during their absence in the highlands (Khurásán) for the summer months. So intense

AGRICULTURE.

is the feeling of these wild highlanders towards Kachhi as the "land of plenty" that they usually speak of the district as their "mother".

Seasons of the year. Sowings and harvest times.

The cultivator divides the year into periods by the sowing and cutting of the different crops. He recognises the commencement of each season by the periodical appearance of certain well-known stars. There are three principal harvests, viz., *sánwanri*, which includes the crops sown in the months of *Sánwanr* (July) and *Bhadra* (August) and reaped by the month of *Poh* (December); *sarav*, which includes the crops sown in the months of *Katti* (October), *Manghar* (November) and *Poh* (December) and reaped by the month of *Visákh* (April); and *arhári*, i.e., the crops sown in the month of *Chétr* (March) and reaped by the month of *Arhár* (June). The agricultural calendar given further on shows the months into which the year is divided by the cultivator and the identical period according to the English calendar.

The following are the chief crops produced at each harvest :—

Sánwanri.	*Sarav.*	*Arhári*, otherwise known as *Chétri.*
1. *Juár* (*Andropogon sorghum*).	Wheat (*Triticum sativum*).	*Juár* (for fodder).
2. *Mung* (*Phaseolus mungo*).	Barley (*Hordeum vulgare*).	Cotton (*Gossypium*).
3. *Moth* (*Phaseolus aconitifolius*).	*Sireh* (*Brassica campestris*, var: *Sinapis dichotoma*).	Water melons (*Citrullus vulgaris*).
4. *Bájra* (*Pennisetum typhoideum*).	*Jámba* (*Eruca sativa*).	*Kiring* (*Setaria Italica*).
5. *Tirr* or *Til* (*Sesamum Indicum*).	*Bhang* (*Cannabis sativa*).	Indigo (*Indigifera tinctoria*).
6. Water melons (*Citrullus vulgaris*).		
7. *Chaha* (*Lagenaria vulgaris*).		
8. *Méha* (*Citrullus fistulosus*).		

It is principally on the *sáwanri* and *sarav* harvests that the Kachhi cultivator depends. The *arhári* harvest is of comparatively small importance, except for fodder, but, if the *arhári* fodder harvest of *juár* receives moisture in the summer, it will give a good return of grain in December.

The greatest reliance of all is placed in the *Sánwanri juár* crop. The cultivator cares little or nothing for the floods of *Chétr* (March) if he can get them in *Sánwanr* (July). He believes too that one affects the other, "*chétr utho, sánwanr mutho,*" says the proverb of the countryside; "if *chétr* has its fill, *sánwanr* will be nil." The stars by which the cultivator is guided are *katti*, known to the Bráhuis as *paur* (Pleiades), whose appearance in the early morning in June heralds the period when floods may be expected; *tréru* or *trangar* (Cassiopeia), which appears about the 27th of *Sánwanr* (July) and bids the cultivator hasten his preparations for *sánwanri* sowings; *ludho*, known to the Bráhuis as *ludav*, appearing about the 15th of *Bhadra* (August), a signal to the cultivators that the season of *juár* sowing is over; and *sohél* (Canopus) with its forerunner or witness (*sháhid* or *agawán*), which warns the cultivator that the end of summer is near, and that his buffaloes will shortly cease to soil in the water. Thus *katti* and *tréru* govern the *juár* cultivation, the principal *sánwanri* crop, whilst *ludho* and *sohél* are the stars which guides the cultivator in all matters relating to the wheat, the principal crop of the *sarav* harvest.

AGRICULTURE.

Sohél is believed generally to bring three showers of rain in its train. These showers are known as *lassi*, *i.e.*, a shower which covers a *las* or tract. The cultivators believe them to be universal on the whole of the earth. No heavy clouds gather as in the case of the July and August storms, nor is there any accompaniment of thunder or lightning. The *lassi* is highly beneficial to the wheat, and each of the three showers has a distinct effect on that crop in its various stages after it has been sown on the *sánwanri* floods. The first shower generally occurs at the end of the month of *Katti* (October) and the cultivator knows it as *lassi báre badhi*, i.e., the *lassi* which falls at the time of making the plots; the second is said to be *lassi rádh parádhi*, i.e., the *lassi* which makes the whole field green; the third and last shower is spoken of as *lassi búre badhi*, i.e., the *lassi* which makes all the plants bushy.

AGRICULTURE.

Agricultural calendar.

The following is a calendar of the principal agricultural operations:—

English calendar.	Vernacular.	Work.
January ...	*Máhn* (J.) *Máhng* (B.).	Unirrigated lands are embanked and prepared for summer floods. *Sánwanri* crops are threshed and harvested. The wheat and barley crops in irrigated lands are watered.
February ...	*Phaganr* ...	Great change of temperature, days hot and nights cold. Same operations as above. The *sánwanri* harvest is complete.
March ...	*Chétr* ...	*Arhári* crops are sown. Barley and oil-seeds are harvested. The wheat crop is half ripe (*ábu*). Construction and repair of dams and embankments is undertaken.
April ...	*Visákh* ...	The wheat crop is reaped. The water melons sown with the *arhári* crops ripen.
May ...	*Jéth* ...	The wheat harvest is threshed and finished.
June ...	*Arhár* or *Ahár.*	*Arhári* crops are reaped except cotton which is plucked in December. If floods occur in this month, *sánwanri* crops are sown, but they are liable to damage from insects in September.
July ...	*Sánwanr* ...	The busiest month of the Kachhi cultivator. Ploughing and sowing takes place for the *sánwanri* crops on the summer floods with all speed, as late crops sown in August are liable to damage from frost in November.
August ...	*Bhadra* ...	*Sánwanri* sowings are completed by the middle of this month. Lands irrigated by late floods are prepared for *sarav* crops.
September...	*Assu* ...	*Bájri* is harvested and *chaha* and *méha* ripen.
October ...	*Katti* ...	*Sarav* sowings commence and the cold weather begins.
November...	*Mahngar*...	*Sarav* sowings continued. *Sánwanri* water melons are over. The *sánwanri* harvest commences at the end of the month.
December...	*Poh* ...	*Sánwanri* cuttings completed. *Sarav* sowings do not extend beyond the tenth of the month. The cotton crop is plucked.

The cultivator's busy season lasts from July to the following January. February to June is a period of comparative leisure, unless late floods have occurred in the previous year and a large wheat crop has to be harvested in April.

The July (*sánwanr*) floods bring the moisture on which all the cultivator's hopes are fixed, and if they fail the husbandman's outlook is dark. It is indeed round *Sánwanr* that all his hopes centre and "a cultivator who sleeps in

Note.—(J.)=Jatki; (B.)=Baluchi.

Sánwanr is neither a man nor a dog." The husbandmen say that if a man's mother die in *Sánwanr*, he has no time to bury her. The Augus tfloods are sudden and overtake the cultivator unawares when he is not quite prepared to repair his embankments. The heat too is intense. "*Bhadra* is terribly bad, *Sánwanr* is better than it." The heat continues in September (*Assu*), "*Assu* melts the silver necklace and makes the wild ass stay in the shade." The beginning of October heralds the approach of winter; "Seven days once, seven days again, seven days more, and seven days once again. Now fires are burning in every house." Both October and November (*Katti* and *Mahngar*) are busy months, for the *sarav* crops have to be sown and the days are growing all too short for the work to be done. In the following month, December, the cultivator says: "In *Poh* eat one meal and grind corn for the next." In January (*Máhn*) there is little agricultural work except threshing. With the advent of February (*Phaganr*) a change takes place in the weather and grumbles are heard at the wind and heat:—"*Phaganr* has puffs of wind: the nights are frosty, but the days bring perspiration." The cultivator now recruits preparatory to the *Chétr* sowings. In March (*Chétr*) the barley is ripe and the wheat is ripening: "The month of *Chétr* has come, let us go and see if the wheat and the barley has become ripe." The Hindu festival of *Holi* occurs at this time:—"*Holi adh galolí*," *i.e.*, "*Holi* and the grain half ripe." In April (*Visákh*), May (*Jéth*), and June (*Arhár*) all the *arhári* crops which have been sown in *Chétr* are reaped with the exception of the cotton, which is not ready till December (*Poh*).

AGRICULTURE.

A full list of the agricultural and flock-owners' terms in ordinary use will be found in Appendix I of the *Sarawán Gazetteer*.

Principal crops.

By far the largest and the most important crop is *juár* (*Andropogon sorghum*). It forms the staple food-grain of the people. Of other food-grains, *bájri* (*Pennisetum typhoideum*), *mung* (*Phaseolus mungo*), and *moth* (*Phaseolus aconitifolius*) are also cultivated in small quantities in summer, and wheat and barley in the autumn. The oil-seeds cultivated include rape, mustard and sesamum (*til*). The only fibrous crop is cotton. Amongst miscellaneous crops may be mentioned coriander (*Coriandrum sativim*) and melons

AGRICULTURE.

(*Cucumis melo*); vegetables include the pumpkin, *méha* (*Citrullus fistulosus*), and *chaha* (*Lagenaria vulgaris*). Hemp (*bhang*) is the only intoxicating drug produced. It is grown in Khári and is largely consumed both by Jats and Baloch. Italian millet (*kiring*) is grown in a few places as a fodder crop.

Staple food grains.

Juár.

Juár is sown if floods occur at any time between March and August. Having repaired the large river dams, known as *gandhas*, towards the end of the cold weather in the way which will be subsequently described, the cultivator eagerly waits for a flood to come down. He has meanwhile raised and repaired the embankments (*lath*), which will retain the flood water when it reaches his fields. This is done with the *kínr*, a broad plank harrow drawn by two bullocks. Small plots are known as *gahn* or *panni*, medium-sized ones as *banna* or *banno*. A large tract of embanked and cultivated land without subsidiary dams is known as a *bair*. When the floods come, be it night or day, all is excitement over the filling of the fields with water (*ábdári* or *páni jhalna*). Care has to be taken that the embankments do not break, and immediate repairs are done to weak spots. When the field has been filled, it is allowed to absorb the water and it is then in *réj*. Ground which is still muddy and soft is known as *ála*, *áli* or *gapp*, and is not ploughed till the water has been fully absorbed, when the soil is *ádh*. Ploughing is now commenced (*har wahna*), and when the whole field has been ploughed it is *sáwa* or *sáo*, otherwise known as *khéri*. No harrowing takes place. The usual method of sowing is broadcast (*chhat*). Drilling (*náli*) is seldom used except when the moisture has sunk deep into the soil and, in this case also, the sowings are not so successful as when scattered broadcast. In other cases of deficient moisture the seed is steeped in water during the night and sown broadcast next day. The seed germinates four days after sowings (*wádha*) and by the seventh day the young plants show above ground (*salla*), and the farmer sees whether his seed is good or bad. If the first seed fails, the plot is resown. At this time the sprouts have two leaves (*beh panni*), when it is four to six inches high, it makes three stalks and is known as *gánar* or *trikhar bhaga*. When it reaches a man's calf, it is *pinni*, and when up to his knee, *goda*, when up to the thigh, *sathar*, and when up to the waist, *chél*.

The crop generally ripens in about three months. There is a proverb "*mahína panne: mahína ganne: mahína anne:*" "one month leaves, one month stalks, one month grain." Before coming into ear the plant is said to be "*chonk.*" When the ear has formed but has not burst, it is *didh.* As soon as the ear expands and begins to sprout, it is called *gal phár*, *nisarna* or *nisára.* When the ears begin to bend over, they are *jí*, and when the grain swells, *khíra.* The grain then matures and becomes fit for eating (*sang*). The cultivators now pluck the finer ears and half parch them on the fire, when the grain is separated from the husk. This is *ábu* and is much relished. At this stage, too, pieces of the young green stalk are cut and eaten like sugar-cane. They are very succulent and are called *kána.* To obtain specially good *kána* the heads of the stalks are sometimes cut off at the time when the plant is *didh.* Earless stalks, whether artificial or natural, are known as *kukk.* When ripe, the crop is called *hudur.* AGRICULTURE.

Harvesting the ears is known as *láb.* After the ears have been harvested, the stalks now known as *tánda*, *kána*, or *bhannar* are cut for fodder. The root stalks which remain above ground, are known as *nár* or *sundha.* They are then collected (*bár karna* or *dhonrán*) in the threshing floor (*déra*) and for five or six days they are constantly turned over (*uthalna*) with a four or six pronged fork (*chaugi* and *chhiggi dandári*) in order that they may dry. When dry, they are threshed (*gah karna*) in the usual way. The ears when threshed are *kanda* and are separated from the grain with the pitch-fork. The grain heap (*dharo*) is now winnowed by the village sweeper (*gagra*) throwing the grain into the air with a spade (*dhalli*). The chaff (*buri*) is used for fodder. A line (*rakh*) is drawn round the clean grain heap (*rah*) with a sword or spade to keep off evil spirits. When the time comes for division, this circle is only entered by the cultivator after washing, and the first measure is set aside with the cultivator's own hands for the prophet as *rasúlwai.* The rest is measured by the village measurer, generally a *bania.* Each shareholder then puts his grain into the earthen receptacle (*ganda* or *gundi*), which is to be seen in every courtyard, and has a hole near the bottom to allow the grain to escape as required.

AGRICULTURE.

Juár sowings.

Juár sowings are distinguished as *arhári*, i.e., *juár* sown in *Chétr* (March) and harvested by *Arhár* (June), *jéthi*, i.e., the crop sown in *Jéth* (May), and *sánwanri*, also called *agétri* or *agátri*, i.e., *juár* sown in July or on earlier floods.

Arhári juár, which requires moisture for the second time in May, is cut in *Jéth* (May) and *Arhár* (June) and used as fodder for bullocks in June and July, as these animals are particularly hard-worked at that season. The term is also applied to the grain crop obtained from *juár* stalks which were left in the ground from the previous year's *sánwanri* crop and which produce grain if they receive a spring watering.

The stalks of an *arhári* crop which have been cut for fodder in May and June, sprout again and are known as *thadda*. If they receive moisture from July floods and a further watering in *Assu* (September), good grain produce is obtained about November. The crop is much affected by the westerly wind known as *hathiji* and the stalks are therefore cut as near to the surface as possible.

Thadda, which has received no second watering, is very noxious when cut green and is not used as fodder until after it has been dried. Among the *thadda*, as w. as among other *juár* crops prior to the month of July, few plants appear which are called *patha* by the cultivator and which are generally fatal to cattle. The ordinary cultivator cannot identify the *patha*, but Labánas from Sind are said to be experts in doing so. The Jats have a curious superstition that the shadow of a *patha* stalk falls towards the sun instead of away from it.

Jéthi juár gives the largest produce in grain. Indeed the *jéthi* crop has many advantages. Sown on early floods, it derives much benefit from those of July, and is little affected by the extreme heat of August or by disease. Once the seed is sown, a *jéthi juár* crop is considered to be as good as garnered, whence the saying: *jéthi ghar wéthi*, i.e., "*jéthi juár* is already in the house." *Jéthi* is not given as fodder to horses, as it produces itch. If it has been cut as fodder for bullocks and again receives moisture in July, it will produce a crop of grain.

A *jéthi* crop, however, is by no means an assured event in any year, and much more reliance can be placed on a

sánwanri crop, as copious floods are generally received in the month of *Sánwanr*. The crop requires further moisture in August and September. It is seldom used as fodder, but fodder is grown from it on stalks that have received moisture from February rains. Such fodder is injurious to horses but beneficial to cattle, especially to milch cows.

AGRICULTURE.

A fourth kind of *juár* crop is known as *páchhátri*. It is sown in August and reaped in December and January, and requires a second watering in September. It is not regarded as a satisfactory crop, and is only sown by necessity in case of late floods.

Juár grown on flood cultivation in Kachhi is said to be far superior to that grown on flood cultivation in Sind owing to the excessively fertile properties of the soil. As characteristically put by the cultivators, "the stalks of Kachhi *juár* are equal for feeding purposes to the grain of the Sind *juár*."

Varieties *juár*.

Juár fodder is divided into two classes, *turi* and *kángar*. *Turi* possesses a succulent stalk, which is compared with sugarcane for the saccharine matter it possesses, whilst *kángar* is hard, dry and makes poor fodder. The same names are also applied to varieties of *juár* grain as will be presently explained. The following varieties of *juár* are cultivated: *turi*, *sathri*, *mithri* or *mithra*, *gahri*, *kártuhi*, *tohr* and *kángar*. *Turi* is the most widely cultivated. The grain is dark brown in colour and is much relished for its substance. It grows with little moisture and is especially suited for rain and flood crop lands. The best kind of *turi* is known as *chaububbi*, as the ear has four little nipples at the end. *Chaububbi* is well known for the sweetness of its stalk. *Turi* commands a good price in the market. *Sathri* is so called because it gets ripe in sixty days. The grain is light in colour. It is much sown on late floods as a *páchhátri* crop. *Mithri* or *mithra* is a very sweet variety as its name implies. It is somewhat brown in colour and little cultivated except in small patches from which the grain is taken when half ripe (*ábu*) and parched. *Gahri* grain is reddish and is the largest of all the varieties. It is considered an inferior sort and the stalks make poor fodder. *Kártuhi* is said to be a sub-variety of *turi* and possesses a long stalk. It is recognised by the bend of the head from the stalk and the dark colour of the ear. *Tohr* fetches a poor price in the

AGRICULTURE.

market, though it bears a large kind of grain. *Kángar* is the most inferior kind. The plant, though high, possesses little saccharine matter, whilst the grain is small. The poorer class of cultivators alone cultivate it.

Weeding.

The *juár* crop requires little weeding (*kámbo*). Small plants and grasses are taken out as fodder for the cattle. The field is sometimes cleaned by reploughing. This is specially necessary when fresh irrigation has been received by the *thadda* stalks of an *arhári* crop, but it is also carried out in the case of other *juár* grown on irrigated lands.

Juár in irrigated lands.

Only two crops of *juár* are grown on irrigated lands, viz., *arhári* and *sánwanri*. *Arhári juár* is generally mixed in such cases with melons, cotton and *moth*; *moth* is also mixed with *sánwanri juár*. It is never drilled in irrigated lands. Owing to the great fertility of rain and flood crop lands it is usual for several kinds of seed to be sown at once, thus, melons and cotton are sown in flood crop areas with *arhári juár*, *mung* and *moth* with *sánwánri juár*, gourds being cultivated at the same time on the embankments and sesamum (*til*) in the depressions (*kánbél*) below them. Water-melons are also sown in the same field as *sánwanri juár*. The *páchhátri* crop of *juár* is mixed with *sireh*.

Diseases.

Juár is subject to little disease and it generally makes strong healthy growth. Owing to the extreme heat of August, an insect (*kihyán*) sometimes appears in the stalk which gets red and rotten and produces no ear. Excessive heat in August also causes the young plants to wither, a disease which is known as *bukhra*. *Kánri* is another disease and is a kind of rust. The ear becomes whitish and the grain produces a black dust. An ear affected with *kánri* is at once recognizable and is generally considered unfit for consumption, although some of the poorer Bráhuis eat the ears after parching them. *Juár* plants suffer from the effects of a south wind if it blows in October, the disease caused thereby being known as *bagg*. A north wind, however, counteracts the effect of a south wind, and, indeed, a north wind, blowing in September or October, is considered almost as beneficial to the crop as a second watering. A north wind after October is injurious.

Outturn.

No experiments have been made in Kachhi from which the outturn of the *juár* crop can be estimated, but experiments

made in different villages in the Sibi tahsíl in 1904 gave 17 maunds 16 seers as the average produce obtainable from an acre of irrigated but unmanured land which had been left fallow in the previous year. AGRICULTURE.

Uses.

As the staple food grain of the people, *juár* is made into cakes and eaten with spinach or chopped mustard leaves. Gourds are also much relished with *juár* cakes, "*méha makhan jẹ̀ha*": "gourds are like butter." The grain only retains its full taste up to forty days after harvest. After that it gradually loses its quality, and in six months it has an unpleasant smell and is known as *bhuttí*. The poorer Bráhuis are in the habit of taking wheat from the highlands and exchanging it for sour *juár*, whence they are taunted as *bhutti khor*.

When half-ripe, the grain is pounded with a pestle and mortar and the juice obtained by this process is mixed with cow's milk and taken by the well-to-do classes for the sake of its strength-giving properties.

The dry stalks and leaves make excellent fodder for cattle and horses and are known as *karab*. The uses of the green stalks have already been mentioned. A good deal of honey is obtained from bees' nests in the high *juár* about October when the crop is at the *búr* stage.

Wheat.

Wheat is most cultivated on the west side of Kachhi, where irrigated lands exist. In flood crop areas, it can only be successfully grown if floods occur in the latter part of August or in September. The soft *matt* soil, which retains moisture well, is considered most suitable. Irrigated lands, which have been cultivated with wheat, are allowed to lie fallow for two years.

Irrigated land is ploughed for wheat and barley crops early in October. It is usual for such land to be sown in long strips, and with this object, four long parallel lines are drawn with the plough. These lines, called *tír*, may be of indefinite length. They are afterwards crossed at right angles by other lines, known as *pansar*, at intervals of ten paces. Plots are then formed by digging round the lines with the *dhall*. Each plot is known as a *bára* and its entrance as *warun*. A line of plots running between the long parallels is known as *pés*. The water channel at the

AGRICULTURE.

head of several *pés* is called *sar-ganh*, and the channel, taking water to a second set of *pés*, is known as *shahwáhi-ganh*. Parallel to the *sar-ganh*, and leading to a second set of *pés* is the *wichun-ganh*.

Watering is known as *réj*. When the moisture has been fully absorbed and the earth is *ádh* and will not stick to the plough, the ground is ploughed and sowings are done broadcast. Irrigated lands are never harrowed. The seed germinates in four days. It is known as *angúr* whilst still underground, but, on sprouting, it is said to be *salla*. When the crop is about three inches high, it receives a second watering known as *paun*, and the crop requires constant watering, generally, about once a fortnight, up to the harvest. Much, however, depends on the quality of the soil, a good soil requiring a small number of waterings and a poor soil, a greater number. If a crop is ready for harvesting, but there is delay in reaping, it is always watered in order to strengthen the straw. Early in *Chétr* (March) the strength of the west wind (*kumbi*) has a tendency to beat the crop down when it is known as *dráth*. The only remedy is watering. Sowings continue from October to about the 10th of December. Late sowings always give inferior produce both in straw and grain. *Poh hathain kho* : "Sow in *Poh* and reap with the hands" is the saying of the countryside.

Wheat in unirrigated lands.

In unirrigated lands the moisture brought by the late floods of August and September is retained by ploughing the soil and harrowing it smooth, after which the seed is sown with the drill in October.

Mixed barley and wheat.

Both in irrigated and unirrigated lands barley is sometimes mixed with the wheat. In the former case, it is generally put along the sides of the water channels, but in flood crop areas it is sown with the wheat. Barley thus sown is known as *jowáli kanak*. It is seldom allowed to ripen, but is used as fodder.

Wheat makes little growth in winter, but in February it starts again and just before coming into ear is known as *gabb*. The first ears that are seen are known as *tinrk*. When the grain is half formed it is called *khíro* and when ripe enough for eating it is *ábu*. This *ábu* is sometimes parched and eaten and sometimes parched and kept to

be eaten as pulse; it is then known as *dadhari*. When fully ripe it is *hudur*. The cultivator expects the grain to be ripe by the first day of *Visákh*, when the crop turns red. *Visákhi kanrak nandhi waddi lákhi*: "With *Visákh* the wheat, great and small, becomes red." Harvest (*láb* or *lábáro*) is commenced on a Sunday, Monday or Wednesday, as these are auspicious days. Even if labourers are not immediately available, the owner will cut a small patch (*chagg*) on one of these days and complete the work later on. Harvesting is done on the *lai* system, the rates of wages varying from one-twentieth to one-sixtieth of the produce cut. In some places two annas a day is paid to the labourer. A small patch of the crop is generally left for the labourers themselves to take and is known as *dráho*. The labourer's wife and children collect the gleanings (*chuno*). The stubble is known as *nár* or *kángar*. A heap of ears on the threshing floor is called *val*. These heaps are collected in an enclosure called *kér*, *lohra*, or *wára*. Threshing (*gáh*) takes place in the usual way, the ears being spread under the feet of the bullocks with a five-pronged fork. Winnowing is done with a fork known as *triáng* by a labourer whose wages are from two to two and a quarter *kásas* on every grain heap (*puri*). A second winnowing is done with the *dhalli*, and the grain, when cleaned for measurement, is called *ráh* or *bár*. A circle is drawn with a sword round the heap and a ball of half dry clay (*bhitar*) with some *ak* flowers is placed on the top of the heap in the superstitious hope of increasing the amount.

AGRICULTURE.

Varieties.

The varieties of wheat cultivated are the *wáru*, *thori*, *khudáin* and *rahmtara*. The first two are those principally cultivated. *Khudáin* and *rahmtara* only grow here and there. *Wáru* is a bearded red wheat, which makes excellent bread. It is a delicate crop, however, and requires much water, whence it is little cultivated on flood crop areas. Its beard is believed to protect it from the winds. *Thori* is a good flood crop wheat. It is white and beardless and very hardy. Bread made from it has not so much taste as that made from *wáru*. Its ears are highly productive. *Khudáin*, which is believed to have been miraculously sent from heaven, possesses a small grain and has been recently introduced. It is beardless. *Rahmtara* resembles

AGRICULTURE.

barley in appearance and is preferred for parching. It is very easily threshed, the grain falling out at the slightest stroke.

Diseases.

The principal diseases from which wheat suffers are known as *kánri*, *ratti* and *angári*. The crop when suffering from *kánri* produces a black dusty ear which yields to a slight touch. It differs from the *kánri* from which the *juár* crop suffers, as *juár*, when suffering from *kánri*, looks like good grain and can be parched. *Kánri* wheat, on the other hand, is quite useless except as fodder. *Ratti* (rust) attacks the crop if much cloud prevails when irrigation is going on rendering the days hot and dull. The stalk gets pale in colour and the grain smells unpleasant. Plants, suffering from *angári*, dry up and wither in March owing to the heat. In dry crop areas this disease is known as *múrai* and occurs earlier, in February.

Manure.

Wheat is only manured in irrigated lands and manuring is not common. Bat's dung (*chamra*), which is collected from caves in the neighbouring hills, is sometimes used by placing a small amount at the entrance to the field at the time when the crop is about a foot high and allowing it to be spread by the irrigation water. Pigeon's dung is also used as a substitute for bat's dung.

Outturn.

No statistics of the outturn of wheat in Kachhi are available, but experiments made in different villages in the Sibi tahsíl, in 1904, gave 12 maunds 17 seers as the average produce obtainable from an acre of unmanured but irrigated land which had been left fallow during the previous year.

Subsidiary food-crops. Barley.

Barley is not extensively grown and is hardly ever found in flood crop areas. If sown on flood crop lands, the drill is used, whilst in permanently irrigated lands it is sown broadcast. Sowing takes place in October and the harvest is about a fortnight earlier than the wheat,—at the end of March or beginning of April. The principal use of barley is as a fodder crop. If watered every fortnight, it is fit for fodder in January, and when used as fodder at this time and in February, animals derive much benefit from it. But in March the straw is hard and dry and of little value. "A handful of barley fodder in *Máhn*," says the country proverb, "is equal to a load in *Phaganr*, *Chétr* barley is no fodder." Before being used as fodder in March, the beard is generally removed by the process known as *satna*.

No statistics of the outturn of barley in Kachhi are available. A single experiment made in the Kurk circle of the Sibi tahsíl, in 1904, gave 13 maunds as the produce of an acre of unmanured but irrigated land which had been left fallow during the previous year. AGRICULTURE. Outturn.

Mung, *moth* and *bájri* are cultivated as subsidiary crops with *juár*. All are sown broadcast. Of these, *mung* is most popular and extensively grown. A *mung* crop grows best on *khauri* soil in flood crop lands. In irrigated lands it is generally sown as a fodder crop. Sowings take place in July on the land ploughed for *juár*, and harvesting about the middle of November. In fields in which the water has ponded for a long time, the plants grow very rank, have no ears and are indigestible as fodder. A disease called *máhla* also attacks the plants. The ripe pulse is used boiled whole for food. The well-to-do, however, crush, husk, and clean it before using it as pulse. The crushed stalks and leaves (*katti*) form a good fodder for bullocks and camels. They are not given to horses. Mung.

Moth is mixed with both *arhári* and *sánwanri juár*. If sown with *arhári juár*, it is injurious to horses, but *sánwanri moth*, when in ear, makes excellent fodder for these animals. It is cut in September, when wisps are made of it, as with lucerne in the highlands, and it is kept in its dry state. It flourishes best on sandy soil. It is less extensively grown than *mung*, and its pulse is little esteemed. It is mixed with *juár* grain and given to horses, and if it is crushed before this is done, horses benefit much by it. *Moth.*

Bájri is sown in a sandy soil called *wári* in August, and the crop is harvested in November. It is not cultivated on irrigated lands. The stalks are not generally used as fodder. Two varieties are recognised: *bájri*, which possesses a small fine grain, and *nar bájri*; which has a bigger ear. The flour is made into cakes and eaten by the poorer classes. The cultivation is small. *Bájri.*

Oilseeds are represented by two varieties, *sireh* (*Brassica campestris*, var. *sinapis dichotoma*) and *jámba* (*Eruca sativa*); which are grown in flood crop areas. *Karar* is a lately introduced mixture of *sireh* and *jámba*. Oilseeds.

The oil extracted from *sireh* is less bitter than that of *jámba*, and both the seed and oil sell at a better price.

AGRICULTURE.

Sireh oil, for instance, is generally sold at about 3 seers to the rupee and *jámba* at about three and a half seers. *Sireh* sowings take place late in August or in September and extend up to October. That portion of the field, which lies near the embankments, is generally lower than the rest and is known as *puth*, the higher surface is the *mohr*. The *puth* retains most moisture and is generally, therefore, retained for wheat, whilst the *mohr* is sown with *sireh*. The land is ploughed but not harrowed and sometimes a little *juár* is sown with it as fodder for the bullocks in December. *Sireh* seed germinates after six days and as its leaves increase, becomes *do panni* (two-leaved), *tré panni* (three-leaved) and *chár panni* (four-leaved), successively, by which time it is about a month old and is used as a vegetable. Up to the beginning of January, the crop is pastured by camels, goats, sheep and bullocks to cause the plants to spread. Soon after the grazing is stopped, the plants make shoots (*gandal* or *gannar*), which are much relished as a vegetable, the cultivator comparing them to mutton. The blossom comes about March, when the plant is said to be *phundani*. It is harvested in April, when the outer skin of the husk has become dry and the crop is *héldari*. The *gáj* variety of *sireh*, which has a brownish white seed, is grown only as a vegetable.

Harvesting oilseeds is regarded by the cultivator as unpleasant work and is compared to the skinning of a donkey, for there is nothing for him to eat as he works, as in the case of the *juár* or wheat harvest. Threshing is done in the ordinary way with bullocks and winnowing with the fork or the reed-made winnowing baskets (*chhaj*). A curious superstition prevails among the Jats that when the *sireh* is in blossom, fairies inhabit the flowers and children are therefore prevented from going near the field lest they should be caught. An insect called *ulli* sometimes attacks it, and hard frosts in January and February sometimes cause immense damage.

Sireh is most extensively grown on the western side of Kachhi, but *jámba* is more frequent in the centre, round Bhág Nári. It is said that, in the days of Mír Khudádád Khán, the *sireh* crops were much damaged by the Khán of Kalát's camels and that, in consequence, cultivators took to the

cultivation of *jámba*, which these animals do not care for. *Jámba* is very hardy, grows in very little moisture and can be sown broadcast without even ploughing on *sarh* or *kharch* soils. AGRICULTURE.

Oilseeds are largerly exported to Sind and oil is also extracted in local presses called *gahnra*. The refuse (*khar* or *nári*) is mixed with chopped straw and given to cattle. A *kása* weighing 10 seers, 14 chittacks of *sireh* is estimated to yield 2¾ seers of oil, whilst the same quantity of *jámba* seed produces 2 to 2½ seers of oil.

Til (*sesamum*).

Til, known to the Sindi-speaking Jats as *tirr* and to the Bráhuis as *kunchid*, is a *sánwanri* crop generally sown in July or August simultaneously with *bájri* in dry crop lands, especially along the depressions below the field embankments. The extent of cultivation is insignificant. It is sown broadcast, but owing to the minuteness of the seed, it is generally mixed with dry earth before sowing. The land is ploughed after the seed has been scattered and the crop ripens in November. Owing to the fear of losing the grain through the opening of the pods, it is generally cut when somewhat green and tied in bundles (*múri*), which are set up in a circle to dry. When dry, the grain is extracted by carefully shaking the bundles into a cloth. The stalks are useless as fodder. A mixture of both black and white varieties is generally sown. The grain is largely purchased by Bráhuis on their return to the highlands. Before his return every Bráhui lays in a small stock of groceries, a system known as *chukai*, and among them is generally included a small bag of *kunchid-bugra*, that is, sesamum and parched gram, which is used on the march, especially for the children. These bags of *kunchid-bugra* are also much appreciated as presents by friends in the highlands. The price of sesamum varies from 6 to 9 seers per rupee in ordinary years. When exported, it is used for making sweetmeats called *réwari* in Sind. No oil is expressed locally.

Fibres. Cotton.

That cotton has long been cultivated in Kachhi, is indicated by the following suggestive extract from the history of Sind written by Mír Maasúm of Bhakkar about 1600 A.D.*

"In Kor-zamín and Chhatur, which are districts of Siwi, cotton plants grow as large as trees, in so much that men pick

* Elliot's *History of India*, Volume I, page 237.

AGRICULTURE.

the cotton mounted. On each cotton plant there are one or two hundred snakes, of a span long, so that men are obliged to brush them off with sticks and drive them away before they can pluck the bolls. If any one is bitten by a snake they immediately open the wound with a razor and suck out the poison, otherwise death would supervene."

Cotton is known as *wár* by the Jats. The crop requires a good deal of water and labour and is not a favourite one, but a fairly large cultivation is to be found at Jhal, Kotra, Khári, Gáján, Shorán, and Dádhar. It is an *arhári* crop cultivated both on flood crop and irrigated lands. Most of the cultivation is done on the latter. Two systems of cultivating cotton are in vogue, sowing broadcast and sowing in ridges; the former is known as *chhat* and the latter as *garpi*. If floods occur in March, cotton seed (*kakra*) is sown by the *chhat* system immediately after the *arhári juár*, the seed having been well rubbed in earth. The land is then ploughed. Sometimes *juár*, melons and cotton are all sown broadcast together. Sowing in ridges on the *garpi* system differs from this process. On the night following the day on which *juár* has been sown, the cotton seed is put into a hole dug knee-deep in the ground and water is sprinkled on it. Next morning the wet seed is sown in ridges situated at about four or five feet from each other. The direction of these lines is at right angles to the furrows made in the first instance for *juár* sowings. The seed is sown in pinches about three feet apart. The pinches of seed sown are called *thadda*. After being covered with earth, the seed germinates in four or five days and the field is now said to be *sáwa*, i.e., green. In cases in which the seed does not germinate, a second sowing takes place, but this time the seed is not wetted but is watered after sowing. Seed, which is to be sown in irrigated lands, is first rubbed with a small quantity of asafœtida, which is efficacious in keeping off a disease called *múrai*, which is mentioned further on.

In April, when water can be spared from the wheat crop, it is given to the cotton, and is generally allowed to remain in the field for about 24 hours. In flood crop lands, waterings may be expected from the floods of June, July and August. The weeds, which grow in profusion after these waterings,

are cleaned (*kambo*) and used as fodder for the cattle. The plants begin to blossom in September and are then said to be *gul*. On the petals falling off, the plant is *báhiti*. The boll now formed is called *gogra*. In October the boll bursts and the cotton which appears is known as *phutti*. Picking takes place at intervals of 8 or 10 days, commencing at the end of October, and, owing to frost, generally ceases in December or January. The process is called *wáro*, and is generally done by women and children, who receive 1/5th, 1/8th and 1/10th of the total produce as wages. This system of produce wages is known as *bháni*. The empty cotton bolls are known as *sungari*, and they are generally put to no use, except in cases of necessity, when they are used as fodder for cattle. The dry stalk (*wáráthi*) is used as fuel. After the final picking, sheep and cattle are let into the fields to eat the leaves. A single crop lasts for three years. The first year's crop is known as *néri* or *rop*, the second year's as *mundhi*, and the third year's as *treh-mundhi*. The second year's crop is proverbial both for its productiveness and quality: "*mundhi* cotton, a buffalo with twisted horns, a house built of mud, a camel among all animals, a bullock with horns twisting outwards and backwards, and a left-handed man are the best of their kind," says the proverb. The only disease, to which cotton is subject, is *múrai*, and this only in irrigated lands. The disease is caused by an insect which appears when the plant is in bloom and causes it to wither. The only known remedy is rubbing the seed in asafœtida, as already described. Cotton sells at 10 to 12 seers per rupee, cotton seed at R. 1-4 to Rs. 2 per maund. The latter is given to milch-cows and goats. AGRICULTURE.

The cotton is cleaned and the seed (*kakra*) separated from it by a simple but ingenious native implement called *aitri* and known to the Punjábi Jats as *wélanri*. It is made locally and costs from R. 1-4 to Rs. 5, according to its design and ornamentation. It consists of a wooden framework about two feet broad and 18 inches high, which is fixed vertically to the ground by pegs, and is also supported against a wall by two wooden poles (*addán*). At the top of the frame two rollers are fixed horizontally into the side pieces (*munna*), the upper one (*kanrha*) of iron and the lower Cleaning.

AGRICULTURE.

(*wélanr*) of wood. Each of the rollers is provided with a handle by means of which they are revolved in opposite directions by two women, one of whom at the same time feeds the space between the two rollers with unclean cotton, which must be thoroughly dry. The dirt is removed by the attrition of the rollers. The machine is more primitive than that in use in the Punjab, which can be worked by one person. The womenfolk of the Hindu *banias* generally work the machine. If labour is employed, the usual rate of wages is one anna per seer of clean cotton. Two women can generally turn out 6 to 8 seers of cotton in about twelve hours. The machines are sometimes let on hire at one anna per day.

Indigo.

Dr. Watt has arrived at the conclusion that the cultivation of indigo in India had its home in Gujrát and Sind, and it is interesting, therefore, to find that the cultivation and manufacture of indigo is still carried on in the little *nidbat* of Dádhar.

A soil known as *mithi*, something between *matt* and *khauri*, is generally chosen for raising the crop, which is only grown on irrigated lands. Before sowing, two years' fallow is considered necessary. Two ploughings take place on the dry land in March, but no harrowing is done. After the second ploughing, the ground is divided into plots for purposes of irrigation. The seed is then sown on the dry ground and the field flooded. This ensures that the seed sinks into the ground and that none remains exposed to the sun or north wind (*kumbi*), which is especially harmful. Indeed, so harmful are the effects of the *kumbi* that if it rises whilst the seed is still in the dry ground, watering is deferred. Sowings can be made every year, but a second and even a third year's crop can be obtained of the same plant. The first year's crop is known as *rop*, the second as *mundhi*, and the third as *trehmundhi*. After harvesting, the stubs, which have been kept for the second or third year's crop, do not require water till the following March, but, if rain falls, it is beneficial. Irrigation generally takes place at night for fear of the plants rotting from standing in the heat of the sun.

Three or four days after germination, the second watering, called *paun*, is given, and afterwards the crop must be

watered every eight or ten days. When the plant is a foot high, rain and great heat do it much good. Harvesting takes place in August when the crop is in flower. Plants reserved for seed are cut later,—in September. About two feet of stalk are left above the ground for the second year's crop, which is considered to give the best produce ; a third year's crop is seldom raised. AGRICULTURE.

The cultivation of indigo is decreasing, and the decrease, it is to be feared, is taking place very rapidly. In former times, the traders of Shikárpur exported a large amount of Dádhar indigo to Central Asia, but in Mír Khudádád Khán's time, owing to the delay of the Khán's officials in dividing the produce and their claiming the right of prior sale to the dealers, thus preventing the cultivator from choosing his own time for selling, the cultivation of the crop became unpopular, and it is said that not more than 200 maunds of indigo were produced in Dádhar in 1903 and that the outturn had fallen to less than one-fourth of this amount in 1904.

The crop when cut is either manufactured into indigo or the leaves are retained dry for hair-dye known as *kés*. For the latter purpose, the cut stalks are spread in the sun and the leaves are beaten off with a stick. Exposure to the night air is believed to do much damage to *kés*. For dyeing the hair, the leaves are pounded and mixed with water and applied to the hair, which is always soaked previously in *hena* (*Lawsonia alba*) if a deep fast colour is desired. Dry indigo leaves are generally sold at about Rs. 2 per maund. Manufacture.

Every village possesses vats for the manufacture of indigo. They are constructed in pairs, the larger one being known as *haud* and the smaller as *haudri*. They are connected by a channel (*chatho*). The *haudri* is seven feet in diameter and contains about two bullock-loads of green plants. The plants are steeped for 12 to 24 hours and, after they have been removed, the liquor is lashed with a beater called *máhndáni*. This beating should not be violent or spasmodic, but light and continuous. The froth is kept from rising by putting small quantities of mustard oil in the water from time to time. The liquor, which becomes reddish in colour, is allowed to settle and is then drawn off. The residue, or *mál*, is then put into the *haudri*, from which any remaining liquor is removed. The *mál* remains in the *haudri*

AGRICULTURE.

for about 24 hours, after which it is taken out and placed on cotton sheeting (*bhathi*), spread on porous earth. It is then made into small balls (*tikki*), and left in the sun to dry. Before being made into balls, sand is sometimes mixed with the *mál* in the proportion of one to eight, with the object of increasing the weight. This is chiefly done by cultivators, who have to make over their indigo to *banias* in payment of debts.

Price.

Prior to the British occupation, Dádhar indigo is said to have sold at as much as Rs. 3 per seer. Since then the price has fallen owing to the competition of Punjab indigo and of aniline dyes, and good indigo now sells at about R. 1-8 per seer or, if slightly adulterated, at R. 1 to R. 1-4.

Stimulants. *Bhang.*

Bhang is a *sarav* crop and is cultivated on irrigated lands. Its cultivation for the market takes place only at Khári and Gáján. Elsewhere, a few plants are grown for domestic use only. Land selected for *bhang* is generally left fallow for a year, but if manure is used, a crop can be raised every year. The land is first ploughed, when dry, in July or August. This ploughing is known as *sukahari*, and immediately afterwards the field is manured at the rate of one bullock-load to every four or five paces. In November the field is irrigated, the manure being well spread at the same time. After the moisture has been absorbed, the seed is sown broadcast and the land is again ploughed and formed into plots for purposes of irrigation. The seed germinates on the sixth day, and the land must be watered every fortnight after germination. Any male plants in the field are taken out when the crop is about waist high. The male plant can be easily distinguished from the female by its scantier foliage and the early fall of its leaves. By leaving the male plants in the field, the flowers and twigs of the female plant fail to become charged with narcotic principle, whereby the crop is spoiled. In June the female plants begin to lose their leaves and this is the signal for cutting. The bundles are taken to a place called *pir*, where they are allowed to dry for four days. The stalks are then collected and beaten with a stick, and the twigs and fruit, which are thus extracted, constitute the *bhang*, which is ready for use and is sold at Rs. 3 to Rs. 4 per maund. No drugs are manufactured from *bhang*, only the seeds are used

as a beverage. The natives have a curious superstition that the *bhang* plant was created from the *excreta* of Pharaoh on his having a dispute with Abraham. Its cultivation is also considered to bring bad luck, and in 1904 the people of Khári talked of abandoning it.

AGRICULTURE.

Fodder crops. *Kiring.*

The only crop grown especially for fodder is *kiring* (*Setaria Italica*). The cultivation has been recently introduced and is to be found only along the western side of the country, on irrigated lands. After the embankments have been flooded, the seed is sown broadcast and ploughed in, but the land is not harrowed. The seed germinates four days after being watered, when the plant is called *angúr*. Another watering takes place when the young plants are a little above the ground. They are then called *salla*. The crop requires further watering every ten days or a fortnight and is first cut in June. Second and third crops are cut in July and August. The first cutting is considered to possess most nutriment, but the crop is not greatly esteemed for fodder and, when given to horses, is believed sometimes to give them mange.

Manure and rotation.

It will be seen from the above that, except for wheat in irrigated lands, manure is seldom used. Flood crop areas require no manure, whilst the amount of land available in proportion to the water is so large in irrigable areas that as a rule the same land is only cultivated every third year. Irrigated land, which is left fallow for two years, is called *aitha*, and when again ready for use is *náhwar*. In flood crop areas, land from which the crop has just been taken is *khéri*, and after a year it is *nokh*.

Fruit and vegetable production.

Gardens are few in number. Here and there, where there is permanent water, gardens are to be found which indicate the fertility of the soil by the rapid growth which they have made. That at Kotra, for instance, which was planted not more than 45 years ago, contains large trees, sweet limes and mangoes preponderating. Dates are grown in a few places, but no special attention is paid to the trees, as in Makrán, and the quality of the fruit is poor. Owing to the poverty of the cultivators and the absence of a permanent supply of water, no great advance in this direction can be looked for. Good vegetables are produced, including cauliflowers, spinach and radishes. The latter are frequently

AGRICULTURE.

cultivated in a small portion of a plot assigned to oilseeds. For summer use the *cháha* (*Lagenaria vulgaris*) and *meha* (*Citrullus fistulosus*) are sown with the *sánwanri juár*. The seeds of both are inserted in holes made at intervals six feet apart and covered with earth. The plant when growing, trails along the ground. With *arhári juár*, melons are sown, and water-melons with *sánwanri juár*. The fruit of neither is of good quality.

Extension of, and improvements in, cultivation.

There has been a great increase in cultivation in Kachhi since the advent of the *pax Britannica*. The life of General John Jacob and the general history of Kalát have only to be studied to show how, previous to the advent of the British, the country was subjected to constant raids, now by the Bráhuis, now by the Baloch, and now by the Khán's army. No comparison can be made between the state of the cultivator a quarter of a century ago and at the present time. His life is safe, and, so long as nature is favourable, he is certain to enjoy the produce of the seed he has sown.

The cultivators are on the whole ignorant and their methods of cultivation are old-fashioned and exceedingly simple. There appears to be no reason, however, why improvements in the methods of cultivation should not take place, if means are taken to provide instructions to the tillers of the soil. Vegetable culture is already increasing, and experiments with sugar-cane at Gandáva have been encouraging.

Agricultural implements.

The cultivator's principal implements are the plough, which is known as *har* or *hal*; the plank-harrow or scraper (*kínr*), with which he makes embankments; and the clod-crusher or log used in place of a roller for breaking clods and smoothing the ground, known as *mála*. Among minor implements may be mentioned the *ramba* or spade; the *kodar* or mattock; the *shappinr* or *chanjúr*, and *vahola* for weeding, and the *dátri* or *dátra* for reaping. A rake (*páhora*) is used for removing manure in the byres, and the *dhall* or wooden spade worked by two men with a rope, for making small embankments. Carts, known as *gádi*, are either imported from Sind or are made locally near Shorán. They cost from Rs. 20 to Rs. 40 and carry as much as 15 maunds. Owing to the cheapness of iron, all implements, for making which this metal is utilized, have been improved,

AGRICULTURE.

and iron chains have been substituted for the leather ropes, with which the *kinr* was formerly drawn.

Agricultural advances.

No recognised system of giving advances to cultivators exists, but in years of unusual scarcity or absence of flood-water, the Khán of Kalát and the more wealthy landholders have sometimes made advances of grain or money to the cultivators. Such advances are recovered in produce by instalments at the ensuing harvests. Advances to the amount of Rs. 28,879 were made by the Khán of Kalát to his cultivators in 1900.

Indebtedness of cultivator.

Generally speaking, it may be said that, owing to the precariousness of agriculture as a means of livelihood, nearly the whole of the cultivating classes are in debt. Such debts are generally contracted with Hindu *banias*. In the Gandáva *nidbat* alone, lands are reported to be mortgaged to the amount of nearly a lakh of rupees and mortgages to the value of Rs. 5,000 are reported to have taken place in a single year in Bhág Nári. The custom of selling land and water to Hindus is undoubtedly gaining ground, but at present the majority of the cultivators obtain loans by the mortgage of their crops rather than of their lands. That is to say, the mortgagor remains in possession and at each harvest the *bania* recovers his interest in kind and such portion of the principal as the cultivator is able to spare. In certain areas, such as Jhal and Shorán, the tribal chiefs object to the acquisition of land by Hindus and have prohibited their acquiring it. But, whilst the Hindu *bania* plays a very important part in the social and agricultural conditions which prevail in Kachhi, it must not be imagined that the cultivator is entirely in his hands, for in the proprietary right of the soil the cultivator possesses a very valuable asset which he is not prepared readily to alienate.

Moreover, there is a certain amount of "give and take" in the transactions between the cultivator and the *bania*. When the time for collecting revenue comes round, it is usual for two items to go to the *modi*, as he is called, who is attached to every village. These are known as *dambúri* and *mahsai* or *modpa*. The *dambúri* system only prevails in the Khán's *niábats*. The *modi* usually keeps an account of what is known as *deh-kharch*. *Deh-kharch* consists of the expenses incurred by the cultivators as a body. If a repre-

AGRICULTURE.

sentative of the Khán's *náib* or the *náib* himself or a wealthy landholder in other tracts comes to the village, he and his followers and horses have to be fed, the cost being provided by the village *modi*. Or it may be that the villagers are called on for a subscription to the construction of a large embankment, on which their whole cultivation depends, and this again has to be advanced in cash by the *modi*. The expenditure thus incurred is repaid in part or in whole by deductions from the grain-heaps of the villagers when harvest time arrives, but, as an inducement to make advances for the purpose without interest, the village *modi* is given *dambúri*, which generally consists of one *kása* in every *kharwár*. *Mahtai* is another deduction from the grain-heap, at rates varying from one *kás*a to three *kásas* per *kharwár*, which is given to the *modi* as an inducement to advance small loans to the cultivator on easy terms. Thus a cultivator, who pays *mahtai*, can generally obtain a loan at two annas per rupee per annum, whereas the cultivator, who does not pay *mahtai*, will have to pay interest at the rate of four annas.

Loans are generally made in grain. Wheat is given on the *panjot* system, i.e., for every four measures of grain five are recovered. In the case of *juár* the value of the advance is converted into money and recoveries are made in grain after a similar conversion plus two annas per annum in the rupee as interest. In some of the tribal areas the interest on cash loans is limited to four annas in the rupee, however long the loan may remain unpaid. In others, a settlement is always effected when the interest amounts to 50 per cent. of the principal.

Mortgages.

The system of mortgage usually in vogue is for the mortgagor to remain in possession and cultivate the land mortgaged, the mortgagee taking one fixed share of the crop towards interest and another towards the repayment of the principal at each harvest. In such cases the mortgagee also finds an amount of seed proportionate to his share in the produce. In other cases the mortgagee receives nothing towards repayment of the principal, but retains his right to a share in the produce as interest until the capital is repaid. In a third class of mortgages a term of years is fixed and the mortgagee receives possession, but this is uncommon. In almost all cases a running account goes on, fresh advances are taken

AGRICULTURE.

and fresh liability for interest is incurred, so that the cultivator's land, when once it has fallen into the grasp of the money-lender, seldom escapes again.

Domestic animals.

Camels, bullocks, horses and donkeys are the principal domestic animals. Large quantities of sheep and goats are also to be seen in the winter. They are brought down by the Bráhuis from the hills. Most of the sheep return to the hills in summer, but many of the goats are indigenous and remain throughout the year. The Jats also rear a good many fowls. Eggs cost about one pice each and chickens from four annas upwards. At the time of the Sibi fair they are collected for export by Jat pedlars, who wander from village to village with reed-baskets (*khára*) on bullocks in which to pack them.

Camels.

The principal breeds of camels found in Kachhi are known as *káchhi*, *wiláiti* or *mulki*. The double-humped breed, to which much attention was given by the ex-Khán of Kalát, Mír Khudádád, has now almost entirely disappeared. Camels from Makrán, known as *Makkuráni*, are also to be seen here and there, and are used for riding purposes. The *káchhi* breed is said to have come from Cutch in the Bombay Presidency and is generally used for riding. The *wiláiti* or *mulki* camels represent the indigenous breed and possess fair carrying capacity. The principal breeders are the Baloch of the western border, the Rinds, the Magassis and the Lásháris. The Raisánis and the Garráni Bangulzais of Bála Nári also keep a few camels and the Kahéris of Chhattar Phuléji. During the winter nearly all the highland Bráhuis bring their camels to Kachhi, where they are to be found throughout the country. The principal centres where indigenous camels are to be found are Dádhar, Sanni, Shorán, in the country round Gandáva, and at Jhal, but the herds move from place to place in search of pasture at different times of the year.

The owners mentioned above do not themselves tend camels, but employ professional camel graziers known as Jats or Mír Jats, the 't'* being pronounced soft. They are experts in camel-breeding. Each tribe or clan has a separate group of these Jats attached to it and all female camels (*dáchis*) remain in their charge for breeding. As wages, the

* The Persian ث.

AGRICULTURE.

owners generally pay R. 1 per camel per year, a system known as *panára*. They also take in female camels coming to Kachhi in the winter. On weddings or other occasions when a large amount of transport has to be found, the Jats accompany their animals and are fed at the expense of the owner. They also take charge of animals hired for transport both locally and on expeditions to Sind, and receive one-third of the total earnings as their remuneration.

No detailed information is available as to the number of indigenous camels. At a rough computation there are not more than 4,000 animals, excluding those brought by the Bráhuis in winter. Most of the indigenous animals are females.

Riding camels are to be found almost everywhere, and a good many of those used in Quetta for Government purposes are obtained from Kachhi. Dealers are to be found among the Jatois of Sanni; the Babbar Jats of Bhág; the Máchhi Jats, and Kulloi Rinds of Shorán.

Horses.

Information about the different breeds of horses in Baluchistán, their rearing and training will be found in a Monograph published in 1905 under the authority of the Revenue Commissioner in Baluchistán.* The chief breeders in Kachhi are the Magassis, Dombkis and Rinds. The best horses are to be found at Jhal among the Magassis, whose chief takes great interest in horse breeding. By mating Government stallions with Autralian mares, which he has purchased, many of his foals are practically of pure Australian blood and show great quality. Among indigenous breeds, the Magassis own some good *shehánrzai* and *kabútarzai* mares. The *hírzai* breed, belonging to the Rinds, is famous among all the Baloch and another breed, of which the Rinds are proud, is the *gérizai*. The Dombki mares are of fair quality. The Kahéris of Phuléji own some good racing mares, their favourite breed being the *kajalzai*. The Garránis of Bála Nári also have some good animals. A good many animals are owned on half share with Bráhuis of the highlands, the Kachhi owners feeding them in winter and the highland owners

* *Horses, Horse Breeding and Horse Management in Baluchistan* by R. Hughes Buller, I.C.S., with an appendix by Major H. M. Patterson, Army Remount Department.

in the summer. The following statement gives statistics of branded mares, etc., in Kachhi on the 31st of March, 1906.

AGRICULTURE.

Name of *niábat*.	Name of stand.	Number of stallions at each stand.	Number of branded mares in each *niábat*.	Number of		
				Colts by Government stallions.	Fillies by Government stallions.	Geldings.
Lahri	Lahri ...	2	85	14	19	..
Kahéri Country ...	Phuléji ...	......	11	......	...	...
Rind Country ...	Shorán...	......	56	......	...	...
Magassi Country..	Jhal ...	2	196	14	16	...
Total ...		4	348	28	35	...

The bullocks bred in Bála Nári and Bhág Nári are well known and suitable for agricultural, siege-train and army transport purposes and are much sought after by dealers from the Punjab. The bullocks of other parts of the country are also fine animals. Kachhi bullocks are of two distinct types. The higher ones are 56 inches at the shoulder, white or fawn in colour and with horns growing upwards and inwards. The other type is smoky white with black legs and neck, 42 to 48 inches at the shoulder, and with horns growing slightly upwards and backwards. Both these kinds fetch good prices, a pair selling for Rs. 100 and over. The cows are fine animals and some are good milkers. Bulls are not usually castrated, but they are thrown and the scrotum is crushed with a wooden mallet. As a result the animal quickly grows stout and fat. Formerly buffaloes were common, but nowadays only a few are to be found in Dádhar.

Sheep and Goats

The indigenous breed of sheep is known as *kukki* and the animals do not possess fat tails. The sheep brought by the Bráhuis in the winter are known as *khurásáni*. The *léri*, *bujji* and *barbari* are the principal breeds of goats. The *bujji* are the goats which come to Kachhi in the winter from the highlands. They have short ears and much wool, and are generally black in colour. The *léri* and the *barbari* are the indigenous breeds. The former have long ears and little wool, their hoofs are soft and they cannot stand stony ground. The *barbari* is more prized than any other breed. These animals are generally brown and white with short

AGRICULTURE.

and erect ears. A goat produces about 12 ounces of wool each year. A sheep two to three pounds and a camel about 2 pounds. Goat's wool, known as *dás*, was selling in 1902 at about Rs. 7 to 13 per maund; sheep's wool at Rs. 10 to 17 per maund, and camel wool, known as *milis*, at Rs. 5 to Rs. 10 per maund. It is only for sheep's wool that there is a large market.

Flock owner's calendar.

The Bráhui flock owners divide their calendar year into four seasons: *hatam* corresponding with March, April and May; *bashshám* corresponding with June, July and August; *sohél* corresponding approximately to September and October; and *selh*, i.e., November, December, January and February. *Hatam* or the spring is the flock owner's paradise, for he has returned to the highlands with his flocks doubled by the lambs, and his ewes and goats are full of milk. In March too he shears his sheep, goats and camels. *Bashshám* is the shepherd's period of rest and he is preparing for his descent to the plains. In July his animals cease giving milk, and are covered at the end of the month, the goats generally a fortnight earlier than the sheep. During *sohél* the flocks move down towards the plains and spend *selh* feeding among the freshly-cut *juár* fields. In November the second shearing of the sheep takes place. Camels and goats are shorn only once a year,—in March. The lambing season takes place in January and February and is known as *sank*. By the end of the latter month, the shepherds are moving upwards to obtain the spring grazing in the highlands.

Average value of each kind of animal.

Male camels vary in price from Rs. 50 to Rs. 90; ordinarily one can be purchased for about Rs. 60. Female camels fetch from Rs. 30 to Rs. 60. Ponies can be purchased from Rs. 60 to Rs. 100; the price of horses varies considerably, good ones fetching Rs. 300 or more. The price of a pair of bullocks varies from Rs. 60 to 120; and of a cow from Rs. 30 to 60. A cow buffalo fetches from Rs. 80 to Rs. 130. Sheep fetch from Rs. 3 to Rs. 4; lambs R. 1-8 to Rs. 2; goats Rs. 2-8 to Rs. 4; kids R. 1-8 to Rs. 2, and donkeys from Rs. 20 to Rs. 40 each.

Pasture grounds and difficulties of feeding cattle.

The principal pasture grounds are to be found near Jhal, Chhattar, Kotra, Khári, Kunára, and Shorán. Those known as Darábi, Mall, and Bhathári near Shorán, Gahélav between Gáján and Shorán, and Lundau near Sanni are the

best. A part of the Mall pasture ground is reserved by the Rind chief for his private use. The pasturage of the rest is common to the tribesmen in whose area they lie.

AGRICULTURE.

Bullocks are fed on the plants and grasses known as *gam* or *gamh (panicum antidotale)*, *mitéra*, *khiv*, *danneh* and *puhi*; sheep and goats like *gam* and *khiv* and browse on the *kandi* tree *(prosopis spicigera)*; goats alone eat the *kirar (capparis aphylla)*. *Khabbar (salvadora oleoides)*, *kandi (prosopis spicigera)*, *kirar (capparis aphylla)* and *lai (tamarix)* form the chief food of the camel together with the *lánri* plant *(haloxylon multiflorum ?)* and the grasses called *gam*, *nambo*, *láthia* and *popat*. As might be expected in a country dependent almost entirely on flood cultivation, scarcity of fodder frequently occurs. *Juár* stalks compose the fodder principally used. For this purpose the *juár* when cut is stacked and kept throughout the year; but it frequently happens that if spring floods do not occur, the supply of fodder runs very short, and the cattle are moved to the irrigated areas in Sind. The grasses already mentioned, which spring up with rain or floods, make good forage. The supply is also supplemented by the collection of grasses from the hills, those known as *kándár*, a thorny shrub which has to be wetted and pressed before it can be used, *puttár*, *sinr*, *káshum* and *bhúkar* being most utilised for this purpose.

Fairs, and classes engaged in horse and cattle dealing.

No fairs are held actually in the country. The fairs held annually in winter at Jacobábád and Sibi, however, offer a ready market to horse and cattle dealers of Kachhi.

The Kalwár and Arain Jats of Bhág are the principal horse-dealers, and collect and take horses to the Sibi and Jacobábád fairs. The Chhalgari Baloch, Garráni Bangulzais and Rehánzai Mughéris are also engaged in the business. Some of the Jatois are engaged in camel-dealing, especially in providing the numerous riding camels which are required by officials and others in the highlands. Punjábi cattle-dealers, who generally come from Multán and Amritsar, are known locally as *chotéla*. Their visits generally take place about March and they have collecting centres, at various places, generally in the villages of Khokhar, Arain, Bérghári and Tangoti near Bhág. Middlemen, called *dalál*, are appointed by them, who are paid R. 1 on every head of cattle purchased by them, half of the

AGRICULTURE.

amount being borne by the seller and half by the purchaser. Some of the Jats also take bullocks to the Déra Gházi Khán District, where prices for Kachhi bullocks are high. They go in August and return in March. They have a curious system of recovering half the price of their bullocks immediately after the sale and the remainder on their return to Déra Gházi Khán in the following year.

Cattle diseases.

The operations of the Civil Veterinary Department do not extend to Kachhi. A few of the more common diseases known to the cultivators are mentioned below with the object of assisting any one who may undertake their scientific study in future.

Amongst the bullocks and cows the most common diseases are foot and mouth disease (*mohára*) ; *sihar*, the symptoms of which are free discharge from the bowels, watering from the eyes, want of appetite and the appearance of pustules; and *káliwa* or *káriwa*. Branding on the forehead or back is usually resorted to in cases of *sihar* and *mohára*. Whey is also administered internally for *sihar*. An animal sick with *káliwa* generally succumbs at once and no treatment is known. Diarrhœa (*rík*) and *phiphar* (cough) are also not uncommon but are seldom fatal. In both cases branding is the usual remedy. Fever with ague is known as *bar* and tamarisk (*kirri*) branches are applied to the mouth and back. Inhalations of tamarisk are also said to be effective. Cases of *pathámár* from eating the poisonous stalks of *juár* are usually fatal. Other cattle diseases are known as *thúnga*, *giddhàri*, *gíband* and *sukk sehr*.

In camel diseases, segregation is generally resorted to, especially in the case of *khullok* or *khang* (cough), and of *garr* (itch). Ulcers (*chhalli*) on the head and boils or *phoro* are not uncommon. A camel, which is fat and has suddenly to go on a long journey, is sometimes attacked by a disease known as *sínaband* or *bharíj*, probably due to overfatigue. Human urine, molasses (*gur*) and liquor are the usual remedy. In case of the itch, the camelmen burn the branches of the *kirar* tree (*capparis aphylla*) and boil the ashes, which are applied to the body, mustard oil being subsequently rubbed in.

Among goats, *buzmarg*, *mohára*, *paséchau* and *garr* are the most common diseases. *Buzmarg* generally affects the lungs, which swell, and the animal dies in a few days. Segre-

gation is resorted to and the goatherds sometimes practise a curious kind of inoculation, the lung of an affected animal being excised and a piece inserted into a slit in the ear of each of the remainder of the flock. *Mohára* appears to be a species of foot and mouth disease, for which *juár* bread eaten hot is used as a remedy. *Páséchau* causes enlargement of the spleen and swelling of the stomach. For the itch, a cobra's body is cut into pieces and boiled in fat, and the ear or tail of the sick goat is then dipped in the boiling mess. About half a pound of soup made from a jackal is also sometimes given. The teats of a goat, which has eaten the frost-bitten leaves of the *ak* bush, sometimes swell and prevent milking.

Irrigation.

Owing to the scanty rainfall all crops depend either on flood or permanent irrigation. Compared with the area under flood irrigation, that under permanent irrigation, which lies along the western side of Kachhi, is insignificant.

The largest area under permanent cultivation is probably that of Dádhar, Gandáva coming next. Permanent irrigation is also to be found round Shorán, Gáján, and Jhal. The principal sources are the Bolán, Sukléji and Múla rivers, but springs and *kárézes* are also to be found. Almost every year the water in the Múla and Sukléji dries up in the middle of summer, or a mere trickle only remains, and the same may be said of most of the supplies. So far as can be ascertained, the number of springs is 32, of which 23 are dry, and of *kárézes* 43, of which only 17 are running, but there is generally a failure to differentiate between springs and *kárézes*, owing to the fact that the latter are frequently nothing more than open channels, and it is possible that the number of *kárézes* should be reduced and the number of springs proportionately increased. Jhal has 6 springs and 11 *kárézes*, Kotra, Khári and Shorán each one spring, and Kunára and Shorán 5 and 1 *kárézes* respectively. No irrigation takes place from tanks, and irrigation from wells is scarce. The total number of wells, in 1904, was 21, of which 2 were dry and 7 were worked by the Persian wheel, known locally as *jálár*, at Khári ; 4 at Kunára near Gandáva ; 2 at Sanhi ; and 6 at Lahri. Along the skirts of the hills where water is close to the surface, there seems no reason why cultivation with the Persian wheel should not be

AGRICULTURE.

extended. In the central portion of the Kachhi plain, water is so far below the surface that there seems little prospect of any increase in the number of wells.

Wate mills.

Mills are worked on the permanent supplies of water at Dádhar, where there are seven mills, at Shorán, which has one mill, and at Kotra, where there are two mills.

The mills are ingeniously, though simply and roughly, constructed on the same principle as those found in India, at an initial cost of about Rs. 200. A position is selected where a sufficient fall can be obtained by making an artificial embankment about 12 or 15 feet high. A wooden shaft furnished with flanges (*charkh*) is placed in position beneath a platform, on which are two millstones (*pur*), the lower being fixed and the upper or runner being attached to the shaft. Over the millstones is fixed a wooden receptacle (*dol*) for the grain of the shape of an inverted cone, which is connected with a hole in the upper millstone through which the grain passes. The revolutions of the millstone cause this receptacle to vibrate and shake the grain into the mill. The proximity of the stones to one another is regulated by an ingenious arrangement of a lever, thereby varying the quality of the flour. The flour after being milled, is received in a small ditch which surrounds the millstones. Over all is constructed a mud roof as a protection from the weather. Millstones are generally obtained from the Mádagin mountain to the west of Gandáva, and last for six or seven years.

The mills are either let at cash rents to *banias* or are placed in charge of servants, who are paid in cash and kind. Thus at Kotra a cash payment is made of R. 1 per *kharwár*, one-third of which is taken by the miller, who also receives one *sark* in every *kharwár* as *shágirdána*.

Indigenous methods of irrigation; streams and division of water.

The water of all streams, such as those at Panjmunh near Gandáva or Búhari near Gáján is divided by a notched log placed across them. The divisions in the log (*káth*) are measured by the breadth of the four fingers (*musht*). A *musht* is again divided into four parts or fingers known as *angusht*

AGRICULTURE.

Great care has to be taken in placing the *káth* in the stream. The bed on either side is made perfectly level with mud and pebbles for some distance both above and below the divide.

The part above the divide is known as *garhiála*. To keep the surface about the divide level and in good order a guard (*toho*) is appointed either generally on behalf of all the villages interested or separately for each village. His business is to keep the channel constantly clear and to see that the flow of water is accurate. The dividing log is fixed with pegs, the central one being called *mutta* and those at the sides *dorna*. Round the side-pegs, circular barricades (*kulla*) are made with smaller pegs and filled with brushwood, the object being to hold up the water at the sides of the channel and to force the current towards the centre. Below the divide, the channels, or *wáhis*, into which the various proportions of water are drawn off, are divided from one another by small embankments made of brushwood and filled with earth. These are known as *mor*.

The accuracy of the work is generally decided by throwing dried camel dung (*kakh*) into the centre of the channel some distance above the divide, and watching to see if an equal number of pieces goes through each channel, and whether they are carried down on a level for a distance of some 80 paces below the divide. A second test is made by cutting a level cross-channel, known as *taráji*, across the dividing embankments, to ascertain if the water of the one channel passes into the other.

The water is re-divided in the same way in the different *wáhis* at selected points, known as *sannahri*, until it has been distributed into sufficiently manageable quantities for partition among individuals or small groups. The cultivators generally recognise their shares in the water by the number of *dahánas* or channel mouths which they possess. Either it is known that the *dahána* carries sufficient water to irrigate land ploughable by a fixed number of yokes or bullocks (*jora*) or the stream is divided into certain recognised shares. For this purpose a night or day is reckoned as one

AGRICULTURE.

bél and each *bél* is distributed into four *pás**. The first *pás* is called the *péshi pás*, the second *do pás*, the third *seh pás*, and the fourth *guddi pás*. The *pás* is divided into four *ghari*. The *ghari* is again subdivided into four *chothai*, and the *chothai* into four *pa*. The following table gives the value of each division in common use:—

Ver. name.	Value in English.
Bél	one day or night.
Do pás	$\frac{1}{2}$ day or $\frac{1}{2}$ night.
Pás	$\frac{1}{4}$ of a day or night.
Do ghari	$\frac{1}{8}$ of a day or night.
Ghari	$\frac{1}{16}$th of a day or night.
Ním ghari	$\frac{1}{32}$nd of a day or night.
Chothai	$\frac{1}{64}$th of a day or night.
Ním chothai...	$\frac{1}{128}$th of a day or night.
Pa	$\frac{1}{256}$th of a day or night.

In most places the *pás* is the unit of distribution. Elsewhere, whilst a *ním chothai* and a *pa* are recognised as units, the lowest in general use for practical purposes is the *chothai*.

The distribution of the water is generally in the hands of an expert time-keeper, known in some places as a *gawáhidár* and in others as *miráb*. His business is to see that each owner gets his share of water at the proper time. He is generally paid by a special share of water, and also receives money to buy clothes for the cold nights. In some places, such as Khári, he is assisted by a *munshi*, who keeps an exact tally of the water distributed day after day, and who receives certain payments in kind and cash from the gross produce. The time-keepers live a hard life and instances are known in which their duties, which involve constant looking towards the sun, have ended in almost total blindness.

The system, on which water is distributed, is not so complicated as that in vogue in the highlands. Where no smaller unit is in use than a *pás*, a simple method of distribution takes place by dialling with a man's shadow. Thus* the first and the third *pás* are over when a man's shadow is equal to his height with the sun in the East or West as the case may be; the second *pás* is over when the sun has reached its meridian and the body casts no shadow at all. The fourth *pás* lasts till sunset.

* A *pás* is also known as *pahr* in Gandáva.

In the Gandáva *niábat* a somewhat different system is followed in determining the various *pahr* of the day. A stick, equal in length to the breadth of about 12 fingers, is placed upright in the ground, at right angles to another about 8 fingers long. When the shadow of the upright stick is equal with the shorter stick, one *pahr* is considered to be over. When the upright stick casts no shadow, the second *pahr* is past. At noon the order of the sticks is reversed, and when the shadow of the shorter stick, which is now upright, becomes level with that of the longer, the third *pahr* is over, whilst the last *pahr* lasts till sunset. AGRICULTURE.

In places such as Khári, where more minute divisions of water are held by individuals, the distribution of water by day is effected by the time-keeper noting the position of the sun in the heavens. Thus in winter the first *chothai* is considered to be over when the sun appears to have risen five *harish** above the horizon and a similar method of reckoning is followed for each *chothai*, until the sun reaches its meridian, which is determined by the time-keeper facing south and observing the sun between his two eye-brows. The *chothais* thus obtained sometimes are verified by the number of respirations made by a man in a given time, a man being assumed to take 24,000 respirations in one day of twelve hours. The *chothai* thus equals 375 respirations. The five *harish* measure is adopted in winter. Allowance is made for the longer days at other times of year by calculating 5½ *harish* for a *chothai* in spring and autumn, and 6 in summer. The results obtained are wonderfully accurate when tested by the watch.

At night the time-keeper works by the stars. Some star or constellation is taken for each month in the year. The difficulty of the stars not occupying the same position at the same time every night, but appearing somewhat earlier, is negotiated by making an allowance of about half a *chothai* daily. Where a star disappears in the west before the night is over, another star in about the same position is substituted and followed.

The accuracy of the system has already been referred to, and considering the state of the country, its results indicate

* A *harish* is a measurement taken from the elbow to the end of the middle finger with a little bit more. It is equivalent to rather less than 2 feet. Five *harish* are equal to one *chothai* or about 10 feet.

AGRICULTURE.

marvellous skill. The time-keeper is sufficiently expert to be able to carry on his work by guess-work on the few cloudy days and nights that occur.

Divisions of irrigable lands.

The irrigable lands of a village are generally divided into portions, each of which is cultivated in succeeding years. The principle of such divisions depends on the proportion of water to land. Generally a three years' cycle is followed, but in some cases land is only cultivated once in every four or five years.

The land to be cultivated is divided into strips of given breadth in proportion to the amount of water available. Thus in Gandáva one *angusht* of water is generally represented by a strip of 50 *karam** in width. The length of the strips is indefinite. The strips are apportioned to the different owners by throwing lots called *kunra* or *panna*. The internal division of each strip is also distributed by lot. The cultivators generally divide each strip into three portions, the upper one being known as *mohr*, the second as *wich* and the third as *puth*. Each of these is cultivated by them jointly, the seed and produce being shared according to the proportion of each owner's share in the water.

árèzes.

Owing to the insignificance of the *kárés* as a permanent source of water-supply in Kachhi, the reader need only be referred in this place to Mr. Oldham's explanation† of its working. He finds that the *kárés* is an underground tunnel driven into the great inosculating fans which spread with a slope of three hundred to six hundred feet per mile from the mouths of the hill ravines into the valleys. These tunnels have a slope less than that of the surface and, acting as a sub-soil drain, carry the water out to the surface. It is only round Jhal that a certain number of *kárézes* exist constructed on the same principle as those in the highlands. In the majority of cases the *kárézes* of Kachhi consist of open channels driven like the covered *kárézes*, into water bearing strata, which in the proximity of the hills are not far from the surface, but open to avoid the difficulties caused by the roof falling in. It follows that much more labour is

* A *karam* is equivalent to 5 feet 6 inches.

† Paper on the Sub-Recent and Recent Deposits of Quetta, by R. D. Oldham: *Records of the Geological Survey of India*, Vol. XXV, part I, pages 41 to 44.

involved than in driving an underground adit. Open *kárézes* are known as *machhi chir*. Ghilzai labour is generally employed for *káréz*-digging and the men earn up to 8 annas per diem, but the Baloch and Jats have now also acquired some skill in the work. The sites are chosen generally where a hill torrent debouches into the plain, and the work is generally carried out in winter. AGRICULTURE.

Wells. Wells (*Jálár*) are of two kinds,—bricked (*pakka*) and unbricked (*kacha*). The former are only to be found at Lahri and the latter on the western side of the country. A *pakka* well is estimated to cost Rs. 500 or upwards and a *kacha* well about Rs. 80. It is only from the wells at Khári and Kunára that grain crops are cultivated in small patches of an acre or two. Elsewhere, well-water is used for growing vegetables. The wells at Lahri are worked by pairs of bullocks, and in other places by a single camel. In the Bolán river the permanent water is utilised by cutting channels in the bank, about 40 feet long and 9 feet wide, at right angles to the bed. A low dam is then constructed across the bed of the stream to bring the water into the side channel, from which it is raised by a Persian wheel. In the spring of 1904, fifteen wells of this kind were being worked. A somewhat similar system is followed at Bhág and Eri, but flood instead of permanent water is utilised, generally for raising vegetable crops.

Artesian borings. The following extract* gives information regarding the depth at which water was found in a bore-hole made at Bellpat. No borings for artesian water have since been attempted, but it appears not improbable that they might be successful if tried at the foot of the western hills.

"We found water at the depth of 85 feet from the surface and at various depths corresponding with the loose and quicksand strata afterwards. At a depth of about 250 feet the pipes used would not resist the blows necessary to force them further down, and this, coupled with the fact that the water obtained in the last sand stratum was as salty as that of the first, caused me to suspend operations until some other programme could be decided upon. While I have

* From a letter No. 37, dated 22nd February 1889, from the Superintendent of Petroleum Works, Baluchistán, to the District Traffic Superintendent, North-Western Railway, Sukkur.

AGRICULTURE.

always believed water would be found to underlie the whole of that region known as the *pat*, I did not expect to find it so high up in the strata. Much less did I expect it to be of such a salty character. It is probable that this salty character will accompany the water, at any rate in the locality under consideration, to an unknown depth, or until gravel is reached, and if gravel is reached (I think such a deposit does underlie the *pat*) it is impossible to say if, in the presence of so much salt-charged soil above it, the water found in it will be of a better and fresher character. I am unable to give an opinion on that point backed by any satisfactory argument."

Gandhas or dams and their sites.

But the feature of irrigation in Kachhi consists in the enormous dams, or *gandhas*, as they are locally called, which are thrown across the streams and the co-operative system by which they are constructed. All streams possess them. In the Múla river there are only two dams of importance,—at Mámak and Hathiári, but the former is now broken. In the Nári there are many, the principal ones being at Mithri, Eri, Gádi, Háji, Tákri, Guláb or Tuk-Chandhar, and Gámún. Except the Gádi dam, most of them are either washed away or cut away each year, and have to be reconstructed. As they are only earthen structures they are unable to withstand a violent flood, but they are very effective when a flood comes down the river gradually. An important decision on the question of the localities in which dams might be built was given by Sir Robert Sandeman in November, 1883. A dispute had occurred between the Khán's *jánashín* and the Garráni Bangulzais over the Gádi dam and, in connection with the case, a representative *jirga* of Bráhui chiefs and deputies of the Khán determined that the following places were those at which dams had been constructed from ancient times: Bakhra, Mithri, Zahrowáh, Bhéri, Eri, Músawáh, Háji, Gola, Dandor, Tákri, Gámún, Chandhar, and Badda. The first twelve, it was stated, belonged to the Bráhuis, who were at liberty to construct new dams on the same sites when they found it necessary. Below Badda it was customary for the Khán to construct other dams.

The site for a dam having been selected, the *náib* or principal landholder and the cultivators, who are represented by their *arbáb* or *raís*, determine how many pairs

AGRICULTURE.

of bullocks are required to make the dam. The cultivators then depute as many of their number as are required, and these men assemble with their bullocks at a selected point. They bring with them food for themselves and their bullocks for a given period. Meanwhile an engineer, called *ráza*, is appointed, whose business it is to direct the work and to distribute the men and animals at convenient centres, as the earth for the construction has to be brought from some distance. The agricultural implement most used is the *kínr*, or wooden plank drawn by bullocks, with which earth is moved from one place to another. The extent of these enormous dams may be determined from the fact that the Mámak dam in the Múla, when last constructed, took 700 pairs of bullocks two months. The dimensions of this dam were roughly 750 feet long, 180 feet wide at the foot, and about 50 or 60 feet in height. The employment of 100 pairs of bullocks on certain of the dams for a month is frequent.

The great Gádi dam.

But the most important dam in Kachhi is the great Gádi *gandha*, on which practically the whole both of Bhág and of the Nasírábád *niábat* depend for its supply of flood water, and, as its construction is typical of the co-operative system followed in building all the great dams in Kachhi, a detailed account of it will not be out of place here.

It must be explained that the Gádi is a branch channel of the Nári, and that the dam is constructed to prevent the water flowing down it. If it does so, much of it is wasted, as the Nári water then joins that of the Bolán, which itself brings a supply that is nearly sufficient for irrigation purposes in the western side of Kachhi.

Immediately after the *sarav* harvest, about March or April in each year, the cultivators begin to make preparations for providing their respective *quotas* in connection with the construction or repair of the dam, and at the beginning of June they proceed to the dam with their bullocks, and taking provisions and fodder sufficient to last for a month. The whole dam has not, of course, to be constructed every year, but annual repairs are required. In the flood season if heavy floods happen to wash away the whole of the dam, in spite of the efforts of the party of cultivators, which is generally deputed at that time to watch the dam and do urgent repairs, they are required to go to the

AGRICULTURE.

place at once. In such cases if the rainfall in the hills has been heavy, the flood water sometimes does not diminish in volume for several days and the men have to wait until the force of the torrent has subsided.

Method o construction or repairs.

To reconstruct the dam or to repair a breach, work is commenced on either side simultaneously. In case of reconstruction a new site is generally selected. Each portion is continued from the sides towards the centre, until the whole volume of water is brought to flow through a narrow stream about 15 yards in width. The depth of water in the channel varies from two to four feet and the difficulty of construction varies accordingly. As soon as the channel has been reduced to a minimum width, a large log, about 2 feet in circumference, called *passél*, is placed horizontally across its mouth. This is strengthened by another two-legged support called *ghandh* resembling an inverted pair of tongs. The *ghandh* is again supported by a wooden prop, which rests on the ground, the upper end being let into the neck of the *ghandh*. If the volume of water is large and the mouth of the channel consequently too wide for a single log, one or two more are added. They are supported in the same way. Stout poles made of tamarisk or *kirar*, are then placed in position on the upper side of, and resting against, the horizontal log. The framework thus made is covered with bushes, gunny bags, cloth, old carpets, rags, etc., strong enough to prevent the water from percolating. The lower part of the channel is now almost dry and is immediately and speedily filled with dry earth from heaps previously collected. It is a matter of no little danger to drive the first pair of bullocks across the bottom of the breach and the first man, who crosses, is greeted with shouts of applause.

Supervision of work.

The *náib* and the *arbáb* of Bhág remain on the dam throughout the operations. They exercise general supervision over the work and take steps to prevent friction and to dispose of other matters connected with the arrangements of the gathering. They are fed at the expense of the cultivators.

The *rása*.

The *rása*, as has been already mentioned, attends to the engineering part of the business and receives one rupee per diem in addition to his food. This consists of one seer of

atta, one-eighth of a seer of *ghi*, and the same quantity of sugar. If he chooses to live with the cultivators, he gets cooked food in lieu of the ration-allowance. The cross log and its supports, etc., are found by the cultivators, and are shaped by the village carpenters, whose wages are paid from the grain heap at the time of harvest. AGRICULTURE.

The minstrel.

In addition to these men, a minstrel (*mirási* or *domb*) accompanies the cultivators, whose business it is to beat his drum, when the work of closing the mouth of the channel begins, in order to excite the workers to special exertion. He is paid a lump sum of Rs. 2 to Rs. 5, and is fed by the cultivators. His services are requisitioned only for four or five days.

Petty repairs are carried out by labourers engaged for cash locally under the orders of the *arbáb* of Bhág. As soon as floods come down the river, a certain number of cultivators are told off to live near the dam and see that it does not break, or to repair any small gaps that may be made in it. The impounded flood water is taken off in canals (*wáhi*), from which it is led into smaller channels to the fields which have previously been embanked. In the Nári, but not in the Múla, it is usual to break each dam as soon as sufficient water has been received to irrigate all the lands under it. The water then passes forward to the next dam, which is broken in its turn.

Distribution of labour over villages etc.

The distribution of the labour which is required on the erection of these huge dams will now be described. The distribution, which is known as *gham** is calculated by first determining the number of pairs of bullocks required. The total number of pairs is then distributed over the cultivators holding lands under the Bráhuis of Bála Nári and those of Bhág Nári holding from the Khán of Kalát. The former contribute one-fifth of the total and the latter four-fifths. The share of the Bhág Nári cultivators is again distributed on the principal divisions of the *niábat*. These are Tall-Bhág two shares, Mírpur Manjhu-Wáli one share, Tambu one share, and Kanda-Palál one share. Each of these shares has now to be again subdivided according to the number of villages comprised in each division. The

* Among the Jats it is known as *bádsháhi-trappar*, the king's rug or carpet.

AGRICULTURE.

vast extent of country thus included in the *gham* may be gauged from the fact that Tambu lies nearly seventy miles south of the site of the *Gádi* dam.

Since the construction of the numerous dams along the upper course of the Nári there has been a good deal of controversy between the cultivators of Bála Nári and Bhág Nári as to the proportion of pairs of bullocks to be found by each. The Bhág Nári cultivators assert that their brethren of Bála Nári should contribute equally with themselves, but no settlement has yet been arrived at.

Distribution of yokes.

The distribution of yokes which is now in force in Bhág Nári dates from the beginning of the reign of Mír Khudádád Khán of Kalát (1857—1893), and was arrived at by a Committee of Elders. A copy of the agreement, dated 10th Ramzán, 1276 H. (1859-60 A.D.), is still in possession of *arbáb* Wali Muhammad of Bhág (1905) signed by representatives from lower Nári and Tall-Bhág. The distribution of the four-fifths assigned to Bhág Nári has always been in the hands of the headmen of the divisions comprised in the Bhág *niábat* inclusive of the revenue-free villages. The internal distribution among the cultivators depends in its turn upon the decision of the *arbáb* of Bhág, the *malik* of Mírpur, the *wadéra* of Tambu and the *arbáb* of Kanda-Palál, who are now guided by their personal knowledge in determining the share of each of the villages in their charge, the general supervision being in the hands of the *arbáb* of Bhág, to whom the last three are responsible. Formerly, the amount of land in each village was calculated by seers, *páos*, chittacks, etc., down to the lowest unit, which was known as a *dukka*. This was considered equivalent to 500 *jaríbs*, whence a seer would have been equivalent to 32,000 *jaríbs*. The system has, however, now fallen into disuse. The revenue-free villages appear seldom to contribute their full *quota* in spite of repeated representations of their fellow-cultivators to the Khán's representative, the *náib*. The actual distribution among the cultivators, which is settled by their representative headman in conjunction with the *arbáb*, *malik* or *wadéra*, varies according to the material condition and number of cultivators of each village, and is generally apportioned among individuals on the amount of land possessed by each.

Let us now suppose the total number of yokes required from Bhág Nári for the reconstruction of the Gádi dam at a particular time is 100. According to the five equal shares, this number will include 40 yokes from Tall-Bhág, and 20 yokes each from Mírpur, Tambu and Kanda-Palál. The 40 yokes found by Tall-Bhág will again be divided into six equal shares for each of the six groups of villages included in the track. These yokes will again be distributed proportionately over each village by the *arbáb* of Bhág under the guidance and orders of the Khán's *náib*. The distribution of the share of each village among the various landholders in the village rests with the headmen concerned, each of whom bases his calculation on the amount of the land to be brought under cultivation by each cultivator. For villages, the cultivation of which may have suffered, allowance is made by the headman at his discretion.

AGRICULTURE.
Recapitulation.

The cost of material is recovered from the cultivators in the same proportion as the number of yokes. Small sums are advanced at the time by the village *modi* and debited to the fund known as *deh kharch*, and when the work is finished, the total cost is calculated and recovered proportionately from each grain-heap at harvest time. The expenditure on material for repairing a bad breach sometimes amounts to Rs. 100 or more. In years of scarcity, when the cultivators have lost or been forced to sell their bullocks and cannot afford to provide the number of yokes required of them, the necessary yokes and drivers are hired in the surrounding country and the cost, which is generally at the rate of R. 1-0 or 1-8 per diem, is distributed among the defaulters.

Distribution of cost of material.

A reference to the character of tenures and tenancies in the district will be found in the section on Land Revenue, in Chapter III. In some instances such as the Baloch on the western border, the proprietors of land are themselves the tillers of the soil, but in the majority of cases, especially among the Jats, lands are cultivated by tenants-at-will from among their poorer brethren. Rent is almost everywhere paid in kind, and a division of the total produce of the crop is made between the landlord and the tenant in accordance with the chief requisites of cultivation, viz., the land, seed, bullocks, and labour. The rates vary in the different parts

RENTS, WAGES AND PRICES.
Rents.

RENTS, WAGES AND PRICES.

of the district, and a brief account of rates of rent prevalent in each area is given below. It must be noted that in all cases the revenue, cesses and wages of village servants are invariably paid from the common heap.

Gandáva *niábat.*

In unirrigated areas in the Gandáva *niábat*, where a tenant supplies all requisites of cultivation, and cultivates fields already embanked by the landlord, he pays one-fourth to one-third of the net produce as rent, but if he has to embank the fields himself, the rate of rent is about one-fifteenth of the produce. In Kotra the prevailing rate of rent in the former case is one-third, while in the latter case it varies from one-sixteenth to one-eighth. In Khári the proprietors are themselves the tillers of the soil, but when a tenant is engaged he provides labour and plough oxen and the rent is about one-third of the produce, the seed being supplied by the tenant and the landlord in the same proportion.

In irrigated lands in Gandáva, besides revenue, cesses and wages of village servants, the seed is also taken out of the common heap, and the balance is equally divided between the landlord and tenant, the latter providing plough oxen and labour.

Kotra, Khári and Kunára.

In Kotra the rent is paid at the rate of one-third of the net produce, the tenant finding all requisites of cultivation. In Kunára the tenant, who finds bullocks and labour, pays at the rate of one-third or three-fourths in different areas to the proprietor, who supplies seed. In other areas, where the tenant also supplies seed, the rate of rent is one-fifth of the net produce. In the irrigated areas of Khári and Kunára, when water belonging to one is turned on the lands of another, the shares of produce between the owner of water and that of the land are three-fourths and one-fourth respectively in Khári, seed being supplied by the former and bullocks and labour by the latter. Should a tenant be employed in such a case, he gets three-fourths of the share of the owner of the land for supplying bullocks and labour, the rate of rent payable to the owner of land therefore being one-sixteenth of the total produce after payment of revenue. In Kunára the rent of land is generally fixed in a lump sum in cash. The system is called *bhung* in Khári and *péro* in Kunára.

RENTS, WAGES AND PRICES.

Nasírábád *niábat.*

In unirrigated lands in the Nasírábád *niábat* the rent varies from one-eleventh to one-eighth when the tenant finds all requisites of cultivation, but when he cultivates a field which has been embanked by the landlord, he pays one-fourth of the produce to the landlord.

Bhág *niábat.*

Tenants invariably supply seed, bullocks and labour in unirrigated areas and the rent payable by them varies from one-twelfth to one-eighth of the produce.

Lahri *niábat.*

When a tenant undertakes to supply all requisites of cultivation, the rate of rent in unirrigated lands is generally one-seventh, but if a landlord shares equally in finding plough oxen, he receives about one-third of the produce.

Dádhar *niábat.*

In the Dádhar *niábat* the tenants, engaged in the cultivation of dry-crop lands, supply seed, bullocks and labour, and the rent payable to the landlord is usually one-eighth of the net produce. In irrigated areas the rent is one-sixth, when all requisites are supplied by the tenant, but when the seed is supplied by the landlord, the produce is equally divided between him and the tenant.

Jhal.

In Jhal the Magassi chief levies from his tenants one-fourth to one-half of the produce, which includes revenue as well as rent ; the tenants find all requisites of cultivation.

Shorán.

Similarly in Shorán, where rent also includes revenue, the rate is two-fifths, and the tenant takes back from the common heap the seed supplied by him.

Gáján.

In the irrigated areas of Gáján the produce is equally divided between the tenant and the proprietor after also deducting the amount of seed ; labour and bullocks being found by the tenant.

Sanni.

In Sanni when a tenant reclaims waste land and brings it under cultivation, he obtains a right of occupancy for a term not exceeding seven years, the rent payable to the Jatoi landlord is one-seventh, one-sixth, one-fifth and one-fourth respectively during the first four years and one-third during the remaining three years. In unirrigated area the proprietor supplies seed, and the tenant, who only finds labour and bullocks, pays five-sixths of the net produce as rent.

Bolán lands, Bála Nári, Kahéri and Dombki tribal lands.

The tenants of dry-crop lands generally supply all requisites of cultivation and pay one-eighth to one-twentieth in Bolán lands, one-twentieth in Bála Nári, one-eighth in the Kahéri country, and one-tenth in the Dombki country.

RENTS, WAGES AND PRICES.

Wages. General labourers.

No regular cooley class exists in the district. In the larger villages labourers can, however, be had at a daily wage of 3 to 5 annas. A field labourer's daily wages vary from 3 to 7 annas, the reaper (*laigar*) is generally given a share varying from one-tenth to one-twentieth of the crop cut. In some places the *laigars* are paid at the rate of 12 *dhungs* (24 ears) of *juár* and 2 *sathlis* of wheat daily. When the reaper is paid in corn, he gets about a *topa* ($1\frac{3}{4}$ seers) of *juár* and a sheaf (*bhákur*) of wheat containing grain worth about four annas. The reapers are also allowed to graze their cattle free on the stalks left in the field.

Shepherds.

When the sheep and goats belong to one person, the shepherd engaged gets about R. 1 per mensem besides his food and clothing, but if the animals belong to different persons, the rate varies from nine pies to one anna per mensem per animal. The wages paid by Bráhui flock-owners to shepherds have been given in the *Gazetteers of Sarawán and Jhalawán*, and apply also to the Bráhui population of Kachhi. In the Dombki country a shepherd is sometimes engaged for a term of four years, at the end of which he is given one-fourth of the entire flock which he may have in his charge.

Cattleherds.

The cattleherd gets about Rs. 2 per mensem with food and clothing from the owner of the herd, but if the animals belong to different persons, the rate is about 2 annas per milch cow and one anna for every other animal. In the Dádhar *niábat*, a custom also prevails under which the cattleherd is paid at one *topa* of grain per month per animal, *juár* being given for six months and wheat for six months in a year. In the Dombki *jágír*, a cattleherd generally gets 3 annas a month per cow.

Camelherds.

The camelherd generally gets one rupee per mensem besides his food and clothing for all the camels belonging to a single person. The camel graziers are generally the Jats, who use the milk of the camel, appropriate wool, and can employ one camel from the herd to bring *písh* or dwarf palm leaves for sale.

Measurer (*dharwái*).

The Hindu who measures the grain at the time of harvest is an important official, and is indispensable at the time of the *batái* or division of the grain heaps. His wages consist of a share of produce at rates varying almost in every tract or village. They are gener lly paid either on each

RENTS, WAGES AND PRICES.

kharwár of grain or on each grain heap measured by him. In the former case, they vary from one-sixth of a *kása* to 5 *kásas* per *kharwár* and when paid on the grain heap (*neh*), they are one-fourth of a *kása* to one *kása* per *neh*, but the latter rate is less common. In addition to the above, a *dharwái* is also entitled at some places to a payment called *newáru*, which consists of a small quantity of grain twisted up in a sheet and placed on the threshing floor to separate the cultivator's share of the grain heap from the State share. The village *modi* or the money lender receives certain payments described in the section on Agriculture.

Karáwás, tohas, darbáns, náibs, jágus.

Persons appointed to watch crops are known under different names. Their wages in certain parts of the district are given below. In Bhág the *darbán*, keeping watch at the threshing floor, gets two *kásas* per *kharwár*, but in some cases well-to-do *zamíndárs* engage their own *náibs* to watch the crops, who are paid from 2 to 4 *kásas* per *kharwár*. In Nasírábád the *kárdár*, appointed by the *náib* to watch the crops, gets from the agriculturist's share 1 *kása* per *kharwár*. In Dádhar the *toha*, who also supplies water to the zamíndárs while threshing, gets from 20 to 40 *kásas* from each threshing floor. In Gandáva a single *toha* is appointed to watch the crops of the village and gets Rs. 2 to 4 per mensem. In Bálá Nári the *karáwa* gets two *topas* per *kharwár*. In Gáján owners of every *dahána* (10 *shabánas*) appoint one guard (*jágu*) during the threshing operations, who is paid four *kásas* on every *dahána* of cultivation.

Skilled labour. Masons.

Masons' wages vary from 7 annas in Bála Nári to R. 1-4 a day in Gandáva.

Blacksmiths.

The blacksmiths formerly sold guns and swords in large numbers, but now the sale of such articles is very limited. They are in many places paid in cash for their work. A blacksmith can earn from 6 annas to Rs. 2 a day when work is available. The agricultural implements made by him are sold for cash prices. In some parts of the district, wages to blacksmiths are paid in kind at the harvest. Thus in Lahri and the Mírpur Deh of the Nasírábád *niábat* they amount to 1 *kása* per *kharwár*; in Jhok Gul Muhammad and Nasírábád 3 *kásas* per *kharwár*; at Gáján 1½ *topas* per *kharwár*; in Gandáva (irrigated area) 4 *kásás* on every grain

RENTS, WAGES AND PRICES.

heap, also a sack of wheat and a man's load of *juár* ears. In such cases the blacksmith makes new, and repairs old, agricultural implements of the *zamíndárs*, the iron for the new ones being supplied by the latter.

Darkháns (carpenters).

The carpenter is a useful village servant. His cash wages vary from 5 annas to one rupee a day. In many places he is paid in kind and the rates vary from ½ *kása* to 2 *kásas* per *kharwár* in different places. In Dádhar one *kása* is paid on every *bit* of land and water. In some places, such as in Gandáva, the carpenter is also entitled to a quantity of the harvested *juár* ears and of the wheat crop at the time of reaping. He is required to make new implements and repair old ones, the wood being supplied by the *zamíndárs*.

Mullás and Saiads.

In several parts of the district the *mullá*, who reads *nikáh*, officiates at daily prayers, teaches Muhammadan boys and gives charms to the villagers, gets no specified share of the produce of the land, but in other areas the portion allotted to him is generally 1 *kása* (*rasúlwái* or *rásúl arwáhi*) from every grain heap. In the Dádhar *niábat* this share is 4 *kásas*, made up as follows:— 2 *kásas* for his ordinary duties, 1 *kása* in the Prophet's name (*rasúlwái*) and 1 *kása* for bringing a Korán which is placed in the threshing floor to ward off evil spirits. In Mithri the *mullá* gets on the total produce 1 *kása* out of every 6 *kharwárs*, and 1 *dari* per *kharwár* in Háji.

Saiads.

In the Kahéri country the Dádpotras (descendants of Sultán-ul-Arifin-Mashúk Allah) receive a *kása* of grain from each threshing floor in the lands watered by the Chhattar hill torrent. In Nasírábád, Saiad Sáleh Sháh, whose prayers to remove crop diseases are considered efficacious, Bíbi Sáhiba and the Saiad family of Chirágh Sháh and Bahár Sháh of Dádhar each receive a *kása* from every *kharwár* of the produce. In Mithri the two Saiads, one of Mithri and the other of Sángán, get each 1 *kása* per *kharwár*. In the Shahwáni *jágír* the Saiad gets 1 *topa* per *kharwár*. Saiad Lál Ján of Dádhar receives in the Gáján dry-crop area 1 *kása* from every grain heap; in the irrigated area this share is paid to the Saiad from the chief's *mowájib*. In Shorán Saiad Rasúl Bakhsh of Gandáva gets 1 *kása* from every threshing floor. In the Bolán Lands, Saiad Bahár Sháh gets 1 *kása* per *kharwár*.

RENTS, WAGES AND PRICES.

In Gáján the local disciples of Pír Bahá-ud-dín in Sind receive *thuk* at the rate of 3 *topas* on every grain heap. In addition to the above, *thuk* or fixed contributions are set apart from grain heaps in every village in the name of several shrines in different parts of the country.

Other village servants and artisans.

Among the other village servants and artisans are included the *mirási* or minstrel, the *kori* or weaver, the *mochi* or cobbler, the *gagra* or sweeper, the *hajám* or barber, the potter, the bricklayer and the *dáya*.

The *mirási* performs menial services at marriages and other domestic ceremonials and is paid in cash or kind. He also begs alms at the time of harvest.

The *kori*, who manufactures coarse cotton cloth, charges, as his wages, about 5 annas for a piece *(jori)*, which measures about 12 yards.

The cobbler makes rough sandals and mends the old ones and earns from 5 to 8 annas a day; but in the Dombki country he is paid two *topas* of *juár* per *kharwár* at the harvest and is required to mend the sandals of the *zamíndárs*.

The *gagra* cleans the threshing floors and is paid a small quantity of grain; in Bhág, however, the rate is fixed at 1 *kása* per *kharwár*.

The barber shaves the agriculturists, sometimes performs circumcisions, and serves on the occasion of marriages and deaths. For these services he is paid one quarter to two *kásas* of *juár* from each heap of threshed grain at the harvest.

A potter can earn from 4 to 8 annas a day. He is paid in cash for the earthen pots he makes. In Bála Nári the potter supplies the cultivators with earthen pots free of cost and sometimes fetches water for them on his donkeys, and is paid 5 *topas* of *juár* on every *kharwár* of the produce.

The rates for bricklaying vary from 12 annas to R. 1-2 per thousand, and a bricklayer can earn from 12 annas to Rs. 2 a day. In Shorán he is required to pay the Rind chief one anna for every thousand bricks he makes.

The *dáya* has to fetch water, and occasionally fuel, for the cultivators at the time of sowing and harvesting the crops, and has also to perform similar services for officials

RENTS, WAGES AND PRICES.

appointed to watch the crops. His wages vary from ¾ths of a *kása* to 3¾ *kásas* of grain per *kharwár* in different parts of the district.

Prices.

Juár is the staple food grain of the country. Wheat is also used as such in several parts of the district. The prices vary according to the condition of the seasons; they generally rise at the time of sowing as seed is then most in demand. Prices also go up in a locality where the crops have failed, and they are also affected by the harvests in the neighbouring Province of Sind. The following table gives the average price per maund of the revenue grain in the different *niábats* in 1906:—

	Wheat. Rs. a. p.	*Juár.* Rs. a. p.
Dádhar	2 11 11	2 10 8
Bhág	......	2 15 3
Gandáva	2 10 8	2 14 4
Lahri	3 6 10	2 7 7
Nasírábád	2 11 1	3 3 10

During the second Afghán war the local crops failed, wheat flour was sold at 3 seers per rupee, and *juár* at 6 seers. Famine rates are reported to have prevailed in 1885, when owing to large exports to Sind, the prices of wheat in Gandáva rose to 5 seers per rupee. The years 1894 and 1899 were also years of famine and prices rose in many parts of the district as will be seen from the following statement:—

	Wheat per rupee. 1894. Seers. ch.	1899. Seers. ch.	*Juár* per rupee. 1894. Seers. ch.	1899. Seers. ch.
Dádhar ...	8 0	8 7	10 0	9 8
Gandáva ...	15 0	12 0	13 0	13 0
Shorán ...	23 8	17 10	30 11	27 8
Jhal ...	19 3	10 11	29 5	24 8

WEIGHTS AND MEASURES.

In the tribal area of Bála Nári, and in the Lahri and Dádhar *niábats*, the Indian weights with a seer of 80 tolas and a maund of 40 seers have been introduced; and the weights are those of 5 seers, 2½ seers, 2 seers, 1 seer, ½ seer, ¼ seer, ⅛ seer, chittack, ½ chittack and ¼ chittack. In other parts of the district, Kalát weights are used; the seer in Gáján is of 100 rupees in weight; in Jhal, Shorán and Gandáva of 88 rupees; and in Sanni, Bhág and Nasírábád *niábats* of 84 rupees.

WEIGHTS AND MEASURES. **Troy weights.**

The weights used by the goldsmiths are those in use in other parts of India, the lowest unit being a *mung* or grain, two *mungs* make one *ratti*, 8 *rattis* make one *másha*, and 12 *máshas* make one tola. The rupee, 8-anna, 4-anna and 2-anna pieces are also used, representing respectively the weight of tola, 6 *máshas*, 3 *máshas* and $1\frac{1}{2}$ *másha*.

Measures of grain.

Grain is sold generally by wooden measures, which are of different capacity in different parts of the district. The following are the measures in ordinary use in the various *niábats* :—

(1) Bhág *niábat*.

Lowest unit is *ním pinrki*.

2 ním pinrki	=	1 pinrki.
2 pinrki	=	1 mánga.
2 mánga	=	1 topa.
4 topa	=	1 kása.
60 kása	=	1 kharwár.

(2) Lahri, Nasírábád and Dádhar *niábats*.

Lowest unit is *paropi*.

4 paropi	=	1 topa.
4 topa	=	1 kása.
60 kása	=	1 kharwár.

(3) Gandáva *niábat*.

4 chuthai	=	1 toya or paropi.
4 toya	=	1 topa.
4 topa	=	1 kása.
60 kása	=	1 kharwár.

The *kásas* used by the shopkeepers in the *niábats* are of different sizes, but a *kása* of a uniform size is used to measure the revenue grain and is known as the *sarkári kása*. The following is the approximate weight of a *kása*, in standard seers, of wheat and *juár* in the various *niábats* :—

	Wheat.		*Juár.*	
	Srs.	chks.	Srs.	chks.
Bhág ...	......		10	0
Lahri	......		9	8
Dádhar ...	7	8	6	0
Gandáva ...	7	$15\frac{3}{5}$	6	14
Nasírbád ...	......		7	14

WEIGHTS AND MEASURES.

Measures in tribal areas.

The measures in use in the tribal areas are the following :—

(*a*) Mithri and Eri in Bála Nári. The lowest unit is *thúla*, which weighs about 1 seer and 9 chittacks.

4 thúla	=	1 pinrki.
4 pinrki	=	1 topa.
4 topa	=	1 kása.
2 kása	=	1 guni.
15 guni	=	1 bori.
2 bori	=	1 kharwár.

(*b*) Other places in Bála Nári. *Chuthai* is the lowest unit.

4 chuthai	=	1 pinrki.
4 pinrki	=	1 topa.
2 topa	=	1 dari.
2 dari	=	1 kása.
7½ kása	=	1 guni.
2 guni	=	1 bori.
4 bori	=	1 kharwár.

A *kása* of *mung* in Mithri and Eri weighs about 7 seers and 10 chittacks, while in other parts of Bála Nári it is double in weight.

In other tribal areas in Kachhi the measures in general use are the following :—

4 thúla or chuthai	=	1 pinrki or toya.
4 pinrki	=	1 topa.
2 topa	=	1 mánga.
2 mánga	=	1 kása.
60 kása	=	1 kharwár.

The standard weight of a *kása* of principal grains in different parts of the tribal area is as follows :—

	Wheat.		*Juár.*		*Sireh.*		*Mung.*	
	Srs.	chks.	Srs.	chks.	Srs.	chks.	Srs.	chks.
Shorán	11	12	11	0	10	14	13	8
Bolán Lands	......		14	14	......		16	5
Sanni	13	4	12	8	11	4	14	8
Gáján	8	1	7	12½	......		8	11½

Miscellaneous measures.

A bullock-load of grass is known as *jowál* or a *bár*. Fodder is also sold by the *tarangar* or bullock-load. A *buk* is a double handful of grain, a *dhung* is a couple of *juár* ears; a *bhákur*, *bhákul* or *sathli* is a small sheaf of *juár* or wheat harvested in the field, a *bad* is a man's load; and lastly a

ghúnj is a sack made of two gunny bags sewn together and with small ropes tied to four ends.

WEIGHTS AND MEASURES.

Linear measures.

For measuring cloth, the people generally use the cubit (*hath*), which is an indefinite measure and answers to the *harish* of the Bráhuis described in the *Sarawán Gazetteer*.

Superficial measures.

Irrigated land is known by the proportion of water attached to it. Thus the amount of land is recognised which is attached to a *shabána* or *khétr* of water (24 hours of flow); in Kotra a *khétr* represents 18 hours of flow of water. Elsewhere a half *shabána* (12 hours) is known as a *bél*, *junj* or *khít*, while in Gandáva a *junj* is also known as *angusht* or *musht*, representing on the measuring board a 12 hours' flow of water four fingers in breadth, and *samm* is one-fourth of an *angusht* or three hours' flow of water. In Dádhar measures of land are recognised by *bits* of water attached, a *bit* being an artificial measure of water irrigating about 15 acres of land throughout the year. A detailed description of water distribution has been given in the section on **Agriculture**. Unirrigated land is sold by *joras* and *bands* or embanked fields. The latter are of various sizes. The term *jora* is frequently used, but has no definite value, and it merely denotes the amount of land that can be ploughed by a pair of oxen for a particular harvest. A measure of land known as *jaríb* is locally recognised and is mentioned in some of the *sanads* granted by the former Kháns representing 30 *pakka* paces, i.e., 60 paces square. In Bhág Nári special measures for land are known as *seer*; *páo* (¼ of a seer); *ána* or *chittack* (¼ of a páo); and *dukka* = (½ an *ána*). These measures are said to have been introduced by the cultivators by mutual consent under the orders of Mír Mustafa Khán of Kalát, son of Mír Nasír Khán I, at the time when vigorous efforts were made to bring waste land under cultivation and a system was devised under which landholders provided labo ur (*gham*) according to their shares in the land. The lands were roughly divided into a *dukka*, representing 500 and a *seer* 32,000 *jaríbs*. The Bhág *niábat* lands, for instance, were divided into five *seers* as follows:—Tall-Bhág or Bhág proper 2 *seers*, Mírpur and Shori 1 *seer*, Kanda-Palál 1 *seer*, and Tambu 1 *seer*.

Measures of distance.

The measure of distance throughout the district is the *koh* of about 2 miles.

WEIGHTS AND MEASURES.

Measures of time.

Ordinarily Hindu months are recognised by the people, and their names, with their English equivalents, are given below :—

English calendar.	Local name.
January	*Máhn* or *Máhng*
February	Phaganr
March	Chétr
April	Visákh
May	Jéth
June	Arhár or Ahár
July	Sánwanr
August	Bhadra
September	Assu
October	Katti
November	Mahngar
December	Poh

The names of English months are used in the *niábat* records, but in documents such as *sanads*, sale-deeds, etc., Arabic months are employed The seasons recognised by cultivators have been described in the section on **Agriculture** The names or the days of the week in use are the following :—

Juma, Shukkur	= Friday
Sakhri, Chhanchhanr	= Saturday
Achar, Adit, Art, or Artwár	= Sunday
Sumar, Som, Sum	= Monday
Angára, Mangal	= Tuesday
Arba, Budh	= Wednesday
Khamís, Vír	= Thursday

The British Indian coins are now used in the district and their local names are as follows :—

pie	= pái
half pice	= adhéla
pice	= paisa
½-anna piece	= dabal paisa, tako, adháni, adhána
2-anna piece	= Sháhi, doáni, beáni.
4-anna piece	= páwali, chouni,
8-anna piece	= adhéli, atháni
rupee	= rupia, kaldár.

In several parts of Kachhi a copper pice, roughly circular in shape, struck by Mír Khudádád Khán in the name of his

son Mír Mahmúd Khán, the present Khán, is still current. It is equivalent in value to the Indian pie. WEIGHTS AND MEASURES.

The major portion of the population of Kachhi are dependent on agriculture, and as the cultivation largely depends on the rainfall which is scanty and precarious, seasons of drought and scarcity are frequent and involve the cultivators heavily in debt. Owing, however, to immunity from external raids afforded by British protection and cessation of internal feuds which in days gone by were of daily occurrence, the *samíndárs* can devote their whole time and attention to their fields, and the railway, which runs through the country, affords them ready means of disposing of their surplus grain in years in which rainfall is abundant and crops good. Improvement is noticeable in the food, clothing and houses of the well-to-do among the people, but the majority of them are poor. MATERIAL CONDITION OF THE PEOPLE.

The greater part of the Kachhi plain or *pat* is devoid of vegetable growth, but along its western side there are a few well wooded areas. These forests are, as a rule, not reserved, though the tribal chiefs, in whose jurisdiction they lie, adopt some protective measures in respect of them. The principal trees, which are common to all forests in the district, consist of *prosopis spicigera*, *capparis aphylla* and *salvadora oleoides*. *Zizyphus jujuba* occurs in some of them, while tamarisk grows chiefly in the forests lying close to the river beds. A scanty growth of acacia is also found in some of them. FORESTS.

In the Magassi country the tracts which have considerable forest growth are Kandori, Jabár, Kochho, Khát, Bhámbarion, Jhar, Nighur, Dangar and Sauntar. The forests are said to be entirely owned by the Magassi chief, who employs guards to watch them and takes the produce himself. The *samíndárs* are, however, allowed to have fuel and timber for agricultural implements and buildings free of cost.

In Khári, the principal forests are the Daráhbi and Kachhár, which are both the property of the Dináris, except the northern portion of Daráhbi which belongs to the Tumpánis of Kunára.

The Gahélav forest in Gáján, which is one of the important forests in Kachhi, is held jointly by the Chuk Lásháris, the

FORESTS.

Gàjánis, including Quréshis, and the Saiads, all of Gájân, who take measures for its protection. The superior *jágír-dári* right of the Zahri chief, however, is admitted.

The various tracts containing forest growth in the Rind country are the Daráhbi in Shorán, the Mullán, the Májhbi, Mír-ke-dahwála jungle, Gahélav in Shorán, Bádra, Katohar, Trandra, Chan and the Bhathári jungle. The Rind chief claims the ownership of the forest within his jurisdiction, and in some cases sells the loppings of trees to the flock-owners by a system of contracts, the lessees paying about Rs. 200 for Daráhbi forest, while in other forests the annual contract fees vary from Rs. 10 to Rs. 30. In the Bádra forest, *capparis aphylla* grows in fairly large quantities, the wood of which is sold by the chief at 25 logs per rupee. The principal tree in the Katohar forest is *zizyphus jujuba*, the fruit of which the people are permitted to use. In the Bhathári jungle, which is situated in the cultivated area round the Haft Wali shrine, the principal tree is the *salvadora oleoides*, and no restrictions are placed on the collection of fruit which is locally called as *pairu*.

In Sanni the principal forest tracts are the Lundau and Sar Sanni jungle belonging to the Jatois. Other minor forests in Sanni are the Chákar-Mári-lad, Khaur-lad, and Kochha.

A thick tamarisk forest lies in the bed of the Bolán river and runs from a little below the shrine of Pír Allahyár to near the Kulang village. Its possession is disputed between the Shahwáni chief, Sardár Bahádur Rashíd Khán, and the Hásil Khánzai section of the same tribe.

MINES AND MINERALS.

The minerals, so far known and found in the district, are sulphur, salt, saltpetre, lime-stone and ferrous sulphate or *zágh*. The minerals have not, however, been scientifically explored.

Sulphur.

A large sulphur mine is situated about 12 miles south-west of Sanni and three miles north of the Bhathári village in the jurisdiction of the Rind chief, and is now closed. It was worked by the Afgháns in pre-British days, and is also said to have been worked at intervals in the time of Mír Mehráb Khán (1816-17 to 1839) and Mír Nasír Khán II (1840 to 1857). The working was stopped by Mír Khudádád Khán. Sulphur is contained in the stones and was obtained by breaking and boiling them in *sarson* oil.

Tracts of land largely impregnated with salt-bearing earth (*kallar*) occur in the respective jurisdictions of the Zahri and Rind chiefs. The salt beds in the jurisdiction of the former cover about 4 or 5 miles square and lie about three miles north of Gáján, and immediately north of them are those of the Rinds extending to about one and-a-half miles. The manufacturers of salt are called Nunáris and came from Sind on the manufacture of salt being stopped there. **MINES AND MINERALS.** Salt.

The method of the manufacture of the salt is briefly as follows: a structure called a *bhathi* made of brushwood is erected over a ditch 45 feet × 7½ feet and 2 feet deep and stands on wooden pillars. A layer of sand about 1 foot deep is spread over the *bhathi* and on this is placed a layer of salt-bearing earth, round the edges of which, low mud walls are built. The enclosure is then filled with water, which filters down into the ditch and is of a reddish-yellow colour. This liquid is then led through a drain into a tank at some distance and is subsequently poured into large earthen basins, which are placed in the sun. The water evaporates in about 4 days in summer and 15 days in winter; the residue is the salt, which is spread on the ground to dry. Method of manufacture.

There are 2 *bhathis* (pits) in Gáján and 6 in Shorán, in which about 12,000 maunds of salt are manufactured in a year, and the selling price is Rs. 3-8 to Rs. 4 per *kharwár* of 12 maunds. There is a large local demand, and salt is also exported to the Jhalawán country and Kalát. Annua out-turn.

The Zahri chief levies an octroi duty of 4 annas per *kharwár*, and gets about Rs. 200 per annum for the lease of the right to manufacture salt at Gáján, while the Rind chief levies Rs. 20 and 30 *kásas* of salt per *bhathi* annually. Taxation.

Limestone occurs in Kunára, Khári and in the beds of various hill-torrents in Sanni and Shorán and the lime manufactured from the stone found in Khári and Kunára is pronounced to be the best. It sells at about 12 and 14 annas per gunny bag. Limestone.

Saltpetre is produced in small quantities in Bhág and Mungur in the Bhág *niábat*, in Shorán, Pách in Gandáva, Kotra and Khári, and at Panjuk in the Magassi country. Its manufacture is generally limited to the amount required for local consumption, except at Bhág and Shorán where it is manufactured for sale. At Bhág it is made by artisans Saltpetre.

MINES AND MINERALS.

called *dárúkut*, who also manufacture gunpowder, and at Shorán by the Nunáris, who are engaged in the salt works. Saltpetre is manufactured from earth taken from the sites of old mounds or buildings, and near Shorán there is a small tract close to the salt-beds. The method of manufacture resembles in the main that of salt, but in the case of saltpetre the percolated water is boiled and then put into a reservoir for the mineral to subside. The Rind chief recovers a sum of Rs. 30 annually and the Magassi chief realises about Rs. 50 to Rs. 60 every year from the manufacture. Saltpetre sells locally at about Rs. 7 to 8 per maund, and is exported to Jhalawán and Kalát by the Bráhuis.

Ferrous sulphate.

Ferrous sulphate or *zágh* occurs in the Nagáu hills west of Sanni and has been described in the *Jhalawán Gazetteer*. It is also met with in the bed of the Mukháli stream about three miles west of Gáján and near Kumbi west of Kotra.

ARTS AND MANUFACTURES.

The principal industry is the weaving of cotton cloth. This is manufactured in almost all the important villages in the district. The cloth is generally of two descriptions: *Jori*, a coarse cloth, is woven in lengths of 12 yards and is sold at R. 1/4 to R. 1/8 per piece; *Khés*, or double cotton sheets of variegated colours, are manufactured here and there but chiefly at Mushkáf and Jalál Khán. They are much prized and sold at rates varying from Rs. 6 to Rs. 20 according to texture. The professional weavers are the Koris, who are classed among the lower orders of Jats and sometimes combine agriculture with their profession. The process of spinning is by means of a *charkha* of a primitive type, and the method of manufacture is that in vogue in India.

Pottery.

Utensils for domestic use and *surâhis* or water jugs are made by potters, especially in Bhág. The coloured earthenware of Bhág is a famous curiosity of the country. In 1905-6 the Political Adviser to His Highness the Khán of Kalát obtained some painted earthenware from Multán for the Bhág artificers to copy, but the result is not yet known (1906). *Kut* (compound metal) utensils, chiefly drinking bowls and plates of a good quality, are also made in Bhág.

Leather work.

Leather work in Kachhi consists of saddles and horse-gear, sword-belts, shoulder belts and embroidered shoes. Leather vessels (*kuppis*) of a strong and good quality are made at Bhág and are commonly used for keeping *ghi*

and oil. Silk embroidery work on leather, of a very finished description, is done in Lahri, which is much prized by the people. The following description of specimens of Lahri work sent to the Indian Arts Exhibition of Delhi in 1903 is given by Sir George Watt, K.C.I.E. :— **ARTS AND MANUFACTURES.**

"In the Loan Collection Gallery No. 2909 is a sword-belt embroidered in what is there called *kundi* work. This is perhaps the most wonderful and elaborate needlework met with anywhere in India. The green leather on the sword side of the belt is covered by a mass of circular buttons or medallions of embroidery, done in yellow silk. These are worked from a central point in closely compacted herring-bone stitch, the margin being secured by a ring of imitative chain-stitch work simultaneously with the return of the threads to the centre. These buttons of embroidery are not more than ¼th of an inch in diameter and are inserted in lines separated by bands of chain-stitch work. On other parts of the belt the medallions are much larger, are of yellow, green, purple, white, or blue silk, and an inch and a half in diameter. They have often central discs elaborately embroidered in chain-stitch."*

The leather used for belts is of a dark red colour, ornamented with green, and then embroidered in minute circles, compacted between parallel lines ; this work is in golden yellow silk and in a minute form of chain-stitch. The *katordán*, or drinking bowl, covered over with silk, made in Lahri and sent to the Delhi Exhibition, was also similarly and richly embroidered, only that a fair amount of magenta silk was employed and the rosettes were larger.

Country swords, rifles, and pistols are manufactured in Dádhar. In pre-British days they were much in demand among the Bráhuis. The two best known kinds of the rifles are those known as *lári* and *farang*, especially valued by *shikáris*, and are still purchased to a small extent by the local tribesmen. A country rifle usually costs about Rs. 16 to Rs. 30. Gunpowder is also manufactured at Bhág for sale, and by the Baloch for their private use. The ingredients used are saltpetre, sulphur and charcoal in the proportion of five parts of the former to one of each of the latter. The sulphur is first pounded. The charcoal, which **Arms.**

* "*Indian Art at Delhi*, 1903," page 309.

ARTS AND MANUFACTURES

is obtained from *calotropis gigantea* or juniper wood, and the saltpetre are then pounded together, the sulphur is added and the three ingredients are then pounded continuously in a wooden mortar by a special stone pestle made for the purpose, the contents being moistened with water at short intervals. When the powder assumes a deep black-greenish colour, it is ready for use. Some, however, use country liquor instead of water for moistening the mixture, and the gunpowder thus made is considered to be of the best quality.

Khár.

The manufacture of carbonate of soda (*khár*) from the numerous saltworts is increasing, by far the largest quantity being produced at Gáján and the Rind tribal area from the plant called *láni* which grows in great abundance in the neighbourhood of these localities. The Zahri and Rind chiefs assess revenue at the rate of one-eighth of the total produce. *Khár* is exported to Sind by the Hindus, especially to Sukkur. The method of manufacture is the same as described in the *Sarawán Gazetteer*.

TRADE AND COMMERCE.

Kachhi has a considerable amount of local trade, the principal trading centres being Dádhar, Lahri, Háji, Bhág, Shorán, Gáján, Kotra, Gandáva and Jhal. This trade, as well as the export and import trade, with Karáchi, Sukkur, Shikárpur and Jacobábád in Sind, and the neighbouring districts of Sarawán and Jhalawán in Kalát, is in the hands of the domiciled Hindus, who have *pancháits* or advisory bodies of their own at central places. The Khán or the tribal chiefs levy various taxes on imports and exports, which have been mentioned in chapter III, under **Miscellaneous Revenues**.

Trade with Sarawán and Jhalawán.

The principal imports from Sarawán and Jhalawán are dates, *ghí*, tobacco, and wool, which are often re-exported to Sind; and the exports include wheat, coarse cotton cloth locally manufactured, leather embroidered work, Indian cotton cloth dyed in various colours in places in the district, mustard oil and salt.

Trade through Sind.

The chief articles of export to Sind are *juár*, oilseeds, wool, carbonate of soda, and indigo from Dádhar; horses and bullocks, for which Kachhi is famous, are also exported to Sind, and purchasers for bullocks come from the Punjab and also from the Chágai, Quetta-Pishín, Sibi and Loralai Districts. The imports principally comprise *gur* from

Meerut and piece-goods, rice, sugar, shoes and country carts from Sind. The Sind-Pishín section of the North-Western Railway, which intersects the district from south to north, affords considerable facilities to traders, and the principal stations used are Nuttal, Bellpat, Lindsay and Mithri.

TRADE AND COMMERCE.

The following statements give the maundage of the chief articles of imports into, and exports from, Kachhi at these stations during 1906 :—

Names of Articles.	Mithri.	Lindsay.	Bellpat.	Nuttal.	Total.
	Mds.	Mds.	Mds.	Mds.	Mds.
IMPORTS.					
Piece-goods... ...	1,760	1,414	3,659	1,931	8,764
Tea	3	......	......	......	3
Sugar	813	725	3,919	1,851	7,308
Tobacco	......	3,329	......	......	3,329
Grains	6,012	26,363	36,583	10,208	79,166
Ghí	401	123	718	15	1,257
Oil	128	219	251	55	653
Other articles ...	8,566	10,892	19,714	7,838	47,010
EXPORTS.					
Piece-goods... ...	......	417	......	......	417
Wool	68	99	353	219	739
Salt	......	811	......	......	811
Oil-cake	......	587	......	......	587
Tobacco	......	755	......	......	755
Ghí	......	......	......	124	124
Oil-seeds	320	1,265	16,294	7,213	25,092
Grains	2,703	4,177	295	1,877	9,052
Other articles ...	4,476	2,910	6,897	2,691	16,974

The beasts of burden used for inland trade are camels and donkeys; bullock carts are also much used, the country being open.

MEANS OF COMMUNICATION.

The Sind-Pishín section of the North-Western Railway on the standard gauge enters the district near Jhatpat, 45 miles from Ruk Junction and 361 miles from Karáchi. It traverses the district for 82⅔ miles from south to north from Jhatpat to Pírak Pír Takri, but the tract covered by the line forms part of the Sibi district and is known as the Nasírábád Railway tahsíl.

MEANS OF COMMUNICATION. The necessity of the frontier railway system was recognised when Lord Lytton's policy was initiated in 1876. A large survey party was organised during the winter of that year under Major (the late Sir James) Browne, who made a reconnaissance far into the hills, but little else was accomplished and the survey party scattered in 1877. The project was then put aside till September 1879, when the Government of India sanctioned the construction of a surface line across the *pat* or Kachhi plain. This was pushed on with great rapidity under the inspiring energy of Sir Richard Temple, then Governor of Bombay, and was completed as far as Sibi in January 1880.*

The stations, which lie on that portion of the line which passes through Kachhi, are Jhatpat, Temple Déra, Nuttal, Bellpat, Lindsay and Mithri.

Roads. No metalled roads exist in the district, but the country is easily traversed in all directions, except during the rains and heavy floods, when, owing to the muddy nature of the soil through which the roads lead, communication even between villages is rendered impracticable.

A list of the principal routes running through the district is given in Appendix I.

Tracks and paths. A number of paths run to the Jhalawán and Sarawán countries through the barrier of hills on the west. These include the Takári and Narilak tracks from Gáján to Zahri; the Lédav from Kotra to Zahri; the three tracks between Sanni and Narmuk, the Hurro or Rod-na-Kasar, Naláni Kasar, and Jurdusk-na-kasar; and the Bhaur track between Dádhar and Narmuk. A description of the Múla pass route to the Jhalawán country will be found in Appendix IV (Route I) of the *Jhalawán Gazetteer*. Other important tracks are those leading from the railway stations. These are from Mithri station to the village of Mithri (about 3 miles); from Lindsay to Háji (7 miles); and Lindsay to Lahri (20 miles); from Bellpat to Bhág (12 miles); and thence to Shorán (23 miles); from Bellpat to Lahri (23 miles); Bellpat to Phuléji (24 miles); Bellpat to Chhattar (22 miles); Temple Déra to Chhattar (24 miles); and from Nuttal to Gandáva via Jhok Qásim (40 miles);

* For a further account of the frontier railways, see *Sibi District Gazetteer*, pages 153-57.

and thence to Kotra (8 miles), and Pír Chhatta (6 miles) where it joins the Múla pass route to Jhalawán. From Gandáva and Kotra tracks go to Jhal and are about 22 and 20 miles respectively.

MEANS OF COMMUNICATION.

Post and telegraph offices.

There are branch post offices maintained by the Indian Government at Dádhar and Bhág; and also post and telegraph offices at the railway stations at Jhatpat, Temple Déra, Nuttal, Bellpat, Lindsay and Mithri.

FAMINE.

The scanty and precarious rainfall, the dependence of the country on flood irrigation, and the absence of proper means of distributing the flood water render Kachhi liable to scarcity and even famine. The only protected parts of the district are the few places which possess permanent irrigation and lie on the western border. The staple food of the people consists principally of *juár* crop, which is reaped in autumn. If, therefore, the summer rains are opportune, and sufficient flood irrigation is received for the cultivation of dry crop lands, this crop is also sufficient to carry the population through the year. But as a rule such is not the case, and scarcity is frequent in consequence. Successive failures of the summer rains or floods, on which only the people may be said to depend, often reduce the country to a state of famine.

Periods of scarcity.

The earliest famine spoken of by the people occurred in the Magassi country about 1878, when *juár* and wheat sold at five seers per rupee. The next scarcity felt was in 1879-80, when, on the outbreak of the second Afghán war, all the grain stores of the country were drawn off and the rates of staples rose abnormally high. *Juár* rose to 6 seers and wheat flour to 3 seers per rupee. This strain was felt for about 7 months, and to tide over the calamity, the people either migrated to Sind or engaged as labourers on the lines of communications. The years 1885 and 1892 were also periods of scarcity, though their effect was confined to a part of the district only. The period from 1897 to 1900 was of exceptional severity on account of successive years of drought; in the latter year the Khán came to the help of the people by making advances, amounting to about Rs. 29,000, to the *zamíndárs* of the Bhág, Nasírábád and Lahri *niábats*. During the years 1904-5 and 1905-6 there was drought and scarcity of fodder and drinking water in Kachhi, in

FAMINE.

consequence of which thousands of persons migrated to Sind and other places in search of employment for themselves and grazing for their cattle. Writing in January 1906, the Native Assistant, Sarawán, said "All the *khushkába* lands of Sanni have been without cultivation during the last two years and out of the population of 5,000 people, only about 300 now remain in the country." Similarly he noticed in Shorán that about four-fifths of the population had temporarily, owing to the drought, migrated to Sind.

Protectiv measures.

No special protective measures are undertaken by the State. Under existing conditions, enormous quantities of water run to waste in the Nári in ordinary years and the introduction of a good irrigation and distribution scheme would doubtless afford a large measure of protection. The only protective measure resorted to by the people is to migrate temporarily in search of work to the irrigated areas in Sind, returning to their country when conditions are favourable.

Famine food.

In severe famine years, the principal famine food is the grain of the grass called *gam* or *gamh* (*panicum antidotale*) known to the Bráhuis and Baloch as *gomásg*, which grows abundantly on land subject to flood irrigation, the parts best noted for its production being the Bolán Lands, the Mall pasture ground near Shorán, where it covers a very large area, and the country round Jalál Khán near Bhág. It sprouts immediately after the spring or summer floods and grows about three feet high; the ears are harvested by the poorer classes and allowed to dry. After threshing and winnowing, it is husked and the grain is made either into cakes or porridge and eaten.

CHAPTER III.

ADMINISTRATIVE.

FOR the purposes of administration, Kachhi is divided into two parts: areas subject to the jurisdiction of the Khán of Kalát and those under tribal chiefs. The former comprise five *niábats*: Dádhar; Bhág; Lahri; Gandáva; and Nasírábád, with headquarters at stations of the same name, except Nasírábád, of which the headquarters are at Mírpur Bíbiwári. The district is under the control of the Political Agent, Kalát, with his staff of an Assistant Political Agent and a Native Assistant in Sarawán; except the Dombkis and Kahéris in the Lahri *niábat*, who are under the political control of the Political Agent of the Sibi District, and the line of railway from Jhatpat to Pírak Pír Takri, which is officially designated as the Nasírábád Railway tahsíl and also forms part of the Sibi District. The Political Adviser to His Highness the Khán is in immediate administrative charge of the five *niábats*, subject to the jurisdiction of the Khán of Kalát. Each of these *niábats* has a *já nashín*; there are *náibs* at Dádhar, Bhág and Gandáva, and over them all two *mustaufis*, one in charge of Bhág with Lahri and the other in charge of Gandáva with Nasírábád. The principal duty of these officials is the collection of revenue, but they also exercise civil and criminal powers and are helped by the following subordinate staff:—

ADMINISTRATION AND STAFF.

Name of *niábat*.	Muhásibs.	Patwáris.	Levies.		Tahvíldár or Treasurer.
			Duffadár.	Sowars.	
Bhág	1	...	...	4	1
Lahri	1	...	...	...	1
Dádhar	1	2	...	...	1
Gandáva ...	1	...	1	4	1
Nasírábád ...	...	...	...	...	1

ADMINISTRATION AND STAFF.

The village headmen, who assist in the collection of revenue and other administrative matters, are known as *arbáb* and *raís*, the latter usually occupying a subordinate position to the former.

By an agreement, dated the 17th February 1903, the Khán of Kalát made over the exclusive management of the Nasírábád *niábat*, including the lower portion of the Munjhúthi land, to the British Government in perpetuity, for an annual payment of Rs. 1,17,500, and further agreed to make over on lease, in the same manner as the Nasírábád *niábat*, any land in the Lahri, Bhág, and Gandáva *niábats* that may hereafter be found to be irrigable by branches and extensions from existing British canals.

The principal areas subject to tribal control are Jhal inhabited by the Magassis; Shorán by the Rinds; Sanni by the Jotois; and the Dombki and Kahéri country in the Lahri *niábat*. The Bráhui *jágírs* chiefly lie in Bála Nári and the Bolán Lands held by the Sarawáns; and in Gáján held by the Zahris; and other areas in the neighbourhood of Gandáva and in Bhág Nári. In the numerous *jágírs* within the Khán's *niábats*, jurisdiction in all petty matters is exercised by the *jágírdárs*.

Tribal administration of the Baloch tribes.

The system of tribal administration of the Dombkis and Kahéris, who are under the jurisdiction of the Political Agent, Sibi, is slightly different and is briefly as follows:—

Dombkis.

The Dombki chief settles all petty cases occurring among his tribesmen; more important disputes are reported to the Political Agent who generally refers them to a Dombki tribal *jirga* for an award, on which he passes final orders. These references are frequent, but care is taken by the Political Agent not to interfere more than is absolutely necessary in purely Dombki cases. Cases between the Dombkis and His Highness the Khán's subjects are dealt with in accordance with the award given by the Sibi *Sháhi jirga* on the 8th of February, 1893. The main provisions of this award are: that cases in which one party is a Dombki and the other a subject of the Khán should ordinarily be referred to the *Sháhi jirga* at Sibi or Quetta, and that if it should be necessary for the Dombki chief to arrest an offender who is a subject of the Khán, the man should be immediately handed over to the Levy risaldár at Lahri for transmission to the Extra Assistant

Commissioner at Sibi; cases in which both the parties are the Khán's subjects are to be disposed of by the Khán's *náib* at Lahri in consultation with the Dombki chief.

ADMINISTRATION AND STAFF.

Kahéris.

The Kahéris are gradually losing their cohesion as a tribe, a natural effect of peace and advancing civilization, and there is an increasing tendency for their cases to be reported to, and dealt with in the first instance, by the Extra Assistant Commissioner, Sibi, who, with the sanction of the Political Agent, refers them to the local or *Sháhi jirgas* according to the nature of the case, the awards being subject to the approval of the Political Agent.

Magassi and Rind tribes.

With regard to other Baloch tribes, the system of administration prevalent among the Rinds and Magassis, the two leading tribes, is different and on a more organised basis than the rest owing to the strong position of their chiefs. The following is extracted from a note recorded by Mr. R. Hughes-Buller, C.S., in 1903 on the administration of the Magassi tribe, the same being, with slight modifications, applicable to the Rinds :—

"The system prevalent in Kachhi differs entirely from that which is to be found in other parts of Baluchistán. Here the headman of the tribe is every one, the rest no one. In fact the administration resembles, in Jhal at any rate, the management of one of those large estates such as are to be found among the big land-owners of Bengal and other parts of India. The chief of the Magassis takes revenue throughout his jurisdiction, and he is the supreme head in all matters. A good chief knows his people and his land very well. He has great influence among his people and has little difficulty in tracing culprits in criminal cases. In cases of crime, where necessary, headmen and other respectable witnesses are called to give evidence. Where no evidence is available, the accused is made to swear on his beard, and sometimes the ordeal by water is resorted to. In cases of theft, the redress of the injured party and the punishment of the thief by fines are the objects generally kept in view. If the property of a thief is not sufficient to make good the loss, sureties are taken for the collection and payment of fines within a given period. Adultery is punished by the infliction of fines which are recovered, in case of non-payment, from the adulterer's section or sub-section. Compensation

ADMINISTRATION AND STAFF.

in case of adultery differs according to the position of the parties concerned. In some cases cash is sufficient, in others the hand of a girl nearly related to the adulterer has to be given.

* * * * * *

"The collection of the chief's share of revenue, or rather rent, and the criminal and civil jurisdiction are intimately connected. For every village or area of importance the chief appoints a *náib* or deputy, generally the headman of the clan or section inhabiting it. It is the duty of the *náib* to supervise the work of cultivators on the crops, to look after the Nawáb's Séri* land and the cattle pounds and collection of fees and to decide petty disputes occurring within his own area. He is in constant communication with the chief and his duties include the looking after the latter's bullocks, horses and camels, collecting fines and tracking and apprehending criminals or sending for persons who are required by the chief. In Jhal, there are about twenty-five of such *náibs*, including one who is in charge of the cultivated areas on the south side of the Gáji-Lak, *viz.*, Karang, Tibri and Mochro. The *náib* is assisted by a certain number of sowars who are appointed by the chief and who are mounted on the chief's horses, and a *kotwál* whom he himself appoints. The sowars take orders to a distance and help in the general administration and in the collection of rents whilst the *kotwál* goes on errands, takes messages, and has to supply water at the stands for the chief's animals."

Among other Baloch tribes all important cases relating to tribal usage come up before the *jirgas*, the influence of the local headmen being confined to the settlement of petty disputes.

In the areas held by the Bráhuis, the *jágirdárs* decide petty cases of all kinds and the leading men among them leave representatives or *já nashíns* in charge of their estates during their absence in the summer. They are so numerous that a petty king exists almost in every village, which is revenue-free. The most important instances, where the *jágirdárs* exercise control, are of the Zahri chief at Gáján, the Iltázais at Kotra, and the Raisáni and Shahwáni chiefs in Bála Nári.

* A plot of land especially selected by the chief for his own use, see page 158.

JUDICIAL.

The system on which the judicial work of the country is carried on resembles that described in the *Sarawán Gazetteer*, the basis being the tribal custom *(rawáj)* and Muhammadan Law *(shariat)*, and cases are decided either by compromise, by arbitration, by *shariat* or by *jirga*. A code of rules has been framed and applied to the Khán's *niábats* which regulates the disposal of civil suits. The *já nashín* has powers to decide cases up to Rs. 500 in value; the *náib* up to Rs. 5,000; and the *mustaufi* up to Rs. 10,000. Appeals from the orders of these officials are heard by the Political Adviser, who also decides cases in which the value exceeds Rs. 10,000. Appeals from the Political Adviser's orders lie to His Highness the Khán. The rate of court fee is 10 per cent. on the value of the claim.

In the tribal areas, in civil cases, the Magassi chief receives one-eighth of the amount of a claim realised as his fees, while the Rind and the Shahwáni chiefs levy 25 per cent. in their respective territories. In criminal cases decided by them, the chiefs retain the fines imposed.

All criminal cases are referred to the Political Adviser for orders, and are decided by *jirga*, *shariat* or arbitration.

The system of internal tribal control and the method of disposal of cases has been already referred to. To co-ordinate this system with the general administration of the country, tribal *thánas* have been established at Dandor in Bála Nári, paid from the Bolán Levy Service, and at Gandáva, paid by the Khán. Both are directly under the Native Assistant, Sarawán, and the instructions governing their duties issued in 1905 to the Political Adviser and the Native Assistant, Sarawán, have been referred to in the *Sarawán Gazetteer*.* These *thánas* hold local *jirgas* in the same way as the *thánas* in the Sarawán country.

Prevalent crime.

No statistics of the prevailing forms of crime are available, but, compared with pre-British days, crime is said to be on the decrease. The most common offences are cattle-lifting and theft.

For the detection of crime, especially of theft, ordeal by water is still resorted to by the Baloch tribes, the usual places for the test being at Pír Lákha Jholi near Jhal and Gahtor pool near Khári.

* Appendix VI.

JUDICIAL.

Much use is made of trackers (*pairádhu*), in the detection of such crime as theft and cattle-lifting, who are found everywhere in the district, and some of whom are very skilful. They are paid by results. In some places they also receive a share from the village grain heap.

Kázis.

There are no arrangements for registration. Much use is made of the *Kázis*. In each of the *niábats* there is a *Kázi* paid by the State, to whom cases are referred, and there are also *Kázis* at Jhal and Shorán maintained by the chiefs. Cases are also taken to the *Kázis* of Hamáyún and Sháhdádpur in Sind. The cases usually referred to *Kázis* are disputes relating to land or marriages ; and also to inheritance among the Jats. The *Kázi's* usual fee for writing out a decision and affixing his seal thereto (*mohrána*) is one rupee. The *Kázis* in the *niábats* are usually paid an allowance (*wájib*) in kind and sometimes also in cash from the State or receive a share in produce from the village heap which is usually exempt from assessment.

FINANCE.

The only parts of the country from which revenue is derived are the 5 *niábats* under the Khán of Kalát, and the principal sources of revenue are the land revenue, octroi, the fees and fines levied in cases, and excise. Cattle-pound receipts and the poll tax (*jizya*) on Hindus also form part of the revenue. In July 1902, the administration of these *niábats* was placed under the control of the Political Adviser and it is only since that year that reliable figures of both revenue and expenditure are available. In 1904-5 the total receipts from all sources amounted to Rs. 2,44,976, of which Lahri contributed Rs. 39,348 ; Dádhar Rs. 52,574 ; Gandáva Rs. 41,298 ; Nasírábád Rs. 12,621 ; and Bhág Rs. 99,135. The total expenditure for the calendar year 1905 amounted to Rs. 54,266 of which Rs. 9,692 were expended in Lahri; Rs. 16,281 in Dádhar ; Rs. 11,384 in Gandáva ; Rs. 5,910 in Nasírábád, and Rs. 10,999 in Bhág. In addition to these items, the Kalát State spends Rs. 9,240 annually in Kachhi, of which Rs. 7,200 are paid to the Rind and Magassi chiefs as their personal allowances, and Rs. 2,040 on account of the cost of

FINANCE.

the *thána* at Gandáva. The British Government has also granted levy services costing Rs. 12,924 per annum to the following tribes: Dombkis Rs. 317, Kahéris Rs. 325, and Umránis Rs. 435 * per month each. The first two named are borne on the levy service of the Sibi District and the last named on the Bolán Levy service.

LAND REVENUE. Early revenue history.

The earliest mention of a revenue assessment is that of Gandáva by Chach, the ruler of Sind, about 635-636 A.D., when Gandáva was attacked by Chach and the people agreed to pay him an annual tribute of 1,00,000 *dirams* and 100 hill horses. According to the *Ain-i-Akbari*, Sibi, in the time of the Emperor Akbar, was one of the districts or *mahál*s of the *sarkár* of Bhakkar in the *súba* of Multán and was required to pay 13,81,930 *dáms* and furnished a force of 500 cavalry and 1,500 foot. The extent of the country, included in Sibi at the time, is not exactly known, but it seems not improbable that a part, if not the whole, of the northern portion of the present district of Kachhi was comprised in the *mahál*. In addition to this, among other *mahál*s of Bhakkar are mentioned the names of Fathpur and Khajánah, which may be identified with the present Fatehpur and Gáján, places close to Gandáva. These paid revenue both in cash and kind at 477,859 and 645,205 *dáms* respectively and provided 200 cavalry and 1,000 foot each. After the sway of the Mughal Emperors declined, revenue was taken by the Kalhoras of Sind up to the year 1740 and the latter appear to have maintained representatives in Kachhi, the principal of whom was located at Gandáva. It may be as well to glance here at the history of that time. The Bráhuis had long cast longing eyes on the fat lands of the Kachhi plain, and we hear of frequent raids in the time of the earlier Kháns. Mír Abdulla, the great aggrandizer of the Ahmadzai dynasty, fell fighting in one of the frequent raids at Jándríhar near Sanni. This was in 1730, and in 1740 his successor Mír Muhabbat, taking advantage of Nádir Sháh's visit to Sind, obtained the country from him in compensation for the blood of Mír Abdulla and

* Exclusive of Rs. 72 on account of cost of 8 men employed in the Nasírábád tahsíl of the Sibi District.

LAND REVENUE.

of the tribesmen who had fallen with him. It is said that the whole valley of Dádhar was held by the Afgháns and was given direct as a *jágír* by Nádir Sháh to Sultán Qáim Khán, Shahwáni, but the latter subsequently gave parts of it to the Kháns of Kalát as *démdédári* or presents made on the birth of children of the Kháns. The fact that in Dádhar are still to be found traces of some of the payments levied by the Afgháns will be mentioned further on in an account of the assessment of the *niábat*. Mír Abdulla and his successor Nasír Khán I proceeded to apportion these lands. They took by far the largest share for themselves, but to the tribesmen were given certain villages, and to these additions were made from time to time for services rendered and for other reasons by later Kháns. The grants to the tribesmen were, however, made on the distinct condition of service to be rendered. On each tribe was assessed a certain number of men-at-arms. This was known as *gham*, *gham kashi* or *lashkargíri*. Each tribe then proceeded to divide the number of armed men, which it was bound to produce, amongst the various clans. These were again divided amongst the sections.

Following the distribution of armed men amongst the clans and sections, came the division of the lands which had been acquired in Kachhi. The share of each clan was proportionate to the number of armed men it had to produce, and the same system was followed in the case of each section. A special portion was set aside for the chief. It was understood that no individual should part with his share, and if a section happened to be reduced to such small numbers as to be unable to undertake the burden of armed men assessed on it, a redistribution was made amongst the remaining sections of the clan. The lands are known as *gham* lands and the system is similar to the *gham-i-naukar* assessment which prevailed under Afghán rule in Pishín. The possession of these lands is vested in the various sections of the tribe and cannot, except by mutual consent of all concerned, be alienated. The following statement shows, so far as can be ascertained,

Land Revenue.

the principal localities where *gham* lands are held by the Bráhui tribesmen :—

	Name of tribe.	Name of *gham* land.		Name of tribe.	Name of *gham* land.
Sarawán tribes.	Raisáni	Mithri	Jhalawán tribes.	Zahri	Gáján.
	Shahwáni	Eri		Méngals	Chhattar-Phuléji:
	Bangulzai	Chandhar (Deh Bárán)		Muhammad Hasnis, including Hárúnis	Pách (now confiscated).
	Muhammad Sháhi	Zardád		Bízanjau	Bashku and a few other villages in Bhág Nári.
	Kúrd	Tákri		Músiáni	Pathán
	Lahri	Hánbi (Túk)		Jattak	Ráhúja Jattak
	Lángav	Bagra (now enjoyed by the Lángav chief's family)		Níchári	Ráhúja Ján Muhammad (now confiscated).
Supplied *gham* with Sarawáns	Sarparra	Gogra		Pandráni	Ráhúja Rahím Khan (now confiscated).
	Zagar Méngals of Nushki	Lákhti (partly sold to the Rind chief).		Kambrári	Kamál and Khanúka-shahr).
	Rodénis	Táj		Summalári	Walyáwa lands near Mithri.

The subject of these as well as other *jágírs*, whether held by tribesmen jointly or individually, will be further dealt with under *jágírs*.

Modern revenue history.

The land revenue system presents an interesting survival of ancient native methods and is described at length in the succeeding part of this section. No material change has taken place in it, and no systematic record of rights has ever been made. A commencement has been made, since 1902, in putting matters on a sound footing in the Khán's *niábats*, the administration of which has been placed under the control of the Political Adviser to His Highness the Khán. The improved system of administration now introduced is similar to that in vogue in the Mastung *niábat* and has been fully described in the *Sarawán Gazetteer*. In the tribal areas, where the chiefs and tribesmen levy revenue, there is, so to

LAND REVENUE.

say, no system at all, no accounts being kept by the revenue-takers.

Land tenures.

The custom with regard to land tenures varies in different parts of Kachhi, but the basis of the system is, with certain modifications, the same throughout. The produce of the crops is divided between three groups, the revenue-takers, the proprietors of the land, and the occupiers. The taking of revenue, which is the right of the ruling power, is called *batái* or *sarkári* in the *niábats;* in some of the tribal areas it is known as *bohtári*, and the latter term is also sometimes used for the proprietary right mentioned later on.

The revenue-takers may be again divided into three groups, the Khán of Kalát, the Bráhui chiefs and tribesmen, and the Baloch chiefs. The Khán of Kalát is by far the largest revenue-receiver in his *niábats* of Gandáva, Nasírábád, Bhág, Lahri and Dádhar. The Baloch areas consist chiefly of Shorán and Jhal, whilst the Bráhuis hold large grants in Bála Nári and elsewhere. Reference has been made above to the history of early revenue collection and it has been explained how the lands were divided among the Bráhuis after Kachhi fell into the hands of the Khán of Kalát.

It must here be noted that the Bráhui tribesmen did not themselves cultivate. The land, as in the days of the Kalhoras, remained in the possession of the ancestral cultivators; the Jats and the Bráhuis simply took their share of the produce on the portion of lands distributed to each section. In course of time the Bráhuis have bought up the proprietary right in some cases, and in other cases they have extended the cultivation beyond the lands actually made over in lieu of men-at-arms, but the basis of the system still remains.

The Baloch, we know, appeared in Kachhi about the 15th century and their position is somewhat different. In the first place, they are themselves cultivators and in some cases hold the proprietary right in the soil. Such are the Dombkis of Lahri; the Kahéris of Chhattar-Phuléji; the Mughéris and Bulédis of the Bhág *niábat*; the Jatois of Sanni and the Lásháris of Kotrá, Khári, Kunára and Gáján. On the other hand, there are instances, such as those of the Rinds of Shorán and the Magassis of Jhal, where the tribal chiefs have, either by force or by lapse of time, acquired large shares not only in the taking of revenue but also in the proprietary right. The

proprietary right is one which it is always in the interest of the overlords to conceal, and great care and discrimination has to be used in deciding whether that right has lapsed or not.

The right to the revenue is the first claim on the cultivator's grain-heap, and it is not generally till after the revenue-taker has received his share of the produce and the cesses which are known as *habúbát*, *lawázimát* or *rasúm* that the proprietor of the land and the tenant proceed to distribution.

The right of the proprietorship in the soil is generally known either as *sam*, *athog*, *samm-ul-ard*, *haq-ul-ard*, *topa* or *haq-i topa*, *zamíndári*, *milkíyat-i-sam* or *milkíyat-i-zamíndári*. The three first names are those in common use, the remaining are those generally found in documents. It consists of a share of produce which might vary from one-thirtieth to one-seventh. But generally it is one-eighth. Hence comes the word *athog*, which appears to have been introduced from Sind. The right of *sam* or *athog* carries with it full powers of alienation by sale, mortgage or otherwise. This right was no doubt in former days entirely, and is still very largely, held by the Jats, who form the cultivating communities of the country under the *arbábs* and *raises*. As already said, the proprietary right has in many cases been transferred or obtained by force by the Baloch, and in some cases also by the Bráhuis. Thus the Dombkis and Mughéris are the proprietors of the soil round Lahri and in Jalál Khán near Bhág, respectively; the Kahéris similarly claim to hold the proprietary right in Chhattar-Phuléji, while the Magassi chiefsolely claims the right within his tribal jurisdiction. In other *niábats* of the Khán, the proprietary right is chiefly held by the Jats. In Bála Nári and the Bolán Lands it is held chiefly by the Bráhuis, but instances are found in these localities as well as in other parts of the district where it has been made over to the Jats and others for reclaiming waste land.

Now the proprietor of the soil, in former days at any rate, frequently found himself in possession of more lands than he could possibly work. In the great flat plain in Kachhi, the construction of earthen embankments on the lands for irrigation purposes is a *sine qua non*. Therefore it frequently happens that the proprietors make over their lands to other cultivators who are called *ábádkár*, *ráhak* or *lathband* tenants

LAND REVENUE.

The general custom with regard to them is that they continue their lien on land so long as the *gandha* or dam, in the construction of which they took part, remains. In other cases, where there are no large dams, their lien ceases with the breaking of the embankments of fields constructed by them so as to preclude cultivation for want of irrigation. Such a tenant, during the term of his tenure, has power to mortgage his share of produce, but cannot alienate the land in any way except that, when at the time of the floods he finds the irrigated land more than he can take up himself, he may sublet a portion of it to another for one crop either for a fixed sum of money, or a share in the produce varying from one-fourth to one-half of the net produce left after the payment of revenue and *athog*. The system is called *tagái*, *réj* or *réz*. Such a tenant is known as *ráhak* or *shikmi* in the Nasirábád *niábat*, and his lien ceases to exist after the raising of the crop sown by him. In Gandáva, sometimes a *lathband* tenant enters into an agreement under which he retains the lien on land for a fixed term not exceeding 10 or 12 years, during which he pays rent at one-thirtieth of the produce to the proprietor. In the Khán's area, some of the *lathband* tenants have obtained their lands from the proprietors and remained in occupancy for generations without interference, but their lien on land is not recognised by the proprietors as of a permanent kind. The landlords have no right to raise the share first settled as rent between them and the *lathband* or *ábádkar* tenants. Another form of tenancy, in vogue among the Jatois of Sanni, is that in which a tenant enters into an agreement with a landlord, reclaims a piece of waste land and acquires a lien in a land for a number of years, usually not exceeding seven years, during which he pays rent which is increased every year. Thus during the first year he pays one-seventh, which rises to one-third in the fifth year, and continues at the same rate till the seventh year, after which the tenant is liable to ejectment. Mention may be made of the tenant called *hathái n*, a labourer engaged by well-to-do cultivators to help them in their agricultural work. He has no lien on the land, but takes a loan from his employer and receives one-third or one-fourth of the net produce and also food and clothing, but cannot throw up the work till he has paid his debt.

Finally may be mentioned the system called *kulla* or *kulla shariki* under which the owner of land and water, not himself possessing a pair of oxen, asks another to join him in the work of cultivation with his one ox or a pair of oxen. The owner of one ox receives under this system one-fourth of the produce.

LAND REVENUE.

Irrigated areas.

In irrigated lands, the tenants, as a rule, are tenants-at-will, and as such, where engaged by proprietors, are liable to ejectment after raising the crop sown by them. In Khári and Kunára, under a system known as *péro* or *bhung*, the owner of water irrigates and cultivates the land of another for a single crop. The landlord, in such a case, either receives a lump sum in cash or a share in produce, usually one-sixteenth, on account of rent of his land. It is customary, however, in Khári that the owner of land becomes a tenant of the owner of water, receiving one-fourth of the produce. After the raising of the crop, the mutual agreement ceases to exist.

Custom of periodical distribution.

Unirrigated lands are everywhere permanently divided down to the individual. Irrigated lands are also divided at Khári in Gandáva, but in other parts of the district, water is divided and the land is held in common and is parcelled out according to the shares in water for each crop. The only cases of periodical distribution of irrigable land or its produce on a different principle from the one referred to above are by the Ráhéjas at Sibri in Dádhar, the Tumpánis of Kunára and the Kumbéchis of Kumbi near Kotra. At Sibri, a portion of the irrigable land called *páhri* is alienable by the individual holders, and has been set apart. The remaining land called *kamáni*, which is the common property of the Ráhéjas, and, as such, is not alienable by individuals, is divided into three equal parts held by the Sáhakáni, Shéhakáni, and Baddazai sections respectively. Each section cultivates the land of its own share jointly and the produce is divided equally among all male members (*mardán sari*) of the respective sections, each share being known as *kamán*. Prior to the division of land, the principal Ráhéja headman receives four *béls* or two *shabánas* of water on account of his *dastár* (turban or chiefship) for his sole benefit, in addition to his ordinary share, while the other *motabars* or leading men get an extra share each for their motabarship. At Kunára that portion of irrigable land

LAND REVENUE.

which is not subject to periodical distribution, although paying revenue, is called *inám* and is alienable by the respective holders. The remaining portion is divided among males at the time of sowing each crop. A share is also allotted for the funeral expenses of such men as have died in the preceding year. To each share a *bél* or 12 hours' flow of water is then allotted, and water-supply is divided into the total number of *béls* thus arrived at and cultivation is done in groups by several persons jointly who divide the produce among themselves according to their shares. Such lands, as a rule, are not alienable by individual holders. At Kumbi the Kumbéchis, a section of the Lásháris, cultivate their lands jointly and divide the produce among all male members of the section.

Remuneration to headmen, etc.

The responsibilities of the *arbábs* and *raíses* in Kachhi are large and multifarious, and a good deal of work falls on their shoulders in connection with the cultivation of the lands, specially at the time of constructing dams (*gandhas*) in rivers, and in the collection of revenue. Their appointments in the Khán's *niábats* are usually made by the Khán and are hereditary, except in case of unfitness. The system of their remuneration is based almost on a uniform principle and each individual holder is paid according to the responsibility which devolves upon him. Thus in each village or tract cultivated by Jats, there are separate *raíses* for each section of Jats, and their remuneration takes the form of either a small revenue-free grant (*muáfi*) in favour of the *arbáb* or *raís* concerned, or an allowance in kind on every crop. The payments are called *wájib* and consist of the items known as *arbábi* for the *arbáb* and *raísi* for the *raís*. Sometimes both are combined in one, i.e., an *arbáb* may also hold the right of *raísi*, while one person may hold several *raíses*. In the Gandáva *niábat*, Gandáva proper has five *raíses*, four of whom are paid at 55 *kásas* each, while the fifth, who is employed for the *séri* or crown lands at Gandáva, is paid at 1 *kharwár* and 55 *kásas*; Pách has four *raíses*, each paid at 12½ *kásas*; Ráhuja Ján Muhammad has one *raís* and Fatehpur has two, each at 55 *kásas*; Ráhuja Rahím Khán has one *raís* paid at 37½ *kásas*; Zorgarh has one paid at one *kharwár* and 55 *kásas*; Kotra belonging to the Khán has two *raíses*, each paid at 27½ *kásas*; the foregoing allowances are paid on wheat and *juár* harvests. Lastly, there is one *raís* at Khári, the revenue of which place

is fixed, who is paid a fixed cash allowance of Rs. 12 on each of the two harvests, viz., wheat and *juár*. In unirrigated lands in the Gandáva *niábat* the payments are of three kinds, viz., *arbábi*, *raísi* and *dáhoyári*. There are several *arbábs* in the *niábat* and each gets ¾ of a *kása* per *kharwár* on two-thirds of the amount realised as revenue. In the same manner the *raísi* cess is paid at 1 *kása* per *kharwár* on two-thirds of the amount collected as revenue, and there are several *raíses* who hold more than one such cess in a village. The right of *dáhoyári* is one of great importance and survives from old days. It is said to have been originally granted by way of inducement to the *arbábs*, *raíses* and others to bring waste land under cultivation. It is paid at two *kásas* per *kharwár* in the same way as the *arbábi* and *raísi*. The rates of *dáhoyári* in other parts of the district vary from 1 to 2½ *kásas* per *kharwár*, and in some cases, such as in the Bolán Lands, it is levied on the total revenue collections. It may be noted here that this is an important right in vogue in many places and is now claimed from the revenue-takers in all cases in which it was first granted for reclaiming the waste lands; in the majority, though not in all cases, the right to *dáhoyári* is held under written agreements, and in such cases the *raíses* or others claim the proprietary rights of the lands reclaimed by them. Hence the right is known as the *wág* or rein of proprietorship by the cultivators. In the Nasírábád *niábat* the allowances in unirrigated lands are similar to those in the Gandáva *niábat*, except that an additional allowance is paid to the *raíses* called *haq-i-jaríb*. This is paid in special cases covered by written leases granted by the State on the autumn harvest, after the *batái* work is completed, at the rate of five *kásas* per *jaríb* of land. In Lahri and Dádhar the allowances to headmen are given in fixed quantities in kind. In Bhág the *arbábs* are paid similarly, but the *raíses* get 1¼ *kásas* per *kharwár* from the revenue collections. In the tribal areas the remuneration of *raíses*, etc., appointed by the respective *jágírdárs*, is almost of the same kind as in the Khán's areas, the payment usually consisting of fixed amounts in kind, called *wájib*, on each crop.

LAND REVENUE.

Character of assessment.

The assessment in different parts of the district is too elaborate and complicated to be described in general terms. The system differs in every area, it may almost be said in

LAND REVENUE.

every village; that in vogue in irrigated areas, again, differs from that in dry crop tracts. Each area, therefore, will be treated separately and a beginning will be made with the Khán's *niábats*. There are three systems of levying revenue, viz., *batái* or division of produce, appraisement of certain crops in cash (*moki* or *mokhi*) and fixed assessment (*basta*) whether in cash or in kind.

Batái.

Batái is the commonest form of revenue both in irrigated and unirrigated lands, the grain-heap is sealed by a guard, known as *tappodár*, and the arrival of the *niábat* official deputed for the purpose is awaited. The latter is accompanied by his following of sowars or footmen, the Hindu weighmen (*dharwái*) and the treasurer (*kárdár* or *tahvíldár*).

The weighman now proceeds to divide the main heap into smaller heaps of equal size (*khori*) according to the rate of revenue. Thus if one-sixth is to be taken, six heaps are made. An extra heap of a smaller size, known as *vich-ki-khori*, is at the same time set apart for the payment of cesses and the wages of village servants.

Gandáva *niábat.*

The irrigated lands in the Gandáva *niábat*, for purposes of assessment, are of three kinds, viz., (1) *rayati* or those in which the land and water are held by a proprietary body of peasants who only pay revenue to the Khán; (2) *séri* or crown lands in which the Khán holds the proprietary rights and is himself the revenue-taker; and (3) those the possession of which has devolved on the Khán from his relatives the Iltázais and belonging to either of the above two kinds.

In the first kind of land the rate of revenue is one-third. In crown lands the Khán supplies seed but recovers it from the produce and assesses the balance left at three-fourths. In the third kind, viz., lands inherited by the Khán from relatives, the land is again sub-divided into two kinds, viz., *séri* in which the holding belongs to the Khán in proprietary right and *rayati* in which the cultivators are the proprietors themselves. In addition to the ordinary share of revenue, the State levies a number of cesses at varying rates. They were originally meant as the remuneration of the various officials of the Khán engaged in collection of revenue, but are now appropriated by the Khán. Some of them are paid from the extra grain-heap set apart for the purpose, while others are paid from the cultivator's

share. The following statement shows the rates of revenue and the various cesses levied in different kinds of land :—

Kind of land.	Rate of *batái.*	Cesses from the common grain-heap.		Cesses from the share of the cultivator.	
		Name.	Rate.	Name.	Rate.
(i) Lands in which the cultivators are proprietors (*rayati*).	⅓	1. *Lawázima* ...	4¼ *Kásas* per *kharwár* ...	1. *Munni-náibi* (for *náib*).	7 *kásas* on every *musht* of water.
		2. *Jholi*	6 *kásas* per *kharwár* to be calculated on the total amount realized from *lawázima* and revenue.	2. *Darbáni* (for an official called *darbán*).	⅕ *kása* per *kharwár*.
				3. *Sipáhi piáda* (for a *footman*).	15 *kásas* per every heap of threshed grain.
		3. *Munni mírdeh* (for an official called *mírdeh*).	4 *kásas* } Each on every *musht* (four fingers) or two *shabánas* of water.	4. *Bijái mírábi*... ...	4 *kásas* on every *musht* of water.
		4. *Dagg* (or road cess).	1½ *kásas*		
		5. *Jowál*	16 *kásas*		
(ii) Crown lands (*sirí.*)	¾	1. *Lawázima* ...	2¾ *kásas* per *kharwár* ...	1. *Sipáhi mírdeh* ...	15 *kásas* on each *kharman* (heap of threshed grain).
		2. *Jholi*	6 *kásas* at same rate as *jholi* under (i) above.	2. *Darbáni*	¾ *topa* per *kharwár*.
		3. *Munni mírdeh*...	4 *kásas* } Each on every *musht* or four fingers of water.		
		4. *Jowál*	16 *kásas*		
		5. *Munni náibi* ...	7 *kásas*		
		6. *Dagg*	1½ *kásas*		

LAND REVENUE.

Kind of land.	Rate of *batái.*	Cesses from the common grain-heap.		Cesses from the share of the cultivator.	
		Name.	Rate.	Name.	Rate.
(iii) Lands which have been inherited by the Khán from relatives.—					
(*a*) *Séri* (Crown lands)	⅓	1. *Munni náibi* ... 2. *Pidda* (footman) 3. *Já-nashín** ... 4 *Thuk bághbán* (for gardener) 5. *Thuk munshi* ... 6. *Thuk dárogha* ... 7 *Darbáni* ... ... 8. *Kiráya bárbardári* (for transport of revenue grains, &c.).	8 *kásas* 4 *kásas* 1 *kása* 1 *kása* 1 *kása* 1 *kása* } Each of these cesses is levied on every *khít* or 12hours' flow of water. ¾ *topa* per *kharwár.* 3 *topás* per *kharwár.*		
(*b*) *Raiyati*-lands.	⅓	1. *Pidda* ... ... 2. *Jánashín* ... 3. *Munshi* ... ... 4. *Dárogha*... ... 5. *Bághbán* ...	4 *kásas* 1 *kása* 1 *kása* 1 *kása* 1 *kása* } Each on every *khít* of water.	1. *Munni-náibi*... ... 2. *Arbábi* ... ... 3. *Darbáni* ... ... 4. *Kiráya bárbardári* ...	8 *kásas* per *khít.* 2 *kásas* per *kharwár.* ¾ *topa* per *kharwár.* ¼ *kása* per *kharwár.*

The cesses on cotton, tobacco and *bhang* crops are calculated by weight, a seer being substituted for a *kása* and a maund for a *kharwár* or *khít*. In addition to these, the village servants such as carpenters and blacksmiths also receive payments from the cotton-heap, and their shares are liable to the payment of *batái* at the rate current in the village concerned.

LAND REVENUE.

Batái of fodder

The rate of *batái* on fodder is one-half in *séri* lands and one-third on all other parts of the irrigated land. The cesses are uniform everywhere and include two loads of *juár* stalks on account of a cess called *munni* and two loads of *bhúsa* on every *musht* of water.

Assessment on special crops.

The value of vegetable and poppy crops is fixed by appraisement, and one-third of it is taken as revenue, and also a cess called *takki náibi* at nine pies per rupee on the total value of the crop. The custom in *séri* lands, however, with regard to vegetable crops is different. Thus in the *séri* land situated in Zorgarh and Gandáva, summer vegetables pay one-half; from the remaining one-half, one-eighth is paid on account of *bohtári* or proprietary right, and nine pies per rupee on the total amount on account of *takki náibi*. Vegetables grown in winter pay two-thirds of the total amount plus *takki náibi* and *bohtári* at above rates from the remaining one-third. Sugarcane pays three-fourths without any cess. At Kotra both in the *séri* and *rayati* lands, vegetables pay revenue at one-half besides cesses amounting to one and a half anna per rupee.

Fixed assessment: *Kalang* and *mohsali*.

In addition to the revenue paid in kind by division of produce, the irrigated lands in the *niábat* pay an annual fixed cash assessment consisting of two items: *kalang* and *mohsali*, which are probably of very ancient origin. The latter (*mohsali*) was meant as a payment for the official who collected the revenue, but is now appropriated by the State. The amount paid by each village is proportionate to the amount of water and land attached to it, and is payable after the wheat harvest. The

LAND REVENUE.

following statement shows the amounts paid by different villages :—

Name of Village.	Kalang.	Mohsali.
	Rs.	Rs.
Gandáva	200 0 0	3 0 0
Fatehpur and Kot Muhammad Sháh	108 14 0	3 0 0
Rahúja Ján Muhammad	49 0 0	1 0 0
Rahúja Rahím Khán	38 0 0	0 12 0
Rahúja Jattak	56 12 0	1 12 0
Pách	103 0 0	2 0 0
Kotra belonging to His Highness the Khán ...	26 0 0	......
Khári	69 0 0	......

Revenue of Khári village.

At Khári, besides the amount of *kalang*, shown above, a part of the irrigated holding called *dáhni* (*i.e.*, subject to penalty), has to pay a fixed revenue in kind locally known as *bohar* at 80 *kharwárs* 48¾ *kásas* of wheat and a similar quantity of *juár*, and a further fixed annual payment of Rs. 16 in cash on account of what is called *lath*, a cess which is said to have been imposed by Mír Khudádád Khán as fine for the loss of a mace which one of his mace-bearers lost in the village, and the payment has ever since continued.

Other fixed payments in some villages on irrigated lands.

The only other fixed payments are from the Lásháris of Pách, Rs. 16 per year, on account of what is called *rasúm náibi*; and from the Saiads of Gandáva who hold revenue-free grants, *rasúm náibi* at 15 *kásas* of wheat and 15 *kásas* of *juár* every year on the respective crops.

Unirrigated lands.

In the dry crop areas attached to villages under permanent irrigation, the rate of revenue, except in Kotra, is one-fourth; and the following cesses are also levied: *laádsima* at 5½ *kásas* and *jholi* at 6 *kásas* each per *kharwár*, paid from the common grain-heap; *darbáni* at ¾ of a *topa*, *mír-deh*

and *sipáhi-piáda* 3½ *topas* each per *kharwár*, paid from the cultivator's share. At Kotra the rate of revenue is one-fifth and the cesses are, as follows, levied on every embanked field :— *munni náibi* (8 *kásas*) ; *piáda* (4 *kásas*) ; *já-náshin* (1 *kása*) ; *bághbán* (1 *kása*) ; *munshi* (1 *kása*) ; *dárogha* (1 *kása*) ; *kásagi*, *darbáni* and *kiráya bárbardári* (1 *kása*). In other estates, composed solely of dry crop areas, the rate of revenue varies from one-fifth to one-third. The cesses also vary, and include *lawázima* and *jholi* paid from the common heap, and *darbáni* and *mír-deh-sipáhi* paid from the cultivator's share. The *lawázima* is in some villages remitted (*muáf*), but in others it varies from about 3 to 6 *kásas* per *kharwár* and the *jholi* is also levied at the same rate. *Darbáni* and *mír-deh-sipáhi* are paid at uniform rates of ¾ of a *topa* and 3½ *topas* per *kharwár*, respectively. In two villages, *mír-deh-sipáhi* is not levied while in one case the amount is not fixed.

LAND REVENUE.

Fodder in unirrigated areas.

Round Gandáva and Kotra, fodder is assessed at a uniform rate of one-sixth, and in the remaining villages the rates vary from one-sixth to one-twelfth, a cess called *munni* being levied in all cases at two loads from every embanked field. In some villages the revenue on fodder is levied in cash at 8 annas per embanked field and the cess of *ánki náibi* at 9 pies per field.

Miscellaneous services.

Lastly may be mentioned the various services called *sursát* (provision free of cost of supplies, such as fuel and fodder, to the Khán or his officials on their visit to the *niábat* or any village) ; and *mehmáni* or entertainment charges levied only in some of the unirrigated villages on the Bádra stream in cash varying from 9 annas to Rs. 5 and credited to the State.

Nasírábád *niábat* irrigated land.

The only irrigated village in the Nasírábád *niábat* is Naushehra, in which revenue is levied at the same rates as in the *rayati* lands in the Gandáva *niábat*.

Unirrigated lands.

The unirrigated area is divided into three circles viz., Deh Nasírábád, Deh Jhok Gul Mahammad, and Deh Mírpur-wa-

LAND REVENUE.

Naushehra. The revenue and cesses levied in each circle are shown in the following statement :—

CESSES.

Name of Deh.	Rate of revenue.	Cesses paid from common heap.		Cesses paid from cultivator's share.	
		Name of cess.	Rate.	Name of cess.	Rate.
1. Nasírábád... 2. Deh Jhok Gul Muhammad.	¼ and ²⁄₇	1. *Jholi* ... ... 2. *Partál*	2¾ *kásas* per *kharwár* 1½ *kása* per *kharwár*	1. *Darbáni* ... ... 2. *Kárdár* (for the official of that name). 3. *Zábit* (for the State sepoy etc.) 4. *Mírdeh*, an official who collects the State share in fodder.	1 *topa* per *kharwár*. 1 *kása* per *kharwár*. 1 *topa* per *kharwár*. 1 *topa* per *kharwár*.
3. Deh Mírpur.	⅓ and ¼ ...	1. *Thuk* (originally meant for Saiads and others including Sajjáda nashín of Sirhind but now taken by the State). 2. *Darbáni* ... ... 3. *Jholi* (levied only in a few villages).	1½ *topa* per *kharwár*. 1 *topa* per *kharwár*. 2¾ *kásas* per *kharwár*.		

Fodder is assessed at one-tenth in Deh Nasírábád and Deh Jhok Gul Muhammad and at one-sixth in Deh Mírpur. The revenue share is usually appraised with the help of arbitrators from among the local cultivators and is converted into cash at the rate of 8 annas per bullock-load, an additional amount for the *náib's* cess being levied at one anna per load in the first named two tracts.

LAND REVENUE. Fodder.

Bhág *niába*.

In the Bhág *niábat*, which entirely consists of unirrigated land, revenue is levied by *batái* at a uniform rate of one-fourth, and the cesses (*habúbát*) paid from the common heap, on every *kharwár* of the total produce are :—*lawázima* ($3\frac{1}{4}$ *kásas*) ; *jholi* ($2\frac{3}{4}$ *kásas*) ; and *thuk partál* ($1\frac{1}{2}$ *kásas*) : total $7\frac{1}{2}$ *kásas*. The rate of *lawázima*, however, varies in some of the villages, it being $10\frac{1}{4}$ *kásas* in mauza Khokhar, $10\frac{3}{4}$ *kásas* in mauza Babar and $7\frac{1}{2}$ *kásas* in Shori. Fodder is assessed at one-eighth.

Lahri *niábat*.

In the Lahri *niábat*, revenue is levied in some parts at one-third, and in others at one-fourth ; the only cess, which is paid from the common grain-heap, is the *jholi náibi*, the rate of which is $2\frac{3}{4}$ *kásas* per *kharwár* of the total produce. Fodder is assessed generally at the rate of one-sixth, which is appraised and converted into cash at 8 annas per bullock-load. The Baloch cultivators, however, do not pay any share of fodder, but each cultivator is required to pay some reasonable amount in cash on account of entertainment which forms part of revenue. In a few individual holdings revenue is levied at a reduced rate as a matter of concession to persons of religious sanctity ; and the cesses are also remitted : for instance, in Shahr Kázi, the *kázi's* own land is assessed at one-sixth while the Mián Sáhib of Katpár pays one-ninth of the total produce.

Dádhar *niábat*. Irrigated lands.

Revenue is levied by the Khán in Dádhar by *batái* or division of the produce, and *basta* or fixed assessment either in cash or kind or both. As will be presently explained, fixed assessment in both cases is in addition to the ordinary revenue paid by *batái*. The prevailing rate of revenue is two-fifths of the total produce. The State also takes, as revenue, one-third of the earnings of the village servants and reapers, from whom the following assessments are levied : the *thuk partál* assessed on village servants ; *trúi* which is levied at the rate of one *kása* on every *ghunj* or

LAND REVENUE.

bullock-load of wheat earned by the crop reapers, and *dándlái* which is imposed at two *kásas* per load earned on account of carriage of harvested crops to the threshing floor. In addition to the two-fifth share of revenue, the State also levies the following cesses :—

Cesses paid from the common heap.		Cesses paid from the cultivator's share.	
Name.	Rate.	Name.	Rate.
1. *Sádrat* (originally meant as a contribution towards the cost of entertainment of Afghán officials who used to come for the collection of revenue to Sibi and Shikárpur *via* Dádhar).	21½ *kásas* per *bit* * of water; out of this 3½ *kásas* are refunded on account of *mot* to the owner of the water.	1. *Ja-nashin*... ...	3 *topas* per *bit* of water.
2. *Dagg-munshi-tokri* (originally meant for the grain measurer, *munshi*, and the carrier of the revenue grain basket, respectively).	4 *kásas* on every *kharman* (heap of corn threshed at a time).	2. *Darwáni*	2 *pinrkis* per *bit* of water.
3. *Néwáru*, also called *dharwái* (originally meant for the grain measurer).	¾ *kása on* every *kharman*.	3. *Thappodari* ...	2 *pinrkis* per *bit* of water.
4. *Jholi náibi*	2 *kásas* per *kharwár*.		
5. *Thuk tháku* (originally for a minstrel of the Khán named Tháku).	½ *kása* on every channel (*wáhi*) of water.		

* A *bit* of water is reported as irrigating about 15 acres of land.

Special rates on certain crops.

In those villages where the foregoing cesses and the two-fifths rate of revenue are in vogue, the rate and cesses vary

on certain crops. Thus on barley, cotton and indigo, the assessment is at one-third; the only cess on barley is *jholi náibi* at the usual rate of two *kásas* per *kharwár* on the total produce, which is also the only cess on sesame (*til*), the revenue on which is assessed at two-fifths; cotton pays on the total produce *lawázima* cess at $8\frac{1}{2}$ seers, *jholi náibi* at 2 seers, and *bháni* or wages for weighing at 1 seer per maund. The first two cesses are also levied on indigo, which further pays $\frac{3}{4}$ of a seer for weighing (*dharwái-wa-mirábi*).

LAND REVENUE.

Fodder.

The rates, at which revenue on fodder is levied in villages subject to the assessment of two-fifths of the produce, vary. Wheat and *juár* pay $1\frac{1}{2}$ bullock-loads of *bhúsa* and stalks respectively on every *bit* of water; one-third of all wheat cut green for fodder is also taken by the State as revenue, but green fodder of *juár* sown in spring is appraised in cash. *Nár*, i.e., grass, &c., in the field, after harvesting the crop of *juár* and cotton, pay revenue at $\frac{3}{4}$ without any cesses; and *moth* fodder is taxed at one-third plus *jholi náibi* at one-thirtieth of the total produce.

Variations of rates of revenue in certain villages.

Variations of rates of revenue occur in a few villages. In Bárari, a village situated in Sarawán, but for purposes of revenue collection administered by the Dádhar *niábat*, the rate of revenue is one-sixth without other cesses. Other two villages, in which important variations occur, are Chhori and Mashkáf. The conditions prevailing in each are shown in the following statement:—

Name of village.	Name of crop.	Rate of *batái*.	Cesses, etc.	
			From common produce.	From cultivator's share.
Chhori ...	Wheat, *juár* and *til*.	$\frac{1}{3}$	1. *Lawázima* at 5 *kásas* per *kharwár*. 2. *Jholi náibi* at 2 *kásas* per *kharwár*. 3. *Thuk Saiad* (for State) paid by guess.	*Ja-nashíni*, *Darwáni* and *Thappodári*, paid by guess generally about a *kása* per *bit*.

LAND REVENUE.

Name of village.	Name of crop.	Rate of *batài.*	Cesses, etc. — From common produce.	Cesses, etc. — From cultivator's share.
	Barley ...	$\frac{1}{3}$	1. *Jholi náibi* at 2 *kásas* per *kharwár.*	
	Fodder :—			
	Bhúsa and *karab.*	Exempt from revenue.		
Mashkáf— (*a*) On 9 out of the 12 parts into which the 130 *bits* of water of the village are divided.	Wheat and *juár.*	$\frac{2}{5}$	1. *Sádrát* Fixed at $31\frac{3}{8}$ *khàrwárs* out of which the Khosa landlords get back *mot* amounting to 10 *kharwárs* and $2\frac{1}{2}$ *kásas.* 2. *Já-nashín*, fixed at 2 *kharwárs* and $7\frac{1}{2}$ *kásas.*	
	Fodder :— *Bhúsa* ...	Fixed at 100 *trangars* (netfuls).		
	Karab ...	100 bullock loads.		
	Nár of *juár.*	$\frac{1}{2}$		
(*b*) On 1 part out of the 12 parts.	Wheat and *juár.*	$\frac{1}{3}$	1. *Kharch*, at $6\frac{1}{2}$ *kásas* per *kharwár* (assigned to *Wadéra* Yár Khán, Khosa)	
	Til ...	$\frac{1}{3}$	1. *Kharch* at $6\frac{1}{2}$ *kásas* per *kharwár.*	
(*c*) On the remaining 2 out of the 12 parts.	Wheat and *juár.*	$\frac{1}{6}$	1. *Kharch* at $6\frac{1}{2}$ *kásas* per *kharwár* (assigned to *Wadéra* Yár Khán). 2. *Jholi náibi* at 2 *kásas* per *kharwár* (1 *kása* out of this assigned to *Wadéra* Yár Khán). 3. *Tokri* at 2 *kásas* per *kharman.*	

LAND REVENUE. Fixed assessment.

Fixed assessment in irrigated lands in Dádhar consists of several items known as *kalang*, *wazíri rasúm*, *malang*, *bádsháhi-kháka*, *takkari*, and *kásagi*. Except the last named, all are paid in cash. The two first named, viz., *kalang* and *wazíri rasúm*, are levied in all villages subject to the revenue of the Khán in addition to the ordinary revenue paid by *batái*.

Kalang.

Kalang is payable annually on the wheat crop at a fixed rate of Rs. 2-4-4 on every *bit* of water, but a part of the Mashkáf village pays a fixed annual assessment of Rs. 181-11-0 and the rest of it is exempt from the *kalang* payment.

Wazíri rasúm.

Wazíri rasúm is levied on every *bit* of water at annas 1-4 on both the wheat and *juár* crops, and is recovered annually at the wheat harvest along with *kalang*. It was originally imposed as an allowance for the Sháhghási or the Khán's minister, but was forfeited and appropriated to the State by Mír Nasír Khán II. In Mashkáf, *wazíri rasúm*, like the *kalang*, is fixed at Rs. 48 per annum. Part of the two villages of Bágháit and Dur Khán, viz., 57 *bits* in the former and 13 *bits* in the latter, are exempt from the payment of the *wazíri rasúm*.

Malang.

Malang is a fixed cash assessment on gardens. It amounts to Rs. 10 on 10 *bits* of water owned in Bágháit by Tírath Rám and Tillu Rám Hindus Besides which, revenue at two-thirds of the produce is also levied. And in the Kámoi village, Bíbi Fateh Khátún of Kotra pays Rs. 5 per annum on her 5 *bits* of water which are, however, free from revenue.

Bádsháhi kháka.

Bádsháhi-kháka is made up of two items: the first signifies a contribution for entertainment of officials and is a relic of the Afghán revenue system, while the second was instituted in the time of Mír Nasír Khán II, the Khán allowing a timely supply of water from the Bolán river for the second watering (*khákáwa*) of the crops. The combined tax is now imposed on those villages under permanent irrigation in Deh Khái, which are held in *jágír* by Bráhuis and others, who levy their own revenue. The total annual assessment is Rs. 125-4 and is distributed over several villages as follows:—Naushehra, Kháhi, Saiad Bahár Sháh-ká-shahr, Rs. 64-15-0; Kot Sáleh Muhammad, Rs. 14-2-6; Kot Azím

LAND REVENUE.

Khán, Rs. 20-8-6; Khán Garh, Rs. 11-11-3; Ghausábád Rs. 5-2-3 and Mír Bágh Rs. 12-8-6. These villages, except Saiad Bahár Sháh's lands in his own village which are exempt, pay to the Khán 1 *kása* of grain per *kharwár* on the total produce, the payment being known as *kásagi*. This payment was formerly made to the Mullázai family of Kalát, but was afterwards taken by the State. Each of the three villages of Ghulám Bolak, Chotai and Jalambáni pay annually a fixed assessment composed of 2½ *kharwárs* of wheat, and 5 seers of indigo; a cash payment called *takkari* of Rs. 76-10-8 is also made by each village as contribution towards the entertainment of officials and is the same as *bádsháhi* mentioned above. These three villages are also bound to supply, free of cost, a sufficient number of men to escort the Khán's horses going to Mastung, Bhág, Lahri, Nasírábád and Gandáva.

Unirrigated lands in Dádhar *niábat*.

In unirrigated land, the amount of which, however, is limited, being almost confined to Mashkáf, revenue is generally levied at the rate of one-fifth, and the following cesses are also recovered from the total produce: *lawásima* 7½ *kásas* and *jholi náibi* 2½ *kásas* each per *kharwár*; *tokri* 1 *kása* on every threshing floor and *partál* or assessment at the rate of one-third from the total earnings of the village servants. Fodder is not assessed to revenue, but one-third of the *nár* or grass extracted from the *juár* fields is taken by the State.

Government or Crown lands.

Lands belonging in proprietary rights to the Khán are known as *sarkári* as distinguished from the *ravati* or those held by the peasant proprietors. The history of the acquisition of the Crown lands cannot be traced except in one instance, viz., the lands of Zorgarh in Gandáva *niábat*, which, as the name implies, were obtained by force by the ex-Khán. The Crown lands are confined to the irrigated area in the Gandáva and Dádhar *niábats*.

Crown lands in Gandáva *niábat*.

In the former they are known as *séri* and the principal *séris* are situated in Gandáva, in the Khán's village of Kotra, and in Pách and Zorgarh. Each *séri* tract represents a certain amount of water from the stream irrigating the village, and has a proportionate amount of the common village land attached to it. The land is cultivated by tenants-at-will; the rates of revenue, which include rent and also the cesses levied by

the Khán in the various lands, have been given above under an account of the revenue system of the Gandáva *niábat*. In each irrigated village in the Gandáva *niábat*, the Khán has a right to have a specially selected plot of land (*gávéra*) proportionate to the entire supply of irrigation water to the village, cultivated by forced labour, the Khán providing the seed.

LAND REVENUE.

Crown lands in Dádhar *niábat*.

In the Dádhar *niábat*, crown lands are attached to the sources of water supply. They include two *bits* in Bágháit; 27 *bits* in Kámoi; 22 *bits* in Wáhi Sháh-Nawáz; and 10½ *bits* in Soni. The system of assessment and the rates of revenue are those ordinarily in vogue in the irrigated lands of the *niábat*, except that the Khán recovers *athog* or the proprietor's share at one-eighth or one-ninth of the total produce left over after payment of the ordinary revenue; but when the seed is supplied by the State, the share of *athog* is raised to one-fourth. In Soni, however, the right of cultivation is annually let out on a contract to tenants-at-will for a cash payment and they also pay, by *batái*, the ordinary revenue in kind. The realizations in 1903 amounted to Rs. 250. The Khán possesses 25 *bits* of water and land in Kámoi, of which 15 *bits* are cultivated by forced labour, the State supplying the seed and appropriating the total produce, while the remaining ten *bits* are farmed out annually for a cash payment for the cultivation of vegetables on which no other revenue is levied.

Water mills.

Water mills, their number, the places where they are situated and the system of their working, have been described in the section on Agriculture in chapter II. The only place where they are subjected to revenue is Dádhar, possessing seven mills, which are annually leased by the State on a contract (*ijára*) which, in 1903, brought in Rs. 920.

Revenue-free grants or *jágírs*.

Large areas in Kachhi are held revenue-free (*jágír*), but no reliable record of them exists. They are scattered in various parts of the district, and include both irrigated and unirrigated areas, by far the greater portion falling under the latter head. Roughly, the grants are of two kinds and include those held by tribal groups and classed as *gham* already referred to, and those held by numerous individuals in different parts of the country. A third class is that in which a portion of the revenue has been assigned to various

LAND REVENUE.

people. Suchlands are known by the terms *nisf ambári* or *adh ambári* (half revenue assignment) and *chahár ambári* (three-fourth revenue assignment).

On the question of the right of resumption of revenue-free grants by the Khán, all that need be said is that the late Colonel Sir Robert Sandeman, at the time of the Mastung settlement in 1876, committed himself to no guarantee that the Khán should maintain, in perpetuity, the revenue-free holdings. The grants are consequently subject to the usual conditions of loyalty and good behaviour towards the Khán.

The following is a brief account of the system of revenue and character of assessment prevailing in the most important of the *jágírs* in Kachhi.

Revenue levied by the Magassi chief.

In the Magassi tribal area of Jhal, the chief is the proprietor of all lands, and the tenants, though they have been long in occupancy, have acquired no permanent or alienable rights. The following account of the system of revenue prevalent in this area has been mainly extracted from a note recorded by Mr. Hughes-Buller in 1903:—

Unirrigated area.

The revenue or rather rent taken by the chief differs in rate from one-fourth to one-half of the produce. In addition to the actual revenue which is taken both in grain and in fodder, certain cesses, *rasúm*, are also levied, which amount to 7½ *kásas* per *kharwár*.

The chief has also a right to select for his sole use a plot of land under each water channel, known as the *séri*. For this, he provides seed, and the land is cultivated by labour supplied by the cultivators or tenants and the chief appropriates the whole proceeds, both grain and fodder.

Irrigated land. Panjuk.

The Panjuk water is at present divided into 48 *bohris*. The number of *bohris* is generally decided by the cultivators in conference with the *náib*, but the distribution is said to be entirely arbitrary, and can be increased or diminished as circumstances require. On this water, there is an assessment of 40 *kharwárs*, of which 10 *kharwárs* are known as *kásagi* and 30 *kharwárs* as *kharch*. This is the first due to be taken on the grain-heaps of the village and is taken in shares proportionate to the amount of each grain-heap.

There is also a fixed assessment of Rs. 3-8 on each **bohri*. If the number of *bohris* are largely increased, this amount is generally proportionately reduced. This cash payment is known as *kalang*. **LAND REVENUE.**

As soon as the grain-heaps are ready in the *déras* or the common threshing floors, the grain-heap is divided into six shares. *Séri* is then taken in the shape of a one-sixth share. The five remaining shares are then again amalgamated into one heap and cess at the rate of 5 *kásas* per *kharwár* is taken from it. The cess having been taken, two *kásas* per *kharwár* are set aside for the village carpenter and four *kásas* per *kharwár* for the cultivator as his wages (*lápa*) for cutting the crop. Out of the carpenter's share, the chief takes a quarter for himself. One lapful per *kharwár* is then set aside for the *modi* or money lender. Those cultivators, who allow this inducement to the *modi*, reap the advantage of being able to obtain goods from him at cash prices and loans without or at low interest. Out of the *modi's* share two parts go to the landlord and three to the *modi*. The watcher on the threshing floor also gets a double handful per *kharwár* in addition to the heads of grain which he obtains at reaping time. Half a *kása*, or two *topas* per *kharwár*, are then taken as *dharwái* or wages for the measurer and added to the landlord's share. Two and-a-half *topas* per *kharwár* are next taken for the *pírs* known as *piránja* and also added to the landlord's share. Three *topas* for the landlord's *pakháli* or water-carrier come next and they are also credited to landlord's share. One and-a-half *topas* per *kharwár* for the *mistri* also go to the landlord's share. Two and-a-half *topas* for the sweepers also go to the landlord's share. This is known as *churánja*. Half a *topa* per *kharwár* is taken for the *mákri* or the saintly person who prays for the destruction of the locusts. This also goes to the landlord's share. A *tobra* or a nosebag-ful from the balance of the whole heap is then taken by the *khalifa* or the deputy and is also added to the landlord's share. The landlord's gardener (*bághbán*) then receives a handful or two, the

* A water-divide or channel.

LAND REVENUE.

amount being indefinite. Also a double handful for the cook (*borchi*) of the guest-house. In Panjuk it is the custom for the chief to take one-third share of the straw. He also has seven *béls* of water as his own, for which he supplies the seed, but which the cultivators are bound to cultivate for him. Much of the green crop from this land is given to the chief's horses, but in dividing the grain, the chief first takes the amount of seed he used and three-fourths of the remainder, the fourth share going to the cultivators ; the same is also the case with the straw.

After the different dues have been taken, the remainder of the heap is divided into five shares, of which the landlord takes two and the cultivator three. Out of the cultivator's heap the *kotwál* or village watchman and the headquarter gate-k eper (*darbán*) get a double handful per *kharwár* from the produce. *Náibi* is also taken at $1\frac{1}{2}$ *kásas* per *kharwár*.

Other streams.

Elsewhere, the rate of *batái* is generally two-fifths and the cesses are the same as in unirrigated land; the chief generally appropriates for each crop a small portion of land (*séri*), supplies the seed and enjoys the entire produce, in the same way as the *séri* of dry crop areas. In the Kanhari stream the rate of *batái* is two-thirds without any cesses, but the chief gets a piece of land cultivated as *séri*.

Revenue of Iltázais at Kotra. Irrigated land.

At Kotra and its neighbourhood, revenue is levied both in irrigated and unirrigated land by Iltázai *Jágírdárs*, viz., Mír Karam Khán, Bíbi Fateh Khátún, and Mír Gauhar Khán. Each of the three Kotras held respectively by them possesses an equal amount of water supply which is sub-divided into a number of *khétrs*, each *khétr* representing eighteen hours' flow of water with land attached to it. These *khétrs* are of two kinds, viz., *rayati* or those in which proprietary rights belong to the Lásh ári cultivators and *séri* or those in which the *jágírdárs* combine the right of levying revenue with the proprietary right. In the *séri* lands the *jágírdárs* supply seed, which is recovered before the division of the produce. The revenue assessment is at one-third in the *rayati* and two-thirds in the *séri* lands. The cesses, paid to the *jágírdárs* on every *khétr* on both kinds of land from the common grain-

LAND REVENUE.

heap, are known as *ambárna thuk*†, ($3\frac{1}{16}$ *kásas*); *piáda* (4 *kásas*); *náibi* ($8\frac{3}{4}$ *kásas*), (in *rayati* lands *náibi* is paid from the cultivator's share); *tre-thuk* (1 *kása*) and *thuk* of Pír Sultán, Pír Chhatta and Pír Dastgír (one and-a-half *kásas*); and lastly *kásagi*, which is a cess peculiar only to the *rayati* lands and is paid at $2\frac{1}{8}$ *kásas* per *kharwár* of the total produce. In addition to the revenue mentioned above, fixed annual cash assessment called *kalang* is also levied by the *jágírdárs* at the following rates: Kotra Mír Karam Khán at R. 1-1-0 per *khétr* amounting to Rs. 18-1-0; Kotra Bibi Sahib R. 1-4-0 per *khétr* amounting to Rs. 25-0-0; and Kotra Mír Gauhar Khán R. 1-2-0 per *khétr* amounting to Rs. 23-10-0. Further may be mentioned the two systems known as *gávéra* and *gahnga* whereby the *jágírdárs*, in their respective villages, have a right to select the best plots at the time of sowing each crop, and to irrigate the same with the whole amount of water for three days and three nights in case of *gávéra* and two days and two nights in case of *gahnga*. The right in respect of the latter as to the amount of water to be used was in dispute in 1904 between the *jágírdárs* and the Lásháris. In *gávéra* the cultivation is, as a rule, done by forced labour; the *jágírdárs* supply the seed and enjoy the whole produce. For *gahnga*, however, temporary tenants are engaged and the produce is, in the first instance, assessed at two-thirds and the seed is also shared accordingly. From the remainder, which is left for the cultivator, one-twelfth of the total produce is again paid to the *jágírdár*. *Gahnga* land pays the same cesses as the *séri* lands described above.

Unirrigated land.

The unirrigated area is entirely *rayati* and pays revenue at one-fifth plus the cesses in vogue in the irrigated *rayati* land, an embanked field (*band*) being the substitute for a *khétr* for purposes of calculation.

The Mulláżai *jágír* at Kunára.

At Kunára, Patri, and Láskáni villages near Gandáva, revenue is levied by the Mullázais of Súráb, who are, at present (1907), in dispute among themselves with regard to their shares. The rate of assessment is one-fifth in irrigated

† *Thuk* means a fixed contribution.

LAND REVENUE.

and one-sixth in unirrigated lands and the cesses, which are similar in both cases, and are paid from the common heap, are *kharch* 2 *kásas* per *kharwár* and the following per threshing floor (*kharman*): *piádai* (4 *kásas*), *kárdári* (1 *kása*) and *já-náshíni* paid by guess generally about a *kása*; and, lastly, *munni* paid at 6 *kásas* per *kharman* from the cultivator's share. The assessment of fodder follows the rate of grain, but pays only one cess, viz., *naukri* at a bullock-load of fodder from every *kharman*.

In minor crops, such as *mung*, *moth* and *til*, the only fixed cess is *kharch* at the rates given above; all others are paid in small quantities by a guess, while there is no *munni* in such crops. As elsewhere, the *jágírdárs* have a right to a small *gávéra* cultivation in the irrigated land at Kunára.

Jágír of the Zahri tribe.

The important *jágír* of the Zahri tribe of Jhalawán lies at Gáján and its neighbourhood. The revenue is levied by the Zarrakzai chief, and is divided according to fixed shares among the various members of the tribe. A greater portion of the *jágír*, however, is held by the chief as his *sardári* right. The proprietary rights in the land belong to the local cultivators. The *jágírdárs* levy revenue uniformly on all crops at one-third in irrigated and at one-fourth in unirrigated lands, but in the latter when waste land is reclaimed, a reduced rate is fixed by mutual agreement and varies from one-eighth to one-fifth. In addition to the ordinary revenue paid by *batái*, cash assessment (*kalang*) is levied annually at the rate of 6½ annas on every *shabána* of water. The total number of *shabánas* is 242¾, of which 2¾ held by *raíses* are exempt from *kalang*, but pay the usual revenue by *batái*. Of the 6½ annas recovered on account of *kalang*, 6 pies is the chief's right as the head of the tribe and was originally meant for the cost of the flag (*bairak*) which he carried at the head of the Jhalawán division of the Bráhui confederacy. The following statement shows

the various cesses levied in addition to the revenue on different crops :— LAND REVENUE.

Name of crop.	Cesses paid from the common grain-heap.		Cesses paid by the cultivator from his own share.
Wheat and *juár* ...	1. *Kásagi-wa-arbábi*	2 *kásas* per *kharwár*.	1. *Bhára* (for transport of revenue grain) = $\frac{3}{8}$ *kása* per *kharwár* of revenuegrain heap
	2. *Náibi*	$1\frac{3}{4}$ do.	
	3. *Ism*, i.e., number ofcesses recovered by the chief, but payable at his discretion to certain individuals at one *kása* each.	7 *kásas* per *déra* or *kharman*.	2. *Munni* = 6 *kásas* on every *déra*.
	4. *Dharwái* (for a servant of the chief).	$\frac{3}{4}$ *kása* per *déra*.	3. *Buk bhara* = one double handful on every *déra*.
	5. *Buk-ism* or double handfuls for each of the *isms* above.	7 double handfuls per *déra*.	4. *Buk munni* = 2 double handfuls on every déra.
	6. *Buk-kásagi-wa-arbábi*.	1 double handful per *déra*.	
Barley ...	1. *Náibi*...	2 *kásas* per *kharwár*.	
	2. *Ism munshi*...	1 *kása* per *déra*.	
Bhang (hemp) ...	1. *Kásagi* and *Náibi-arbábi*..	4 seers per maund.	
Cotton ...	1. *Kásagi-wa-arbábi*	2 seers per maund.	
	2. *Náibi*	$1\frac{3}{4}$ do.	
	3. *Ism*	6 do.	
	4. *Burra-ism*	6 *burras* or lumps of cotton (as much as will go in one hand) per *déra*.	

Owing to their limited cultivation, melon and water-melon crops are exempted from cesses, while the cesses on *mung*, *moth*, *til* and *bájri* are undefined. Cess on minor crops.

LAND REVENUE.

Fodder.

In fodder the rates follow those of grain in irrigated land, but in unirrigated land there is a uniform rate of one-sixth irrespective of the rate in grain. In either case, there are no cesses except the *náibi*, which is one bullock-load from each cultivator or group of cultivators jointly cultivating. In irrigated lands the *náibi* in green barley and *juár* is a plot of these crops in every *daháṇa* or a unit of ten *shabánas* of water.

Other payments to the chief.

Besides the revenue and cesses mentioned above, the chief takes at harvest time from every *daháṇa* one bullock-load (*náibi jowál*) of the harvested crop; four *kurdas* or plots for *ismbáro* in the wheat crop; while in *juár* he takes a bag of harvested ears as *náibi bora* and a man's load as *ismbad*.

Gávéra and *séri*.

The chief enjoys also the *gávéra* and *séri* in irrigated lands, and these are of the same nature as the *gávéra* and *séri* of the Iltázais in Kotra. In both cases the chief supplies seed; he takes the total produce in *gávéra*, whilst in *séri* the seed used is deducted from the total produce and of the remainder he takes seven-ninths and also the same cesses as are levied in other lands.

Sursát.

He has also the right of obtaining supplies of fuel and grass, free of cost, at Kotra both on his arrival in and departure from Kachhi. This is known as *sursát*.

Miscellaneous contributions from revenue collections.

From the total revenue collections in wheat and *juár*, the chief takes, as his special share, 10 *kásas* from every *kharman*, out of which he pays back to the cultivators $8\frac{3}{4}$ *kásas* for their wages (*kohar*) for the transport of his grain to water mills, and appropriates the balance himself for *wánr* or the cost of ropes for his horses. Again, in irrigated lands, the chief recovers $4\frac{1}{2}$ *kásas* on every *shabána* of water from the total revenue collections as a special personal grant (*mawájib*) to enable him to pay his clerk and other men whom he considers deserving. The remainder of the amount realised as revenue is distributed among the tribesmen, including the *sardár*, according to shares which are already fixed.

Revenue levied by Rind chief.

The Rind tribesmen as well as the Jatois of Sanni cultivate their lands themselves, but the Rind chief, Wadéra Sardár Khán, who owns the greater portion of the land, levies revenue which, except in the case of some of the irrigated lands which will be presently described, also includes rent.

LAND REVENUE.

Unirrigated lands.

In the unirrigated lands, the tenants-at-will provide the seed, which is deducted from the total produce. The revenue is levied on the balance, the general rate being two-fifths; but in Mall and a few other villages the rate is one-fourth. A number of cesses, all debited to the common grain-heap, are also levied. Those forming part of the *sardár's* revenue are *kharch sarkár* (4 *kásas* per *kharman*, except in one village, Tunia Muhammad, where it is 4⅛ *kásas*) *náibi* and *raísi* each 1 *kása* per *kharman*, but confined only to a few villages; *jholi náibi*, *jholi já-nashín*, *jholi darbáni*, each about 1 *kása* per *kharwár; thuk*, 6¼ *kásas* per *kharman;* and lastly *deh kharch* at 4 *kásas* per *kharwár*. The two last-named are confined only to Siánch and a few other villages which do not pay the *kharch-sarkár* cess mentioned above.

Fodder.

The chief's share in fodder is one-sixth in *juár* and one-fourth in wheat, which latter is also the rate in other minor crops; and in each case a bullock-load or two is taken extra for *náibi* on every field (*band*). Villages, paying one-fourth revenue in grain, pay one-eighth and in few cases also one-sixth in fodder, *juár* being the only crop raised in them. Special mention may be made of the Lákhti village, the *jágír* of the Zagar Méngals of Nuhski, which has been partly sold by the latter to the Rind chief. The proprietary rights in the land in this village are held by the local cultivators and the Rind chief only levies revenue in respect of his share at one-fourth in grain and one-twelfth in fodder, the only cesses being *náibi* 2 *kásas* per *kharwár* and *jholi náibi* and *jholi já-náshán* paid at about 1¼ *kásas* each per *kharwár*.

Irrigated land.

The irrigated lands, in which the Rind chief levies revenue, chiefly lie in the villages of Shorán, Siánch, Isubáni and Kálu Mahésar and the system, in vogue in each, is briefly described below.

Shorán.

Of the two water channels at Shorán taken off from the Sukhléji river and known as the Gahnga and Rodh, the former entirely belongs to the chief, who also holds a large proprietary share in the Rodh, but the rest of the Rodh belongs to others, who pay revenue to the chief. For the

LAND REVENUE.

lands watered by the Gahnga stream, the chief supplies the seed and recevies three-fourths of the produce in addition to a multitude of cesses all debited to the common grain-heap; those forming part of the revenue amount in wheat to about 44 *kásas*; Rs. 18 worth of grain on every *tiráhi**; and one *kása* per *kharwár* for *mahtái* for supplying seed. In *juár* the cesses, besides *mahtái*, amount only to about 27¼ *kásas* on every *tiráhi*.

In the Rodh channel, the assessment is somewhat complicated. The stream is divided into 17 *wáhis* or half *shabánas*, of which 10 belong in proprietary right to the chief.

For these lands the chief supplies the seed, and receives as revenue and rent two-thirds of the produce; also certain cesses which aggregate about 27¾ *kásas* per *wáhi*, and *mahtái* at 1 *kása* per *kharwár*. He also takes one-sixth of the remaining one-third and leaves five-sixths to the cultivators. Of the other 7 *wáhis*, 3¾ *wáhis* pay revenue as follow:— In one of the *wáhis*, known as *séri wáhi*, one-twelfth of the total produce in the wheat crop is first set apart and is assessed at one-eighth plus two *kásas* for certain cesses. The remaining eleven-twelfths pay one-third. In the remaining 2¾ *wáhis*, different assessments of one-ninth, one-sixth, one-fourth and one-third prevail; the cesses in all the 3¾ *wáhis* are similar to those in the *sardár's* own lands in the Rodh channel described above.

Siánch.

At Siánch the Rind chief possesses the right (*séri*) of appropriating the whole supply of water for each crop for his two *shabánas* of land, he supplying seed and receiving three-fourths of the total produce, besides 2 or 3 *kásas* of grain from every grain-heap. The local cultivators possess proprietary rights in all the irrigated land, and, besides giving him the *séri* above referred to, pay revenue to the chief varying from one-eighth to two-fifths, and also cesses amounting to about 11¼ *kásas* per *kharman* and four *kásas* per *kharwár*.

Isubáni.

In the Isubáni village the irrigated lands, belonging to the Isubáni, Godhri, Nákhézai, Kulloi and Azdi sections of the

* A *tiráhi* represents a piece of land irrigated by one-sixth of the Gahnga channel.

Rind tribe, pay revenue to the chief at rates varying in different estates from one-fifth to one-eighth. The cesses in each case are fixed in a lump sum of 15 *kásas* on each *tháo* or tract irrigated by 12 *béls* or 6 *shabánas* of water. In addition to taking revenue, the chief has also a *séri* in the village for which he supplies the seed, levies revenue at three fourths, and the cesses called *mahtái* (1 *kása* per *kharwár*) and *darwáni* and *kárdári*. LAND REVENUE.

The irrigated lands of the Kálu Mahésar village held by Ghulam Bolak Rinds, Bulédis and Saiads pay revenue to the Rind chief at one-eighth of the produce and the whole village also pays him cesses, which are fixed at 30½ *kásas* on each harvest. Kálu Mahésar.

As already mentioned, large grants are held by Bráhui tribesmen in Bála Nári and the Bolán Lands. In the former the principal *jágírs* are those held by the Raisánis, Shahwánis Bangulzais, Muhammad Sháhis, Kúrds, Lahris, Sarparras, Rodénis and others, including Saiads of Dádhar, while in addition to these, there are several half-revenue (*nisf ambári* assignments to individual tribesmen, notably among the Lahris, Bangulzais, Raisánis, Rustamzais and Lásháris, originally granted for reclamation of waste land or other services. In several cases, transfers by sale have been also made by the original grantees. The usual rate of revenue in these estates is one-fifth of the produce, besides which cesses for payments to various officials are recovered. These include 2 *kásas* for *náib*, 2 *kásas* for *já-nashín* and ¾ or 1 *kása* per *kharwár* for *kárdár*. The rate in fodder varies from one-eighth to one-ninth or one-tenth, while in Mithri it is one-nineteenth, and in each case a bullock-load or so is taken extra from each cultivator for *náibi*. Bráhui *jágírs* in Bála Nári and Bolán Lands.

In the Bolán Lands, *jágírs* were originally granted to the Hásilkhánzai, Hájizai and Chanravzai sections of the Shahwáni tribe, and while for the most part these sections still hold the grants, in many cases transfers by sale or further grants from the Khán by sale or otherwise have taken place, and among the holders, other than those mentioned above, are now (1907) Hasni, Súrizai, and Sháhozai Shahwánis; Bolán Lands.

LAND REVENUE.

Sahtakzais; Raisánis; Rustamzais; Baddúzai and Garráni Bangulzais; Lahris; Mughéris and Jatois, while some Hindus of Jalál Khan village have purchased from the Chanravzai Shahwánis their *jágirdári* rights in part of the Chhúar village. The rates of revenue vary from one-fifth to one-third for grain, while on fodder they vary from one-twelfth to one-fifth. A number of cesses are also levied by the revenue-takers from the common grain-heap and include *náibi* varying from 1½ to 2 *kásas* per *kharwár*; *kharch* varying from ½ to 4 *kásas* per *kharwár*; *já-nashíni*, *piádai*, *munnipái*, and *mírdeh* each 1 *kása* per *kharwár*. Revenue is also levied at the usual rates on amounts paid to village servants from the common grain-heap.

Revenue-free grants in the Bhág *niábat*.

In the Bhág *niábat* the principal holders of revenue-free grants are the Bízanjau Bráhuis, who hold several villages in Deh Mírpur Manjhuwáli; the Kambránis; the Raisánis; Lahris; Lángavs; Magassis and Abras. The most important are the half-revenue (*nisf ambári*) assignments held by the Mughéris and Bulédis in the tract known as Bulédkár, a few villages in the latter being also revenue-free; and by the Umránis in the Deh Tambu.

Revenue levied by *jágirdárs* in the Dádhar *niábat*. Irrigated lands.

In the Dádhar *niábat* a local distinction is made between the Deh Kháhi or that part of the Dádhar valley in which the Hásilkhánzai Shahwánis, descendants of Mír, otherwise known as Sultán Qáim Khán, held a *jágir* from Nádir Sháh; and the *inám* lands or assignments of revenue situated within the jurisdiction of the *niábat* proper.

In the Deh Kháhi, the *jágirdárs* hold the proprietary rights in the land though the greater portion of it has been sold to others by the original grantees. The principal holders now are Sardár Yár Muhammad Khán Kúrd, Sardár Bahádur Abdur Rashíd Khán Shahwáni, and Shérán Garráni (all in Mír Bágh village); Khán Bahádur Mír Rasúl Bakhsh Raisáni (Ghausábád); Mír Muhammad Hasan Khán, son of the late K. B. Mír Alla Dád Khán Tangizai (Khángarh); the Raisáni chief and the Tangizais (Kot Azím Khán); Mír Atta Muhammad Sháhizai Méngal (Kot Sáleh Muhammad); Saiads and Hindus of Dádhar (Saiad Bahár

Sháh-ká-Shahr); and Mír Ahmad Khán Hásilkhánzai descendant of Mír Qáim Khán (Naushéra). In irrigated lands the *jágírdár* provides half of the seed, the other half is provided by the *raís* of the village and the rate of revenue is five-ninths, of which one-ninth is paid to the *raís*. Additional cesses received by the *jágírdárs* from the common grain-heap are:— *kharch ambár*, 6 *kásas* per *kharwár*; *tappodári*, 4 *kásas* per *kharman*; *arbábi* and *já-nashíni*, each at 2 *kásas* per *kharwár*, the latter two payable to the *arbáb* and *já-nashín* at the *jágírdár's* discretion; *kásagi*, 1 *kása* per *kharwár*; and lastly *sádrát*, which is recovered in each village in proportion to the amount required for meeting the cash contribution (*bádsháhi kháka*) to the Khán already described in this section, and other sundry expenses such as the entertainment of State officials and the pay of the *toho* or the official appointed for the distribution of water. Variations in the amount of cesses occur in the Ghausábád village, where the *tappodári* is 2 *kásas* on a holding (*mulk*) or a *kharman*, while in Mír Bágh it is 1 *kása* per *kharman*; again neither of these two villages pays *munni*; and lastly Mír Bágh pays *kharch ambár* at 4 *kásas* per *kharwár*.

LAND REVENUE.

Unirrigated lands.

In the unirrigated lands which are, however, very limited, the rate of revenue is one fifth and the cesses are *kásagi*, 1 *kása* per *kharwár*; *tappodári*, 1 to 2 *kásas* per *kharwár*; *kharch ambár* 2 to 5 *kásas* per *kharwár*; and *munni* 2 *kásas* per *kharman*. The principal *jágírdárs* in unirrigated lands are Mír Ahmad Khán Hásilkhánzai Shahwáni, and Mír Atta Muhammad Sháhizai Méngal, the latter having acquired his lands by purchase.

Inám lands.

The principal tribes holding *inám* lands are the Raisáni *sardárkhéls*, Saiads of Dádhar, Iltázais of Kotra and others, including Garráni Bangulzais and Hindus of Dádhar. A large part of the grants is held by Bíbi Fateh Khátún of Kotra at Nighári Bíbi Sharru; and by the Raisáni *sardárkhéls* in Bráhím Bárán (Báru-ka-shahr and Sardár Ghaus Bakhsh-ka-Shahr). The proprietary rights are held by the local cultivators. Revenue is levied at one-third; but in the case of fodder a fixed quantity is taken. The following statement

LAND REVENUE.

shows the cesses in kind and other payments in cash levied in these villages :—

Name of village.	Cesses paid in grain on each crop.					Annual cash revenue paid by the cultivator.	
	Kharch per *kharwár.*	*Náibi.*	*Tappo-dári.*	*Piádai.*	*Sádrát.*	*Kalang.*	*Dumba.*
						Rs.	Rs.
Bráhim Bárán (Báru-ka-shahr).	6 *kásas*	18 *kásas* (fixed)	...	10 *kásas* (fixed).	3 *kharwárs* (fixed).	10 8	2 0 for entertainment.
Bráhim Bárán (Sardár Ghaus Bakhsh-ka-shahr).	6 *kásas*	40 *kásas* (fixed).	...	16 *kásas* (fixed).	5¾ *kharwárs* (fixed).	21 0	2 0
Nighári Bíbi Sharru.	4 *kásas*	2 *kásas* per *kharwár.*	20 *kásas* (fixed)	...	5 *kharwárs* (fixed).	25 0	......

Unirrigated lands.

The grants in unirrigated lands lie mainly in Mashkáf and are enjoyed by the Chotais, Jalambánis, and Ghulám Bolaks of Dádhar; by certain Masúdáni Kúrds of Dasht-i-bé-Daulat; and by the Raisáni *sardárkhels* who hold some of the land half revenue-free (*adh ambari*). The rate of revenue

in the first case is one-fifth and in the second one-sixth, the cesses being 3 and 2 *kásas* per *kharwár* respectively.

LAND REVENUE.

Revenue levied by the Dombki chief and others.

The Dombki chief of Lahri holds a *jágír* in the tracts known as Togháchi and Murádwáh and levies revenue as follows:— From the total produce, $2\frac{1}{2}$ *kásas* per *kharwár* are first set apart on account of a cess called *chúka* and the remainder is divided into four equal shares, one of which is received by the chief, who also recovers his proprietary right (*athog*) from the cultivator's three shares at the rate of one-tenth. Besides the above *jágír*, the Dombki chief enjoys half revenue assignment (*nisf ambári*) in Khairwáh, and three-fourths revenue assignment (*chahárum ambári*) from the Khán in certain other villages, the principal ones being Músa Babar, Mehráb, Jáfar and Amírábád. He also holds *nisf ambári* (half revenue assignment) with the Iltázais in the village of Khaba. The Dombki chief further enjoys an assignment of one-tenth of the revenue levied by the Khán in lands held by the Dombki tribesmen in the following manner:—From the total produce $2\frac{3}{4}$ *kásas* per *kharwár* are taken out as *chúka* and the remainder is divided into four equal parts, one of which is amalgamated with the *chúka* and forms the total revenue share (*ambár*). From the *ambár*, the Dombki chief takes $1\frac{1}{4}$ *kásas* per *kharwár* on account of *raìsi* and also one-tenth of the remainder.

Assignments to others in the Lahri *niábat*.

Of other assignments in the Lahri *niábat*, the following may be mentioned. The Wazíráni Dombkis, under their headman Gul Muhammad, hold an assignment of one-tenth of revenue in some villages on the Lahri river below Cháchar; and *nisf ámbári* in Mauza Khaba; the Gohrámzais hold one-third of revenue assignment in Théri, Tréhar, Rélu and other places; Ghulám Haidar Bráhímáni has an assignment of one-seventh of the revenue collection of lands irrigated by the Dáiwáh branch of the Lahri river, and lastly Arbáb Sheikh Muhammad has an assignment of one-sixth of *ambár* in Mauza Burra.

Méngal *jágírs* in Chhattar-Phuléji.

In Chhattar and Phuléji, the Méngals of Nál and Wad in the Jhalawán country hold a large *jágír* and levy revenue at one sixth of the produce from the Kahéris, and one-fourth from the Jats. The only cess taken on the total produce is *jholi*, the amount of which varies; it is $1\frac{1}{4}$ *kásas* at Phuléji Hasan Khán; $3\frac{3}{4}$ *kásas* in Phuléji Yár Muhammad; 3 *kásas*

LAND REVENUE.

in Táhirkot, and 2 to 3 *kásas* in Chhattar, on every *kharwár*. The whole of the *jágírdári* rights at Chhattar have long been in dispute between the Méngals and the Kahéris. In March 1901 Rai Sáhib Diwán Jamiat Rai, then Extra Assistant Commissioner, Sibi, enquired into these disputes. In the course of these enquiries, the Kahéris through their headman Muhammad Baka Khán put in a number of claims which, briefly, were as follows :—(*a*) *Inám* or exemption from *batái* for the lands watered by Nála Gode including minor watercuts, except a few fields held by certain individuals ; (*b*) in the Koriwáh lands *inám* for three *khitrs* belonging to Muhammad Baka and his brothers and seven plots belonging to Gauhar Khán ; *nisf ambári* (half revenue assignments) on all other lands under this *wáh* ; and the claim of one-eleventh instead of one-sixth *batái* on a waste piece of land ; (*c*) exemption from revenue of the *dáhoyári* lands which were formerly assessed at one-eleventh, as an exchange for the Kahéris relinquishing the *nisf ambári* of the Koriwáh lands ; (*d*) in other lands a claim that certain *bands* should be assessed at one-eleventh and entire exemption from revenue of others, and (*e*) the right of the Kahéri headman to take a *tobra* or nose-bag of grain at 2 *kásas* per *kharwár* before the *batái* and not after it, as disputed by the *jágírdárs*.

The Méngals did not admit any of the above claims and a general answer given by them to all was that, all lands in Chhattar belonged to Méngal *jágírdárs* and that the latter had a right to revenue at one-sixth from the Kahéris and at one-fourth from the Jámots, *i.e.*, Jats, even though the latter's lands may be in possession of Kahéris, except in those cases in which the owners possessed deeds of exemption or of a reduced rate of revenue from the Méngal *jágírdárs*. Further points in dispute related to (*a*) the exercise of civil and criminal jurisdiction in Chhattar by the Méngals ; (*b*) the levying, by the *jágírdárs*, of the cesses known as *jholi náibi* and *kárdári* ; *jholi já-nashíni* and *piáda ;* and *khákába* or the payment of two loads of *karbi* for the *náib* and the *kárdár* on land on which no fodder revenue is levied ; (*c*) the *jágírdár's* right to levy *bégár*, i.e., the supply free of cost of water, firewood, and grass by Kahéri and Jámot cultivators ; (*d*) the right of levying *batái* at $\frac{1}{4}$; (*e*) the right to fines recovered in criminal cases ; (*f*) one-fourth of the amount decreed and

recovered in civil suits ; (*g*) poll tax on Hindus (*jizya*) ; (*h*) *daláli* or brokerage on bullocks purchased ; (*i*) fees on oil presses ; (*j*) fees from butchers on each goat or sheep slaughtered ; (*k*) disposal of waste land, and unclaimed houses in villages ; (*l*) cattle-pound receipts ; and (*m*) local taxes on trade, viz., *sung* and *dhar*.

LAND REVENUE.

Temporary arrangements were made by the Political Agent of Sibi, a náib tahsíldár being deputed to prevent quarrels between the Méngals and the Kahéris and it was proposed that a special *jirga* be appointed to decide the case.

The dispute remained unsettled and the proceeds of the lands under dispute were kept in deposit until 1907, when a compromise was effected between Sardár Shakar Khán Méngal in respect of his half share in the *jágirdári* rights, and Muhammad Baka Khán, Kahéri. A translation of the deed of compromise (*rázináma*) dated the 31st of March 1907, is given in appendix II. The dispute relating to the remaining half of the *jáigrdári* rights belonging to Mír Wali Muhammad Khán is still pending (1907).

Jágir at Sháhpur.

In conclusion, mention may be made of the *nisf ambári* (half revenue assignment) held by the sons of the late Saiad Achhan Sháh at Sháhpur, partly with the Méngal *jágirdárs* and partly with the Khán of Kalát.

MISCELLANEOUS REVENUES.

In addition, to the land revenue described above, both the Khán as well as the tribal chiefs derive revenue from a variety of taxes. In the Khán's *niábats* the principal sources are the octroi, excise contracts, stamps, *jizya* or poll tax on Hindus ; and *bád-i-hawái* or fees and fines including receipts from cattle pounds.

Octroi.

Octroi known as *sung* is levied on the local trade both on imports and exports and in each *niábat* there are different rates levied either in cash or in kind, the latter method being generally applied to grain. The right to collect octroi is usually let on a contract. The system of these contracts and the method of collection of the tax is a complex one. In the Gandáva *niábat* the tax is levied at different rates at Gandáva, Kotra, Maulvi, Abád and Udhána. In the Bhág *niábat*, octroi is levied at Bhág, Jhok Kásim Sháh, and Kanda, and the contract for each place is sold separately. In the Lahri *niábat* the contract is known as *chabútra* and separate contracts are given (1904) by the

MISCELLANEOUS REVENUES.

Khán and the Domki chief in their respective jurisdictions. In the same *niábat* the Khán gives a separate contract for the transit dues or *muhári* to be levied on all imports coming from Sháhpur and other villages along the Chhattar river and the contract for 1902 and 1903 was given to the *pancháyat* of Chhattar for Rs. 1,600. *Muhári* is also levied in Gandáva in addition to *sung*, but is included in the same contract. In Bhág, Nasírábád and Lahri it has been usual in the past to combine the octroi and excise contracts by selling them to one person. The contractors make their own arrangements for the collection of the taxes. In the Gandáva *niábat* in 1903, the tax was being collected by the *niábat* officials direct.

The following statement shows the octroi receipts in 1906 in the different *niábats* :—

	Rs.
Dádhar	2,200
Bhág	6,975
Lahri	4,500
Nasírábád	385
Gandáva	2,600
Total ...	Rs. 16,660

Intoxicating drugs.

Intoxicants, leases for the sale of which are sold periodically, include country spirits, opium, *chars* and *bhang*, the contract being known as *gutta*. Separate contracts are given for each of the five *niábats*, but as already stated, in Bhág, Nasírábád, and Lahri the excise and octroi contracts are combined. These excise contracts date from the time of Mír Mehráb Khán II (1816-7 to 1839), but were more rigorously enforced by Mír Kudádád Khán as a source of income. The ordinary sources of the supply of opium and *chars* are Amritsar, and Rájanpur in the Déra Ghází Khán District in the Punjab, but small quantities are also imported from Sibi and Nasírábád, while in Lahri *chars* is imported also to a small extent from Kalát and Afghánistán (Ghazni). A small local cultivation of poppy takes place at Gandáva, Kotra, Khári and Jhal, and opium is manufactured, the system being the same as described in the *Sarawán Gazetteer*. Hemp (*bhang*) is produced locally at

Lahri, Khári and Gandáva and an account of its cultivation has been given in chapter II in the section on Agriculture. No drugs are manufactured from it but the seeds are pounded, mixed in water and drunk.

MISCELLANEOUS REVENUES.

The licenses given for the sale of these intoxicants do not contain any conditions specifying the quality of the drug to be sold and other matters. The quantities to be kept by private persons are also not laid down. The Excise revenue in the five *niábats* during the year 1904-5 amounted to Rs. 4,000 in Bhág; Rs. 1,750 in Gandáva; Rs. 1,875 in Dádhar; Rs. 650 in Nasírábád; Rs. 736-10-8 in Lahri; or a total of Rs. 9,011-10-8. The contracts were sold together in each of the *niábats* except Dádhar where two contracts were separately given viz., Rs. 1,325 for *ábkári* i. e. country spirits and Rs. 550 for *maskrát* i. e., for opium, *bhang* and *chars*.

The retail prices vary from 8 annas to 12 annas per bottle of country liquor; 5 annas to 8 annas per tola of opium; 1 to 3 annas per tola of *chars*; and 2 to 8 annas per seer of *bhang*.

Outside the principal villages the rates are slightly higher. In the tribal areas the rates nearly approximate to those given above except in Bála Nári where liquor sells at about 6 to 8 annas per bottle and in Jhal where it sells at R. 1-0-0 to R. 1-4-0 per bottle.

Distilleries of country spirits.

Besides the distilleries in the tribal area which are mentioned later, there are (1906) five distilleries in the *niábats* viz., at Kotra in Gandáva; Mírpur in Nasírábád; Bhág; Lahri; and Dádhar. The manufacture and sale of country spirits are combined under a monopoly system and farmed, as already mentioned, to one person. The materials ordinarily used are molasses (*gur*) and *kikar* or *babúl* bark. When preparing for fermentation, 1 maund of *gur* is mixed with 8 to 10 seers of bark and two maunds of water, the wash being ready for use in 7 or 8 days in summer and 10 to 15 days in winter. Fermentation is done in earthen jars and four jars, containing the above materials, produce 30 seers of *chhak* or liquor after the first distillation which is mixed with several spices and is again distilled, producing 20 seers of liquor called *do-átsha*. The articles chiefly used for flavouring the liquor are aniseed; orange peel; cardamom; saffron; cumin; rose leaves; and lump sugar. Liquor manufactured in Kachhi is also exported

MISCELLANEOUS REVENUES.

to the Jhalawán country and Kalát. No foreign liquors or spirits are imported into the district.

Consumers and consumption.

The consumption of liquor is most common among the Hindus, but the Baloch and the Jats, too, feel no compunction in its use. Among the Baloch, the use is, however, confined to the higher classes, but is more common among the Magassis, while among the Jats the lowest classes such as Dáyas and Gagras are much addicted to it, and their women also indulge in it. Opium is used only by the well-to-do, especially those in advanced years, while the beverage made from *bhang* is freely drunk by all classes, especially during the summer. In all important villages there are secluded places called *dáira* or the meeting place, where the *chars* smoking and *bhang* drinking fraternity assemble.

Stamps.

An account of the court fees, the rates at which they are levied and the history of their introduction, has been given in the *Sarawán Gazetteer*. The total receipts in the *niábats* during the year 1906 amounted to Rs. 2,864 of which Dádhar contributed Rs. 1,871 ; Bhág Rs. 572-8 ; Lahri Rs. 124 ; Nasírábád Rs. 11-8 ; and Gandáva Rs. 285.

Salt.

Indian rock salt is a rare commodity and only small quantities of it are imported from British territory for medicinal use. The salt in common use is produced in the tribal areas of the Rind and Zahri chiefs and an account of it is given further on.

Jizya.

Jizya, locally known as *jéja*, is the poll tax levied on Hindus in the four towns of Gandáva, Bhág, Lahri and Dádhar. The tax is confined only to those families who originally came and settled in these places, all subsequent comers being exempt. The total realizations in 1903 amounted to about Rs. 90 in Gandáva ; Rs. 550 in Bhág ; Rs. 145 in Lahri ; and Rs. 63 in Dádhar. The tax is recovered through the *mukhi* or headman in each village.

Badi Hawái.

Receipts on account of fines imposed in petty cases, including cattle-pound receipts, are known as *bádi hawái*. An account of the cattte-pounds is given in the section on Jails. The total receipts under the head *bádi-hawái* amounted, in 1906, to Rs. 465 as follows :—Dádhar Rs. 203 ; Lahri Rs. 99 ; Bhág Rs. 50 ; Nasírábád Rs. 46 and Gandáva Rs. 67.

The only tax on professions is that evied in the Bhág town from the goldsmiths, the total amount of which is fixed

annually and distributed over the goldsmiths. In 1903 it realised Rs. 117.

MISCELLANEOUS REVENUES.

Miscellaneous revenues of the tribal chiefs.

In the tribal areas the chiefs levy imposts of several kinds and the principal of these are described below:—

Magassi chief.

The Magassi chief sells a contract for the manufacture and vend of country liquor in his territory. The revenue in a year amounts to about Rs. 1,400 and a further sum of Rs. 100 on the sale of *bhang* and opium. His other revenues include octroi (*sung*) with *muhári* (transit dues) about Rs. 4,000 to Rs. 5,000; slaughter fees (*mazbúhi*) in the town of Jhal which vary from Rs. 20 to Rs. 100; *Jizya*, or the Hindu poll tax, about Rs. 160 and his revenue on the manufacture of saltpetre at Panjuk about Rs. 50 to Rs. 60.

Zahri chief.

At Gáján the Zahri chief sells the following contracts:— (i) octroi (*sung*) with *dhar* or a tax on the sale of merchandise between the local traders; (ii) excise contract; (iii) contract for the manufacture of salt; (iv) manufacture of carbonate of soda; and (v) slaughter fees.

The octroi and excise contracts are generally combined, and for the two years 1904 and 1905 were sold for Rs. 1,540. The contract for the manufacture of salt, an account of which has been given in chapter II in the section on Mines and Minerals, was sold in 1904 for Rs. 200 and 12 maunds of salt was also taken in kind. The contracts for the manufacture of carbonate of soda and for slaughter fees were sold (1904) for Rs. 80 and Rs. 30 respectively. In addition to these, the Zahri chief also recovers a small amount as *Jizya* from certain Hindus of Gáján.

Rind chief.

The Rind chief of Shorán derives revenues from the following sources:—(1) excise contract which includes the monopoly for the manufacture and sale of liquor, opium, *chars* and snuff, and usually combines also the right to levy royalty on firewood imported and sold in the Shorán town. The contract for three years was sold in 1904 for Rs. 2,040; (2) the contract for *sung* and *dhar*; (3) *chungi* or a tax paid by the Hindus on their retail trade; (4) *ánrki*, a tax levied in the town of Shorán on all carts, and on loading and riding camels engaged on hire for transport; the manufacture of carbonate of soda within the Rind territory, of which one-eighth of the produce goes to the chief. The combined contract for Nos. 2, 3, 4 and 5

MISCELLANEOUS REVENUES.

sold in 1904 for a period of three years realised Rs. 3,060; (6) *mahsúl-i-mawéshi* or *dalálí*, a tax levied in the Shorán town and the villages in its immediate neighbourhood on the sale of cattle at the following rates per head : goat and sheep one anna ; camel 8 annas ; and cattle 4 annas. The tax is recovered by the chief himself and the annual receipts amount to about Rs. 40 ; (7) the sale of meat in the town of Shorán—total annual income about Rs. 100 ; (8) tax on bricks made at Shorán, at one anna per thousand bricks ; (9) tax on the manufacture of salt amounting (1904) to Rs. 40 together with an additional payment of 12 maunds of salt in kind ; and (10) tax on the manufacture of saltpetre, the receipts from which amounted (1904) to Rs. 30.

Jatoi headmen.

The headmen of the Jatois of Sanni recover octroi (*sung*) from the Hindus of Sanni through their *pancháyat* in a lump sum every year, the average income during the 11 years ending with 1904 being Rs. 60. This is equally divided among the headmen.

Jágírdárs in Dádhar *niábat*.

Mír Ahmad Khán Hásilkhánzai, Shahwáni, and K. B. Mír Rasúl Bakhsh Raisáni, levy (1906) in their respective *jágírs* in the Dádhar *niábat* the taxes known as *sung*, *dhar*, and *chutki* or a tax on retail trade of the Hindus. Mír Ahmad Khán levies at Naushehra from the *pancháyat* a lump sum of about Rs. 60 or Rs. 70. In the case of K. B. Rasúl Bakhsh the actual collections are made over to him at Ghausábád, the tax being collected by the local *pancháyat*.

Raisáni and Shahwáni chiefs.

The Raisáni and Shahwáni chiefs in Bála Nári derive revenue, the former at Mithri and the latter at Háji and Eri, from excise and octroi contracts. The annual receipts are approximately as follows :—

	Excise.	Octroi.
Mithri ...	Rs. 450	Rs. 750
Háji ...	„ 300	„ 850
Eri ...	„ 30	„ 400

In addition to these, the *jizya* tax from Hindus brought in, in 1903, Rs. 19-5 at Mithri and Rs. 129-10-3 at Háji and Eri. The Shahwáni chief also levies the following taxes at Háji :—(1) *píri* or a tax on the sale of vegetables usually let on a contract for about Rs. 30 per annum ; (2) slaughter fees at 4 annas per sheep or goat and 8 annas per bullock ; and (3) a tax of one anna and six pies respectively on each cart and camel used for transport.

MISCELLANEOUS REVENUES.

The Raisáni chief divides the amounts realised on account of octroi, excise and *jizya* among the leading men of his section; the receipts at Háji and Eri go to the Shahwáni chief exclusively.

Dombki chief.

The Dombki chief receives one-third of the excise revenue levied by the Khán in the Lahri *niábat* from those villages in which he takes land revenue jointly with the Khán, but in villages in which the entire revenue is taken by the Dombki chief, the latter gives separate contracts. Such separate contracts are given at Togháchi, where the average excise revenue is about Rs. 700 per year, and at Khaba, where Mír Karam Khán, Iltázai, of Kotra and the Dombki chief are joint revenue-holders; the excise receipts, which amount to Rs. 50 or 60 a year, are divided equally between them. In addition to excise revenue, the Dombki chief gives a separate contract for octroi in respect of his one-third share of the *sung* of the Lahri town, and also in respect of the octroi levied in his *inám* villages. The contract, in 1903, was sold for Rs. 2,250.

Méngal *jágírdárs*, Kahéri headmen and others.

As already mentioned in the preceding section, the whole question of *jágírdári* rights in Chhattar between the Méngals and the Kahéris has long been in dispute and a settlement has been made by Sardár Shakar Khán, Méngal, in respect of his half share in Chhattar, with Muhammad Baka Khán, Kahéri. The principal sources of revenue other than land revenue are excise, octroi, and other minor taxes. The total excise revenue, to be divided among the different shareholders, is about Rs. 265 for Chhattar and the two Phuléjis, and Rs. 30 per annum for Sháhpur, to be divided between the Méngal *jágírdárs* and the Saiads of that place. The octroi receipts, which include *sung* and *dhar*, are realised as follows. The Méngals give a separate contract for their share, and in 1903 this contract, which was sold for a term of four years, realised Rs. 900. The Kahéris sell their share separately, amounting annually to about Rs. 350 in Chhattar; Rs. 40 in Phuléji Yar Muhammad; Rs. 25 in Phuléji Hasan Khán; and Rs. 30 in Táhir Kot. The minor taxes include *jizya* or *jéja* (poll tax on Hindus), a tax on sale of bullocks, cattle-pound receipts, and fees on marriages of Hindus. Lastly, about Rs. 200 are realised every year on account of octroi receipts at Sháhpur, which are divided between the Méngal *jágírdárs* and the local Saiads.

PUBLIC WORKS.

There are no public works. The only buildings, that have been constructed since the improved system of administration was introduced, are in the Dádhar *niábát* and include the *niábat* office and houses for the Political Adviser and the Mustaufi completed in 1904-5 at a cost of Rs. 3,791, a school at Dádhar, and two *patwárkhánas* at Nighári and Mashkáf, all maintained from the State revenues. In former days the Khán had residences (*Míri*) at Bhág and Gandáva, but these are now partly used by the *niábat* officials.

LEVIES.

Khán's Levies.

The levies employed in the district are partly maintained by the Kalát State and partly by the British Government. The former include the levies in charge of the *thána* at Gandáva under the Native Assistant, Sarawán, of which the functions have been detailed in the section on Judicial, and the *amla* in the *niábats* under the Political Adviser to His Highness the Khán. The strength (1904) of the *thána* in Gandáva consisted of one *thánadár*, three *sowars* and one *duffadár*, and the monthly cost amounted to Rs. 170.

Amla.

In 1905 the detachments of the Khán's old army on its disbandment were replaced by a body of men called *amla* for the management of *niábats*, the maintenance of peace and order, the collection of revenue and supervision of crops. They are also employed to guard treasure and lock-ups. The strength and the monthly cost of the *amla* in the different *niábats* in 1905 are given in the following table:—

Niábat.	*Sadbáshi.*	*Panjáhbáshi.*	*Dahbáshi.*	*Sowar.*	Footmen.	Menials.	Monthly cost.
							Rs.
Gandáva	1	1	2	6	20	1	315
Nasírábád ...	...	...	2	2	5	...	100
Dádhar	1	1	1	7	16	...	286
Bhág	...	1	2	5	24	1	284
Lahri	1	...	1	5	15	1	246
Total ...	3	3	8	25	80	3	1,231

The men are recruited from among the Bráhuis, Baloch, Saiads, and Jats. The *amla* are not provided with arms by the State but use their own weapons. LEVIES.

ervices maintained by the British Government.

Certain services have been granted by the British Government to the tribes to assist the chiefs in the management of their tribes and include the Dombki and Kahéri services at Lahri and Phuléji respectively, under the Deputy Commissioner, Sibi, and the Umráni service at Dandor (Nári) *thána* under the Political Agent, Kalát, paid from the Bolán Levy service. The strength and the monthly cost of these in 1903-4 were as follows:—Lahri, 1 *risáldár*, 1 *duffadár*, 5 *sowars* and 1 *muharrir*, cost Rs. 237; Phuléji, 1 *risáldár*, 5 *sowars* and 1 *muharrir*, cost Rs. 170; and Nári (Dandor), 1 *jemadár*, 2 *duffadárs*, 16 *sowars* and 1 *muharrir*, cost Rs. 435. In addition to these, 4 *sowars* of the Dombkis and 7 of the Kahéris are employed in the Sibi District on the railway line between Mithri and Jhatpat, and in the Sibi *thána*; and 8 footmen of the Umránis in the Nasírábád tahsíl. The total monthly expenditure on the different services amounts to Rs. 317 for Dombkis, Rs. 325 for Kahéris and Rs. 435 for Umránis. The latter excludes Rs. 72 on account of the cost of the footmen employed in the Nasírábád tahsíl of the Sibi District.

JAILS.

In former days there were no arrangements for the detention of prisoners and the punishment of imprisonment was seldom resorted to. Prisoners were handed over to the charge of the detachment of troops and released on payment of a fine or on furnishing respectable security. Under-trial prisoners were kept in wooden stocks (*káth*) in charge of a *kotwál*, who usually received some payment for his services from the prisoner on his release. The *káth* is still (1906) used in the tribal areas where the chiefs exercise jurisdiction, and in all such cases, there are no arrangements for the subsistence of prisoners, who either get food for themselves or are fed on the charity of the inhabitants of the place.

Since the improved system of administration has been introduced, a small prison or lock-up is attached to each of the five *niábats* in which sentenced and under-trial prisoners are kept. Long term priscners are also sent sometimes to the Mastung jail. There is also a lock-up in each of the *thánas* at Gandáva and Nári. The prisoners get

JAILS

food, etc., according to the scale laid down for jails in British Baluchistán.

Cattle-pounds.

Reference has been made to some of the cattle-pounds in the section on Miscellaneous Revenues. Each of the five *niábats* possesses a cattle-pound called *dhak* and the receipts, which form part of the item of revenue called *bádi hawái*, are credited to the *niábat* revenues. These pounds are managed by the *niábat* officials and in addition to fines, charges for feeding are also recovered. Besides the above, there are numerous cattle-pounds in the tribal areas in which the *jágírdárs* levy fines. During the harvest, in all important villages, the *jágírdárs* establish cattle-pounds near cultivated tracts. The rates of fine vary from 4 annas to 8 annas for a camel or horse; 2 to 4 annas for a bullock; 1 to 2 annas for a donkey; and 6 pies to 1 anna for a goat or a sheep.

EDUCATION.

Education was formerly non-existent. The people, with the exception of the Saiads, *kázis*, and *mullás*, are wholly illiterate. Female education is still unknown. Some of the *kázis*, who have studied in Sind, know Muhammadan law and theology well, but the extent of the education of others is limited to a smattering of Persian. The chiefs employ *mullás* for conducting their correspondence. The *mullás* and *kázis* hold classes (*maktab*) and teach boys the Korán, receiving occasional small payments from the parents in return. Similarly, Hindu boys have from old times received instruction in the characters locally called *Sindhi akhar*, and known in the Punjab as *landa*, to enable them to keep their accounts. Their teachers are either the priests in charge of the *dharmsálas* or one of the intelligent Hindu shopkeepers, who receive occasional payments from the parents.

In June 1906, three primary schools, maintained by the State, were opened at Dádhar, Bhág and Gandáva. The total number of pupils in March 1907 was 150.

MEDICAL.

The only medical institution in the district is the dispensary at Dádhar. It is the first of its kind, and was opened by the Church Mission Society of Quetta, when in 1905 they made a beginning of Mission work in the State. The land for the dispensary was granted free by the Khán; all other expenses were met by the Society. The building, which

consists of an operating room, small ward for indoor patients and a dispensary, cost about Rs. 1,800. MEDICAL.

The staff move to Tíri in Mastung in the summer, but the Mission doctor visits Dádhar once or twice a month. During the first 8 months of the year 1905-6, 6,581 patients were treated and 140 minor and 12 major operations were performed. The Kálat State contemplates (1907) opening dispensaries at Bhág and Gandáva.

Prevalent diseases.

The principal diseases are malarial fever, pneumonia, diseases of the digestive system, eye and skin disease, bronchitis, spleen, jaundice and hemorrhoids. Fevers (*tap* or *kosa*) generally prevail in summer between the months of July and September and to a small extent in October, November and March. Owing to the great heat of Kachhi, cases of sunstroke or *jhola* frequently occur during the summer. On the whole, however, the general health of the district may be said to be good. Pneumonia is caused by exposure in the winter; and diseases of the digestive organs are mainly due to coarse food and impure water. Of eye diseases, cataract is most common, chiefly among old people.

Epidemics.

The usual epidemics are small-pox (*sítla* or *máta*), measles (*lákra kákra* or *sohrak*), and cholera (*dáki*). Small-pox and measles are fairly frequent, and are often attended with considerable mortality among the children. Small-pox is held in much dread by the people; and the Hindus, as in other parts of India, regard it as the visitation of a goddess, a belief which is also shared by some of the indigenous Muhammadans.

Cholera.

Owing to the dirty habits of the people, the hot climate of the district, and scarcity and impurity of the water supply, cholera has been a frequent visitor. During November 1839 when the Bombay Column was returning from Afghánistán to Sind "that dreadful scourge, the cholera, made its appearance among them at Bhág. Dr. Forbes was the first victim, an officer much esteemed. From that moment the malady spread with frightful rapidity. In four marches they reached Jánidérah. It was then no longer possible to bury those who died. The jungle and the road were strewn with corpses."*

* "Dry Leaves from Young Egypt," page 93.

MEDICAL.

The outbreaks which are remembered by the people are those of 1873 and 1888 in the Lahri *niábat*; of 1878, 1886, 1889 and 1894 in Dádhar; of 1885, which extended to Dádhar, Bágh Nári, Gandáva and Jhal; of 1879 and 1899 in Gandáva; of 1891 in Shorán; of 1894 in Jhal; and of 1902 in Bála Nári. All have caused great loss of life, but the most virulent outbreak was that of 1885, which first appeared in the month of May at Rindli in the Bolán and spread rapidly up the pass to Quetta and to the south of Jhal in Kachhi. The mortality was heavy among the people, especially the Hindus and the Khán's troops suffered great loss both at Bhàg and on their march back to Kalàt as far as Khuzdàr. In cholera, the people place implicit faith in saints and Saiads and it is common for the people to pass under a Saiad's arm to secure immunity from the disease. Segregation of patients is not resorted to, but the people avoid any village in which the epidemic may be prevalent.

Vaccination and inoculation.

Vaccination is unknown. Round Lahri and Mithri the Government vaccinators from Sibi have in the past few years performed some operations, the statistics for which are not available. Inoculation, which is known as *tukka*, is the only means of protection. The inoculators are the Saiads of Dádhar, Mastung and Kiráni near Quetta; the Shéhis of Robdár; and Abábakis of Mungachar, who visit the district during the winter or are sent for when small-pox breaks out in a locality. In the southern parts round Jhal and Gandáva, inoculation is performed by Saiads from Sind and by some of the Jats; a few of the local Magassis have also learnt the process. The method of inoculation is described in the *Sarawán Gazetteer*. The inoculation fees vary from 4 ans. to Rs. 10 for each operation, but in the majority of cases, are 8 ans. for a man and 4 ans. for a woman.

Indigenous remedies.

The *Yunáni* system of medicine is in vogue and here and there may be found an ill-informed physician (*hakím*) whose services are utilized in case of sickness. The well-to-do sometimes go for treatment to *hakíms* in Sind. In cases of cholera, the only remedy is a draught prepared of *pét phutra* (*Plantago ovata*), poppy seeds and *násbu* (basil); the juice of onions is also given freely and the clothes of the patient are soaked in water. Some of the Hindus use country liquor.

MEDICAL.

In fever the usual remedy is a purgative of *sina* (*Cassia angustifolia*) or of decoction of the drugs known as *gul binafsha* (*Viola odorata*), quince seeds, endive, *ustákhudus* (*Lavandula stæchos*), *pursan* (*Ehretia acuminata*), jujube, fig, liquorice, *har har* (*Terminalia chebula*), citron and rose leaves. After the purgative, a beverage (*sharbat*) of *binafsha* is used for some days. In pneumonia (*sumbak*) the popular remedy is either bleeding, or wrapping the body in the fresh skin of a sheep or goat; or a plaster on the affected lung made either of gum or *ak* (*Calotropis gigantea*) leaves. Branding is done in delirious fever and in pneumonia and in cases of diseases of the digestive system and in spleen. For skin diseases and blood impurities a draught of either *patichák* or *drámáho* is considered efficacious; while for ulcers and wounds the drug called *sénhwar*, sprinkled on the wound, has a healing effect. An ointment is generally made of *sarson* oil mixed with *sandúr* (red oxide of lead), camphor, sulphur, wax, *yárling* and *gunisht*. For cough, a compound of molasses (*gur*) and *bártang* (*Plantago major*) is given. For jaundice (*zardoi*), the syrup of *binafsha* (*Viola odorata*) or sandal wood is useful. For hemorrhoids, a purgative of some sort and subsequent use of pills made of *bakáin* (*Melia Azedarach*), *sat gilor* (*Tinospora cordifolia*), almond oil, and grapes. In paralysis, pills made of garlic, honey, nutmeg, cinnamon, clove and *kastúri* (*Delphinium Brunonianum*) are eaten. In *jhola* or sunstroke, which is usually fatal, a syrup of molasses and black pepper is given and water sprinkled over the patient. In addition to the above, medicinal drugs imported by the Bráhuis which are described in the *Sarawán Gazetteer*, are also used by the people.

Village sanitation and water supply.

Sanitary arrangements are non-existent. The villages are dirty and litter and filth are allowed to remain in the houses and streets, and corpses of animals are thrown not far from places of habitation. The condition of the towns, such as Bhág and Dádhar, is particularly unsanitary. The more well-to-do set apart a room in their houses for use as a privy, which is only cleaned at long intervals by the local *chúras*. Since the establishment of *niábats*, a few sweepers have been engaged for headquarter places. In 1907, they numbered 4 at Bhág, 1 at Lahri, 3 at Dádhar and 1 in Nasírábád (Mírpur).

MEDICAL. Scarcity of good drinking water exists in all villages and towns, even in the largest. In places where there is no permanent irrigation, people generally obtain water for drinking from the pools in the river beds for a few months after the floods have ceased. Afterwards, shallow wells are dug in the river channel and lined with tamarisk branches, the water is raised by hand in open skins and poured into earthen vessels. Animals are watered from troughs made close to the mouth of the wells. A few tanks are to be found, the largest being situated at Kanda-Palál. Round Jhal, there is a unique method of raising water from deep wells for drinking purposes. A slanting pole carrying a small pulley is set up to overhang the water of the well. A rope of the requisite length is then passed over the pulley and attached to a windlass. To the other end of the rope a leather bucket is suspended. Two or more persons push the windlass round and wind up the leather bucket to the surface.

SURVEYS. The Survey Department of the Government of India has prepared and published maps of the whole district on the scales of 1″ = 2 miles, 1″ = 4 miles, 1″ = 8 miles and 1″ = 16 miles.

CHAPTER IV.

MINIATURE GAZETTEER.

Bhag and Gandava are the two towns of Kachhi in which it has long been the custom for the Kháns of Kalát to reside in winter. An account of Gandáva will be found further on in this chapter. Of late years, the town of Bhág has decreased in importance owing to the breaking of the Gádi dam and the consequent diversion of the flow of the Nári to the western side of Kachhi. The dam has now, however, been repaired and the town may again flourish. It is situated in 29°3'N and 67°49' E. on a branch of the Nári at an elevation of 334 feet and is about 14 miles from the Bellpat railway station. It is at present surrounded by bare plain. If, however, dams are thrown across the river, cultivation extends close up to the town. Much of the town is now in ruins, but there is a large central bazar running from north to south, as almost all the bazars in Kachhi do, and a fair number of houses. The town is enclosed by a mud wall with remains of bastions at intervals, and there are six gates, four large and two small. The most conspicuous building is the Hindu *dharmsála* which was erected recently at considerable cost. On the west, are the buildings which are occupied by the Khán, now fallen into disrepair. They are of the usual rabbit-warren type consisting of an outer building with an inner courtyard surrounded by long lines of buildings with low doors in which the different families accompanying the Khán were located. Outside the town, on the south-west, is a mausoleum known as *Qubba-e-Shahídán*. The central dome has some pretensions to architectural beauty and is covered in white plaster. Four domes at one time also adorned the four corners of the plinth on which the mausoleum stands. The mausoleum contains the graves of Mián Ghulám Muhammad, a native of Rohri in Sind, and his disciple named Háji Abdur Rahím. The story regarding it is as follows:—

MINIATURE GAZETTEER.

MINIATURE GAZETTEER.

Mián Ghulám Muhammad was the spiritual head (*murshid*) of Zamán Sháh, King of Kábul, and lived at the latter place. By the intrigues of Zamán Sháh's *wazír*, Ghulám Muhammad lost his confidence with the King and fled from Kábul. The King sent his *sowars*, who killed him with his disciple near Bhág as a sorcerer and carried away their heads, which were recovered by the followers of the saint and buried at Bhág. The saint's followers also killed the Afghán *sowars*.

On the south of the enclosure of this mausoleum, there are still to be seen the remains of two graves, where are said to be buried two European officers who died during the First Afghán war. The walls of a bungalow are still standing not far off. On the north-west of the town and opposite the Mír gate, is the mausoleum of Mustafa Khán, the brother of Mír Mahmúd Khán I and uncle of Mír Mehráb Khán II killed at Kalát in 1839. Mustafa Khán had much influence in Kachhi and was treacherously killed hy his brother Rahím Khán near Kotra. Both brothers now lie side by side. The tomb is said to have been erected in 1224 H. (1809 A.D.) by Bíbi Zainab, sister of Mír Mustafa Khán. An attendant, *mujáwar*, maintained by the State, looks after the tomb, which is held in much respect by the people.

Between the Mír gate on the north of the town and the tomb of Mustafa Khán, is to be seen a single grave surrounded by the four oblong erections indicating that it contains the human remains of four persons. It is here that are buried the Mustaufi Faqír Muhammad, his father, his son and the havildár who were killed by the orders of the Khán of of Kalát in 1894. It was in consequence of these murders that Mír Khudádád Khán subsequently abdicated the *masnad* *of* Kalát and was succeeded by the present Khán.

The population of Bhág (1903) consists of 3,635 souls of whom 475 are artisans such as weavers, shoe-makers, blacksmiths, carpenters, etc., etc. Nearly one-third of the total population consists of Hindus. In the time of Mír Khudádád Khán, the town had about 1,600 houses with a population of about 12,000 souls. The place is now the headquarters of the Mustaufi for Bhág and Lahri and of the local *niábat*, possesses a primary school which is maintained by the Kalát State, and a post office.

Besides its retail shops, some petty industries are also carried on. Gun-making, at one time, was an important industry, but it is now on the wane. There is a particular kind of clay found in the vicinity which, though brown before being baked, turns white after being put through the kiln and pots, made from it, pick a good colour with lac (sealing wax). A single family has long been engaged in this industry and the coloured pots manufactured by them are very popular. One Gul Muhammad is now (1903) the principal artisan, but he only makes to order. Snuff boxes and toys coloured with lac are also manufactured. There are a few dyers, and also some persons who cover *hukka* stems with gold and silver wire, an industry which is said to have been introduced from Sind. Several goldsmiths make a living in Bhág. They obtain their dies from the Punjab, and no indigenous designs of jewellery appear to be produced. The Hindus living in the town are mostly engaged in the retail trade, but there are one or two large money-lenders.

MINIATURE GAZETTEER.

The present town of Bhág is about 300 years old, and takes its name from a grazier woman named Bhágwán, who came with her flocks from Dájal in the Déra Gházi Khán District and settled here. Its former importance can be traced from the fact that the *náib* of Bhág is still spoken of by the common people as the *nawáb*,' and that the whole tract lying to the south and irrigated by the Nári is known as Bhág Nári. Formerly, it is said that the permanent flow of the Nári water, instead of being taken off as it now is at Sibi, was used in Bhág.

The octroi and excise of the town are generally combined in one contract and are farmed to a contractor, the total annual income amounting to about Rs. 5,000.

For its water supply, the town depends on the flood water of the Nári river which is arrested by a dam, and when the water dries, numerous wells are dug in the bed of the channel.

In the town is one gun, formerly used by the Khán's gunners for the purpose of saluting. It is one of the four which were presented to the Khán of Kalát by General Jacob, and is marked XXIII, G.P. Hutchinson 1838, Cossipore. Another old muzzle-loading gun is lying in the west side of the town.

MINIATURE GAZETTEER.

Dadhar or **Dadar**, which is the headquarters of the *niábat* of that name, lies at the eastern end of the Bolán Pass, about 35 miles north of Bhág, about 2 miles from Rindli and about 11 miles from the Mushkáf railway station. It is situated between 29° 29′ N. and 67° 39′ E., at an elevation of about 740 feet. It is almost surrounded by hills, the great range 5 miles to the westward, and low ranges to the north and south respectively running in an east-north-east direction from it. In summer, when the prevailing southerly winds cease, the heat is excessive, the temperature rising sometimes to 120°. The town is situated on a branch of the Bolán river, the marshy bed of which receives all its drainage, and a few date-trees grow in the swamp. Close to the town, are gardens in which the pomegranate preponderates. The population is about 1,810, mostly Jats, but also some Saiads, and artisans, and about 50 families of Hindus. Dádhar has a fair sized bazar, where Hindus carry on a brisk trade. There is also a primary school maintained by the Kalát State, and the Church Missionary Society have a hospital which is moved during the summer to Tíri in Mastung. The local manufactures include shoes, saddlery, agricultural implements and a few guns and swords.

The soil of the surrounding country is good, and irrigation water is abundant, and is obtained from the Bolán river. The crops raised include wheat, *juár*, cotton, *til*, melons and indigo, and vegetables are also grown. The ruins of the town of Gujrát, once the capital of the Báruzai Panni Afgháns, are about 5 miles, and the famous shrine of Pir Dopási lies about 6 miles, to the west of Dádhar.

In 1840, a British force was attacked at Dádhar by Nasir Khán II, but the assailants were beaten off. The grave of Lieutenant Loveday, the British Resident at Kalát, who was murdered by the Bráhui insurgents in 1840, lies about two miles from the town. A marble stone is now (1907) being erected by H. H. the Khán over the grave.

Gajan is situated between 28° 41′ N. and 67° 26′ E. about 5 miles to the north-west of Gandáva, and is the residence of the Zahri Chief during the winter. The Dhori *nullah*, which passes through it from west to east, divides the village into two quarters, that on the north being known from the

people inhabiting it, as the Gáján of the Gájánis, and that on the south as the Gáján of the Lásháris. The country, in which Gáján is situated, originally belonged to the Khán of Kalát, and is said to have been conferred in *jágír* upon the present owners, the Zarrakzai, by Mír Nasír Khán I, as compensation for the life of Mír Zarrak, who was killed in an expedition taken by the Khán against the Talpurs of Sind.

MINIATURE GAZETTEER.

The population of the village is about 172 families, mainly Láshári Baloch, Gájáni Jats and Saiads, and including also 40 families of Hindus who carry on the trade of the place and of the surrounding country, and about 40 families of artisans. About 3 miles north of Gáján are the beds of salt bearing earth where salt is manufactured by the Núnáris in the jurisdiction of the Zahri chief. At present (1904) the annual output is about 4,800 maunds.

The greater part of the soil of the country is a mixture of clay and sand. Water for irrigation is drawn from the Sukléji river and is divided into 242¾ *shabánas*; the principal hill-torrents, of which the flood water is used for *khushkába* cultivation, are the Gari, Chhattar, Lundi Kázi and Kand, all of which run from west to east.

At about 3 miles to the north-east of the village, are two mounds called after Dallu Rai, a Hindu ruler, the ruins of forts built by whom are also to be found in Pishín and Sibi. The principal shrines are those of Kázi Somáil, Mandau Sháh and Sháh Muríd. About three miles north of the village, is the Gahélav forest, the scene of one of the early fights between the Rinds and Lásháris in the fifteenth century. In years of good rainfall, it forms an extensive pasture ground for the flocks of the neighbouring population; and carbonate of soda is manufactured from the *righit* plant that grows luxuriantly in it.

The Zarrakzai chief levies duties on exports and imports at Gáján and certain taxes from the Hindu traders.

Gandava (elevation 321 feet), also written as Ganjába or Ganjáva, is situated near the mouth of the Múla Pass, between 28°37′ N. and 67°29′ E. on a branch of the Múla stream It is about 40 miles from Nuttal station on the North-Western Railway. The population consists of about 330 families, chiefly Jats, and includes 20 families of Saiads and 120 families of Hindus. It has a considerable trade which is in the hands of

MINIATURE GAZETTEER.

the Hindus. The local manufactures include coarse cloth and shoes. The Kalát State maintains a primary school, for boys, opened in July 1906. The town has 12 mosques and 5 *dharmsálas*. The *niábat* establishment consists (1907) of a *mustaufi*, a *náib*, a *já-nashín*, a *muhásib*, a *sadbáshi*, 7 sowars and 25 footmen, while the *thána* has an establishment of a *thánadár*, a duffadár, a tracker, a clerk, and three sowars. In former days, the place was surrounded by a high wall, but this has now fallen into disrepair. The east side of the town is inhabited by Hindus. In the centre is a bazar with the main street running north to south, and on the west are the Khán's quarters which can hardly be called a palace, and which are occupied when His Highness visits Kachhi in winter. The Khán's quarters are a set of low, rambling buildings with a large inner court. Before entering this court, on the left, is a small room containing a platform on which Mehráb Khán used to sit. On the north of the inner court-yard, which was used for the Khán's *harem*, is a three-storied building containing a large inner hall and upper-rooms. To the north of this again on a raised platform is the *métkhána* or wash-house. Gandáva is a place of great antiquity, and is known to the historians as Kandábil, which is said to have been founded by the Persian King Bahman. An account of its history has been given in Chapter I; the tomb, made of bricks, of Murád Ganja the *náib* of Núr Manammad Kalhora, is still standing close to the south of the town of Gandáva. It was this Murád Ganja, who opposed Mír Abdulla of Kalát at Jándrihar near Sanni in 1730-31.

A conservancy cess is levied on Hindus and an establishment kept up for sanitation. Hence the town is one of the cleanest in Kachhi. On the south lies a large garden covering two or three acres containing mangoes, sweet limes, and other fruit trees. It was near this garden that in 1863 Shérdil, the cousin of Mír Khudádád Khán, attempted the latter's assassination, but only succeeded in wounding him. A general insurrection ensued; Shérdil Khán was declared ruler and Khudádád Khán retired to the Sind frontier. Khudádád Khán regained the *masnad* in 1864.

Haji (elevation 337 feet) lies in 29° 15′ N., and 67° 50′ E., on the right bank of the Nári river about 16 miles north of Bhág and about 7 miles from the Lindsay railway station.

MINIATURE GAZETTEER.

It is named after Háji Muhammad Khán I, the Shahwáni chief to whom it was first granted by Nasír Khán I for services rendered at Delhi. Háji is one of the largest villages in Bála Nári, possessing about 250 houses and is important as being the headquarters of the Shahwáni chief who holds a *jágír* at the place; and many Shahwáni tribesmen spend the winter in the vicinity of the village in their black tents (*gidán*). The permanent inhabitants number 475, principally Jats and there are also some Hindus. The principal sections of the Jats are Mahésar, Súmra, Gola, Kori or weavers (60) and mochis or shoe-makers (20 families). The Hindus carry on a good deal of trade. The Shahwáni chief levies octroi both on imports and exports and also several other taxes including poll tax *(jizya)* on Hindus, and duty on sale of vegetables (*píri*); there is also a distillery for country liquor. The local industries include country shoes and leather belts, and coarse cotton cloth, which are made for local consumption and for sale in the neighbourhood. The village possesses 8 oil presses (1903) in which a good deal of *sireh* oil is pressed. Háji was formerly enclosed by a wall which is now in ruins. The dome of the principal mosque is conspicuous from a distance. Outside the town are the tombs of Háji Muhammad Khán and other Shahwánis which possess some pretensions to architecture. The site of the great Gádi dam on which the cultivation of the whole of Bhág Nári depends is about 2½ miles to the north. A large dam is also built in the Nári river at Háji for the local cultivation. The Nári *thána* (Dandor) levy post is about 2 miles east of Háji. The water supply of the village is from the Nári river in the bed of which, when the flood water is dried up, wells are dug.

Jalal Khan village (elevation 327 feet) lies north-west of Bhág and about 21 miles from Shorán and is the chief village of the Mughéris. It is enclosed by a mud wall and has about 490 houses and a population of 2,860 persons, principally traders and artisans. The headman of the Mughéris is *Wadéra* Jalál Khán after whom the village is named. It has a thriving bazar. The local manufactures include shoes, saddlery, coarse cotton cloth, and bed sheets, guns and swords. *Wadéra* Jalál Khán levies octroi duty on imports and exports; one-third of the proceeds is retained by him and two-

MINIATURE GAZETTEER.

thirds paid to the Khán. The village is the best known in the tract called Bulédkár where the Bulédis and the Mughéris hold revenue-free grants from the Khán. A large cultivated area surrounds it. The village is situated on the left bank of the Bolán river, but the village lands also receive irrigation from a branch of the Nári river, named Nála Ghaibi. The principal crop is *juár*.

Jhal.—The town of Jhal, situated in 28°17′N. and 67°27′E at an elevation of 348 feet above sea-level, was at one time enclosed in walls that now have been allowed to fall into decay. On the west the high *miri* of the chief, of four stories with its balconies and balustrades built in mud and brick, presents a somewhat imposing appearance. On the east is the Hindu quarter, and in the centre is one of the covered bazars common to this part of the country, the whole containing about 60 shops. The inhabitants besides the Bhútáni Magassis, the *sardárkhél*, consist of Mírzáni, Ráwatáni, Nindwáni, Sobháni, Láskáni, Girsar, Chandrámán, Banguláni, and several other sections of the Magassi tribe; and Channe, Dáya, Kori (weavers), Kumbhár (potters), Hajám (barbers), and Mochi (shoe-makers) Jats. They may be estimated at some 2,000 souls. On the south-east of the town stands a building which was formerly the chief's garden house, but owing to the drying up of the stream of Garáng near Kohéro Kalát, which irrigated Jhal and its surroundings, the garden has been destroyed and the garden house now stands bare and bleak against the sky. The water supply, which was formerly obtained from open channels running from Garáng to the town, has now to be brought on beasts of burden from a water channel situated about 2½ miles to the south of the town. Jhal has not always been the headquarters of the Magassis. It is alleged to have been the original settlement, but afterwards it was moved to a locality two or three miles westward of the present site. Afterwards, he chiefs lived for some time at Khánpur near Kotra, and here the tombs of two of the chiefs are still to be seen. From Khánpur they again emigrated to the site of the present town.

The ancient town of Khánpur still exhibits marks of its strength with its crenelated wall. Near the site are situated the tombs of Bhút the second, a grandson

of Bhút Faqír, the founder of the present *Sardárkhél* among the Magassis and of Gwahrám who was related to the chief. The latter's tomb is the most imposing of all such places in Kachhi. It is now falling into decay, but was at one time a fine white edifice set out with light blue Multán tiles. The floor of the inner part, which contains the tomb of Gwahrám and his sister, is paved with similar tiles and the lower part of the walls with tiles bearing dark-blue, light-blue and brown designs. The whole is surmounted by a dome which was originally painted in light-green and brown and the whole of the inside is ornamented in the same colours. Round the building are eight recesses also fully painted. The tiles used in the construction are similar to those now made at Multán and are said to have been made and burnt by workmen from that place.

Kotra is a group of four villages, of which one belongs to His Highness the Khán and the other three to the Iltázai Bráhuis and are called after leading persons as Kotra Mír Karam Khán, Kotra Bíbi Fateh Khátún and Kotra Mír Gauhar Khán. The villages lie on the main route from Kachhi to Kalát via the Múla Pass. The population consists of about 200 families and comprises the Iltázais; Láshári Baloch; about 20 families of Dínári Baloch and 15 families of Jats. The latter, besides cultivating land, work as weavers and blacksmiths. There are 40 families of Hindus who carry on a brisk trade. The country round Kotra is covered with a growth of *pípal*, acacia, tamarisk and *khabbar*, and the place possesses a magnificent garden belonging to Mír Karam Khán in which mangoes preponderate. A Hindu, Lakhmi Chand, is now (1907) planting another garden. The soil is good and productive, but the area under permanent irrigation does not exceed one-eighth of the total cultivation, the remainder depending on floods in the Múla river and minor hill torrents. There are two water mills in Kotra. The permanent source of water-supply is the Pír Chhatta spring, which is divided into four equal shares, each of the four villages possessing a share. The principal crops raised are wheat, barley, *juár*, *moth* and *mung* pulse, and *kiring*, a fodder crop. Places of archæological interest are the three mounds, Lákhpur, Pehangar and Kauru, believed to be the ruins of old cities inhabited by three

MINIATURE GAZETTEER.

of the oldest sections of the Kachhi Jats, viz., Channe, Wadhe and Mánke who preceded the Rind Baloch. The principal shrines are those of Pír Chhatta about 6 miles to the west in the hills and of Gul Sháh Barri and Pír Sháh at Kotra. An annual fair is held at the first named shrine during the date harvest. Khari, an important village inhabited by the Dinári section of the Lásbári Baloch, is about two miles to the north-west. In 1840, a British force encountered the Bráhuis under Nasír Khán II in the hills near Kumbi about 8 miles to the west of Kotra. The Bráhuis after a stubborn resistance were defeated with the loss of three hundred men, whilst Mír Bohér Khán Músiáni and seven other chiefs with 130 followers were taken prisoners. The Khán of Kalát levies octroi both on imports and exports at Kotra, where there is also a distillery for country liquor, for which a contract is sold by the Khán.

Lahri, which is the headquarters of the Dombki chief and also of a *náib* of the Khán, is an important town in the eastern part of Kachhi, and is situated in 29° 10′ N and 68° 12′ E, at an elevation of 495 feet above sea-level. It lies on the main route from Sibi to Jacobábád, 35 miles from the former and 69 miles from the latter place. The nearest railway stations are Bellpat, 23 miles, and Lindsay, 20 miles. The town is walled; most of the huts are of mud, but the Dombki chief has built a large house of burnt bricks in lime, and a guest house. The mausoleum of Sardár Sohráb Khán, the grandfather of the present chief, Mír Chákar Khán, is an imposing structure. The population is estimated at 4,350 persons and comprises the Dombki Baloch, Jats, Hindus, and artisans. The Hindus of Lahri are a flourishing community and carry on trade with other towns in Kachhi, also with Jacobábád, Sibi and the Marri-Bugti country. Octroi duty is levied on imports and exports. The local manufactures include coarse cotton cloth, saddlery, shoes and belts. The soil is good, but the greater part of the cultivation depends on the flood water of the Lahri hill-torrent. Drinking water is obtained from wells. The principal crops are *juár*, melons and wheat, and vegetables are also grown. The British Government maintains a levy post (1 risáldár, 1 duffadár, 5 sowars and 1 *muharrir*); and there are ruins of an old bungalow close to the levy lines.

Mithri, the headquarters of the Raisáni chief, lies on the right bank of the Nári river, 13 miles south-east of Dádhar, at an elevation of 384 feet above sea-level; the railway station of the same name is about 3 miles distant. Its population is about 150 houses of Raisáni Bráhuis and Jats; there are also 366 Hindus. It has a small bazar where ordinary supplies in small quantities are obtainable. The Raisáni chief levies octroi on imports and exports. The principal sections of the Jats are Abra, Mahésar, Máchhi, Dáhir, Langah, Khand, Gola, Kalwár and Aráin, others are Chákis or oil pressers. The village was formerly surrounded by a wall, which is now dilapidated. The village lands are divided into 17¾ *thálas* or parts held by various sections of the Raisáni tribe and are cultivated by Jats. A large dam (*gandha*) is thrown across the Nári at Mithri to divert the flood water from which *juár*, *bájri*, *mung*, *moth*, wheat, barley, oilseed and cotton crops are raised. MINIATURE GAZETTEER.

The principal buildings are those in which the chief and the leading Raisánis live, the Sardar's guest house and a mosque. There is a distillery of country liquor at Mithri which is farmed on a contract by the Raisáni chief. There are (1903) 8 oil presses, and the only industry is the coarse cotton cloth made by Koris. About two miles to the east of the place is a large cemetery containing the tomb of Háji Mullá Muhammad, grandfather of the present Raisáni chief, Sardár Sir Ghaus Bakhsh Khán, K.C.I.E. The principal sites of archæological interest are (1) Mirzápur or the ruins of an old town said to have been held by the Báruzais prior to 1740, when, on Kachhi being handed over to the Bráhuis, the Báruzais transferred their headquarters to Sibi and the inhabitants founded the present village of Mithri which was named after one Mitha, Dáya; and (2) Détké-ka-damb or the ruins of an old town said to have been burnt by Dúla Darya Khán, son of Jám Nanda, Ruler of Sind. The water-supply of Mithri is obtained from the Nári river in the bed of which, after the flood water dries, wells are dug.

Panjuk is situated between Gandáva and Jhal, 10 miles south of the former place on the road to Lárkáná in Sind. It is the most important village, possessing irrigated land, in the northern part of the Magassi tribal country. The population consists of about 50 houses, chiefly Magassis of the

MINIATURE GAZETTEER.

Chandrámán, Ráhéja, and Bhútáni sections; there are also Jats of the Burra, Sorangi, Buréja, Joya, Suhéja, Bukéja and Wadhe sections, and some artisans. There are also about 20 shops of Hindus who carry on a good deal of local trade, especially in grain. The village has three mosques and a guest house maintained by Nawáb Kaisar Khán. There is a considerable amount of cultivation. The proprietary rights belong to the Magassi chief, the Jats being his tenants-at-will.

A large portion of the land is dependent on the flood water of the Múla river, to catch which a large dam is thrown across the bed of the river. The share of perennial water from the Múla river is one-fifth (panjuk), and hence the name of the village. This water is said to have been given to the Magassis by Mián Núr Muhammad, Kalhora, in the time of the Magassi chief, Bhút Faqír. The principal crops are *juár*, *bájrí*, *mung*, *moth*, cotton and wheat. The village possesses two orchards, the principal fruit trees being pomegranates and mangoes. Very excellent swords are manufactured in the village; other industries include shoes and sword-sheaths, bedsteads (*chárpáis*) and saltpetre. Country rifles are also repaired at Panjuk.

Sanni, the headquarters of the Jatois, lies in 29° 9′ N and 67° 34′ E about 20 miles north-west of Bhág. It stands on a hillock, at the foot of the hills separating Kachhi from the highlands of Baluchistán, and is noted for its sulphur mines situated about 12 miles to the south-west. It has a roofed bazar, and a domed mosque in the centre, and the streets are well arranged and clean. The village, in 1904, contained about 83 houses, comprising 35 families of Jatois, 30 of Hindus, 6 of Loris, 2 of Mullás and 10 of artisans including 2 Hindu goldsmiths. The leading men of the Jatois are Azím Khán Bulláni, Allah Bakhsh Jamáláni, Yár Muhammad Perozáni and Gauhar Khán Kalátizai, who are locally known as *sardárs*. Sanni has a fine forest, the principal tree being *kandi*, and the country is noted for camel breeding. The principal crops are wheat, barley, *juár*, *sarshaf* (*Brassica campestris*,) and pulses. Supplies are purchasable at all times. A path leads from Sanni to Kundaláni in the Bolán Pass by Pushtal; and to Narmuk over the Nagáu hills are four paths viz., the Judusk, the Zágh-na-kasar, Hurro or Rod-na-kasar and Naláni. Some of the Jatois go to Lop in Narmuk in the

Sarawán country during the summer. Permanent irrigation is brought from the hills to the west in an artificial channel 6 or 7 miles long which is, however, constantly liable to be destroyed by floods. In addition to these, several flats are cultivated in Sar Sanni to the west of Sanni itself. The main stream is divided into 144 *béls* of water divided among the several sections of the Jatois, small shares being also held by the Saiads of Dádhar and of Kiráni near Quetta, and also by the Lahri chief of Narmuk. The irrigated lands are held jointly and are divided at the time of cultivation. Sanni has the reputation of possessing the best and purest drinking water in Kachhi.

Sanni is the *jágír* or *inám* of the Jatois. The biggest graveyard in the country lies close to the village, and is said to contain over one hundred thousand graves.

The neighbourhood of Sanni is of considerable historical interest. The ruins of the old town of Khánpur, now known as Khánpur Kohna, which was populated in the time of the Kalhoras by Bábi Dehpál and Paráng Afgháns, and Razi and Hadkri Jats, are situated in the Bolán lands about 6 miles north-east of Sanni. The main streets are still visible, and the ruins of an old mosque built in lime are found in a half dilapidated condition. About two miles to the north-west of Khánpur Kohna, is the site of Jándríhar, where in 1730-31 took place the battle between the Kalhoras and the Bráhuis under Mír Abdulla Khán, in which the latter was killed. The site is now marked by a mosque surrounded by a garden called Mír Bágh, which were constructed by Nasír Khán I in memory of his father (Mír Abdulla Khán), whose dead body was never recovered from the battlefield. The mosque is now in ruins and the garden neglected. Another place of archæological interest is the Chákar Mári, being the ruins of houses in which Mír Chákar Rind is said to have lived, situated about 5 miles south of Sanni. About two miles south-west of the Chákar Mári, is the Lundau forest, the scene of one of the raids made in the 15th century by the Lásháris under Rámén, son of Gwahrám, against the Rinds under Mírán, in which the Rinds were defeated with a loss of 50 men killed. Rámén was also killed.

Shoran is an important village about 15 miles north of Gáján between 28° 52′ N and 67° 27′ E. It is the headquarters

MINIATURE GAZETTEER.

of *Wadéra* Sardár Khán, the Rind chief. The village consists of mud huts, but the chief has built for himself a good house of burnt bricks. A portion of the bazar is roofed. Outside the town, is a quadrangle of mud buildings constructed by the *Wadéra* for the use of his guests. The population numbers about 280 families and comprises Mírozai and Siáhpád Rinds, Jats, Khánazáds, and Lauláí Bulédis. There are also about 80 families of Hindus engaged in trade, and 40 families of artisans and others. There are also a number of hamlets close to the village, the principal of which are Báríjah (10 houses of Báríjahs), Mír Táj Muhammad-ki-Garhi (48 houses of Jats and Khánazáds), both to the south, and Sar Kandahár (30 houses of Mírozai, Hotánzai and Ghulám Bolak Rinds) on the north. The Rind chief levies octroi both on imports and exports, and also other taxes described in Chapter III; there is also a distillery for country liquor. The water supply is obtained from the Sukléji river near Chári hill and brought in an artificial channel about 8 miles long. This main channel is divided into two equal parts called Gáhnga and Rod. The Gáhnga half share belongs to the *Wadéra* and the produce is utilized for the expenses of his *bhathi* or kitchen for his guests. The Rod half share is divided into 17 *wáhis* or 8½ *shabánas* held by the Mírozai and Hotánzai Rinds. On the main stream, there is a water mill belonging to the chief. The principal crops are wheat, *juár* and cotton. Near the village is a fine garden of mango trees. There are many shrines in the vicinity, the important ones being those of Sháh Bukhári, Pír Lakha, Yatím Sháh and Haft Wali, the last named being about 7 miles from Shorán. About two miles north of the town, is the cemetery of the Rinds, containing several mausoleums of the Rind *sardár-khéls* built in lime and showing some architectural skill, the finest being those of *Wadéra* Imám Bakhsh and Mír Táj Muhammad Mírozai. To the south and west of the town, are the important forests of Májbhi and Darábi, both reserved by the chief. In the Chálwáh branch of the Sukléji river, which flows past Shorán, is the Kachhrau spring, situated about three miles south-west of Shorán, now dry but famous, in Baloch legendary history, as being the place where the first of those raids, which resulted in the wars between the Rinds and the Lásháris, was committed by the latter on the camels of

Mír Chákar Rind, which were in charge of a Jat camel-grazier woman named Gohar. The Hari Sar pool, where the Hindus throw the ashes of their dead, is situated about 18 miles to the west in the Sukléji river which here flows through the hills. A track leads along the river bed to Kalát via Gazg. The salt beds, in the jurisdiction of the Rind chief, where earth-salt is manufactured by the Nunáris, are about 6 miles to the south of Shorán. A small quantity of saltpetre is also manufactured. Coarse cloth is the only other industry. MINIATURE GAZETTEER.

BIBLIOGRAPHY.

Administration Reports of the Baluchistán Agency, Annual.
The Baloch Race, by M. Longworth Dames, 1904.
Blochman's Translation of Ain-i-Akbari, Vol. I, 1873.
Horses, Horse-Breeding and Horse Management in Baluchistán, by R. Hughes-Buller, I. C. S., with an appendix by Major H. M. Patterson, Army Remount Department.
Bolán Pass District Gazetteer.
Bombay Records, No. XVII, New Series, 1855.
Census of India, 1901, Vols. V and VA, Baluchistán.
Chách-Náma. Translated by Mirza Kalichbég Frédunbég, 1901.
The Country of Baluchistán, by A. W. Hughes, 1877.
Dry Leaves from Young Egypt.
Elliott's *History of India*, Vols. I and VI.
First Afghán War, by Sir Henry Marion Durand, 1879.
General John Jacob, by Alexander Innes Shand, 1901.
Indian Border Land, by Colonel Sir T. H. Holdich, 1901.
Indian Art at Delhi, 1903, by Sir George Watt.
Indus Delta Country, by Major-General M. R. Haig, 1894.
Jarrett's *Translation of Ain-i-Akbari*, Vol. II, 1891.
Journal of the Asiatic Society of Bengal, Vol. IV.
A Memoir on the Country and Family of the Ahmadzai Kháns of Kalát, by G. P. Tate, 1896.
Narrative of a Journey to Kalát, by Charles Masson, 1843.
Personal Observations on Sindh, by T. Postans, 1843.
Records of the Geological Survey of India, Vol. XXV, Part I.
Report of Archæological Survey Work in the North-West Frontier and Baluchistán, 1904-5.
Sibi District Gazetteer.
Sarawán District Gazetteer.
Jhalawán District Gazetteer.

KACHHI GAZETTEER.

APPENDICES.

APPENDIX I.

ROUTE LIST.

[The route lists have no pretensions to be exhaustive. Distances, except when drawn from published route lists, are approximate only.]

No. 1—*Sibi-Jacobábád Route.*

Stages.	Inter-mediate distances in miles.	Total distances in miles.	Accommodation for travellers.	REMARKS.
Sibi, R.S., L.P., T. and P. O. Head-quarters of Sibi District.	...	...	Dák Bungalow. 2 Serais.	
Mall, L. P. ...	14	14	Civil officials' Rest-house.	(*a*) A track leads to Mithri, the headquarters of the Raisáni Sardár. (*b*) A track to Khattan via Gazi (12 miles), Lahri Nála (24 miles), Fateh Kumb (10 miles), and Khattan (15 miles).
Théri	11	25	......	A Dombki village.
Lahri, L. P. ...	10	35	Guest house, maintained by the Dombki chief.	Head-quarters of the Dombki tribe. Tracks lead to Bellpat railway station (23 miles), to Lindsay railway station (20 miles), and also paths to Déra Bugti (70 miles) and to Kahán (68 miles).
Phuléji, L. P. ...	16	51	......	Tracks to Déra Bugti (60 miles), Nuttal (18 miles), and Bellpat (24 miles).
Chhattar ...	10	61	......	Track to Nuttal (16 miles).
Sháhpur, L. P...	12	73	......	Tracks lead to Temple Déra (20 miles), Nuttal (28 miles), Sui (87 miles) and to Khajúri (97 miles).
Jacobábád (in Sind), R. S., T. and P. O., Head-quarters of the Upper Sind Frontier District.	31	104	Political Rest-house.	

NOTE.—R. S. = Railway Station. T. = Telegraph.
L. P. = Levy Post. P. O. = Post Office.

General Description.

The total distance from Sibi to Jacobábád is 104 miles. The track lies mostly over *pat* and affords easy going in ordinary weather, but becomes difficult and indeed impassable after heavy rain. Mall lies within the Sibi tahsíl, and Sháhpur, for purposes of political control, is included in the Nasírábád Sub-division. The intermediate stages lie in the Lahri *niábat* of Kalát, but the Political Agent, Sibi, exercises political control over the Dombki and Kahéri tribes. There are villages and *banias*' shops at each stage, and ordinary native provisions are obtainable in small quantities; for larger quantities, previous notice should be given to the Political Agent, Sibi. Drinking water is obtained from wells and is good, except at Théri, where the water is brackish. The quantity obtainable at each stage is, however, limited.

No. 2.—*Jacobábád-Dádhar Route via Kanda and Bhág.*

Stages.	Intermediate distances in miles.	Total distances in miles.	Accommodation for travellers.	REMARKS.
Jacobábád (in Sind), R. S., T. and P. O.	...	...	Political Rest-house.	
Rojhán ...	11	11	......	The road is good except after heavy rain. Water is obtainable at Rojhán from wells. A small quantity of flour, grain, &c., can be obtained from two *banias'* shops. There is an alternative route from here to Bhág via Barshori (32 miles), Háshimkashahr (20 miles) and Bhág (17 miles).
Kanda ...	32	43	......	The road is fair. Supplies are obtainable; forage, fuel and camel forage abundant; water from a tank also abundant.
Jhok Kásim or Makhan Béla.	16	59	......	The route runs along the Nári river. Supplies obtainable in moderate quantities; forage abundant; water is obtained from the Nári, but is scarce after February or March. The road is good.
Bhág ...	25	84	......	The route is good. Supplies abundant. Water is obtainable from the Nári river.
Háji ...	16	100	......	The road is open and good. Supplies abundant. Water from pools in the bed of the Nári.
Mithri ...	8	108	......	The road is open and good except at places where the bed of the Nári has to be crossed. Water is got from pools in the bed of the Nári. Supplies obtainable.
Dádhar ...	13	121	......	The road is good and runs north-west across the open plain and then through the Bánnh hills. Supplies obtainable. Water from irrigation channels is abundant and good.

NOTE.—Rojhán is in the Nasírábád tahsíl of the Sibi District. For supplies required on other stages for large parties, arrangements should be made hrough the Political Agent, Kalát.

No. 3.—*Jacobábád-Dádhar Route* (*via Gandáva and Shorán*).

Stages.	Inter-mediate distances in miles.	Total distances in miles.	Accommodation for travellers.	REMARKS.
Jacobábád (in Sind), R. S., T. and P. O.	...	...	Political Rest-house.	
Kanda	43	43	......	Vide route 2.
Udána	11	54	......	The road lies over a desert plain intersected by shallow watercourses and covered with low scrub. Supplies and fodder procurable. Water bad and scarce.
Gandáva ...	14	68	......	Road goes over a plain with low grass jungle and patches of cultivation here and there. Supplies and water abundant.
Shorán	20	88	......	The road is intersected by several watercourses and canals. At 5 miles, Gáján is reached. Supplies procurable.
Sanni	23	111	......	An indifferent road, mostly rough and stony, skirting the hills on the left. Supplies procurable and abundant; water from a fine stream.
Naushéra ...	18	129	......	For the first 5 miles the road is good, then for 4 miles it runs through the Sanni pass and is rough and stony, the remainder is good over level ground. Supplies and water abundant. Grass is procurable, but camel grazing is scanty.
Dádhar	8	137	......	Water abundant from the Bolán stream. Supplies plentiful.

NOTE.—For supplies required for large parties, arrangements should be made through the Political Agent, Kalát.

APPENDIX II.

Translation of a deed of compromise, dated 31st March 1907, arrived at between Sardár Shakar Khán, son of Sardár Núr-ud-dín Khán Sháhizai Méngal and Sardár Muhammad Baká Khán, son of Sardár Azím Khán, Kahéri of Chhattar, in the matter of their dispute regarding revenue (*batái*) in the *jágírs* in Chhattar.

In the above case we, of our own accord and free will, have come to the following agreement:—

(1) That the lands named Godd, which are irrigated by Nála Godar, Nála Ghulám Husain and Paséra, and the Réla lands, which belong to Sardár Muhammad Baká Khán, his brothers and relatives, shall as heretofore remain with them as their proprietary right and as *jágír* or free from revenue. Sardár Shakar Khán shall have no connection with these lands, nor shall he claim revenue (*batái*) from the said lands, except in three embanked fields (*bands*), one belonging to Khudáidád and two to Walidád Khán.

(2) In the Koriwáh tracts, the following lands shall be exempt from *bátái*: seven *bands* belonging to Gauhar Khán and three *khétr* belonging to Muhammad Baká Khán, but it shall be at the discretion of Sardár Shakar Khán to give Gauhar Khán the above seven *bands* or not as he pleases. Gauhar Khán shall have no right to them.

With the exception of the abovementioned lands, Sardár Shakar Khán Méngal shall have the right to take *batái* as heretofore at the rate of one-eleventh from all the lands belonging to Sardár Muhammad Baká Khán, his brothers and relations, irrigated by Nála Koriwáh.

(3) Whereas an exchange between the *nisf ambári* (half revenue assignment) of the Koriwáh lands and the *batái* at one-eleventh of Dáhoyári has taken place, Sardár Shakar Khán shall recover the *batái* and *jágír* of the Koriwáh lands, while Sardár Muhammad Baká Khán, his brothers and relations shall levy *batái* in Dáhoyári; that is to say, Sardár Shakar Khán has relinquished the *batái* of one-eleventh in Dáhoyári and Sardár Muhammad Baká has abandoned the *nisf ambári* of Koriwáh.

(4) All lands belonging to Sardár Muhammad Baká, his brothers and relations in Nála Béla, Pásèra, Tikan, Kandi and Wáh Kharra, etc., shall be exempt from *batái*, *jholi* and *karbi*.

Sardár Shakar Khán Méngal shall be entitled to levy *batái* as usual in all the remaining lands belonging to the Kahéris in Tikan and Páséra. The *jholi* shall be recovered at 2 *kásas* per *kharwár* and *karbi* (or *juár* stalks) at 2 *bár* (loads) from each Kahéri proprietor in lands under the *batái*; but no such *jholi* or *karbi* shall be levied in the *inám* (or revenue free) lands owned by the Kahéris.

(5) The *sung* (octroi) which may be recovered shall be divided into the following shares :—

	Per rupee.		
	Rs.	a.	p.
Sardár Muhammad Baka Khán	0	4	6
Sardár Shakar Khán	0	8	9
Khán of Kalát	0	2	9

Mír Wali Muhammad Khán's share is included in that of Sardár Shakar Khán.

(6) The income derived from the following sources shall be equally divided between Sardár Shakar Khán and Sardár Muhammad Baká Khán:—

Daláli or brokerage and *tadda* (literally matting) on bullocks sold or bought, *Daláli* at 8 annas per bullock and *tadda* at 2 annas.

Tax on oil, Rs. 4 per annum on every oil press.

Tax on butchers, Rs. 2 per annum on every butcher.

Fees on Hindu marriages, R. 1 per marriage.

(7) All rights to waste lands and uninhabited houses within and without the limits of the villages shall be considered as belonging to Muhammad Baká Khán, but waste lands shall be brought under cultivation by Sardár Muhammad Baká in consultation with Sardár Shakar Khán.

(8) Sardár Muhammad Baká Khán shall administer the villages in consultation with Sardár Shakar Khán.

(9) Cattle-pound receipts and miscellaneous income, such as from *ábkári*, etc., shall be divided into three equal shares between Sardár Shakar Khán, Mír Wali Muhammad Khán and Sardár Muhammad Baká Khán.

(10) Gauhar Khán Kahéri shall be entitled to levy *tobra* at six *topas* per *kharwár*. This right of *tobra* shall be levied from the cultivators in lands situated in Chhattar, Murádwáh, Mundar, Nowah and Kandi, irrespective of the fact whether the lands be under *batái* or not, and the collections made on account of *tobra* shall be exempt from *batái*.

The above is correct to the best of our knowledge and belief.

Signed or sealed by—

Sardár Shakar Khán.

Sardár Muhammad Baká Khán.

Witnessed by—

Shér Muhammad Khán, son of Sardár Mitha Khán, caste Humímzai, resident of Khajak.

Khán Bahádur Hasan Khán, Risáldár, Kahéri.

Núr Muhammad, son of Imám Bakhsh, caste Ṣheikh, resident of Chhattar, servant of Sardár Shakar Khán.

Sardár Faiz Muhamad Khán, son of Sardár Dost Muhammad Khán, Méngal.

BALUCHISTAN DISTRICT GAZETTEER SERIES.

VOLUME VI-B.

JHALAWAN.

Text and Appendices.

Bombay:

PRINTED AT THE

BOMBAY EDUCATION SOCIETY'S PRESS.

1907.

TABLE OF CONTENTS.

JHALAWAN.

CHAPTER I.—DESCRIPTIVE.

CHAPTER III.—ADMINISTRATIVE.

CHAPTER IV.—MINIATURE GAZETTEERS.

APPENDICES.

JHALAWAN GAZETTEER.

CHAPTER I.—DESCRIPTIVE.

PHYSICAL ASPECTS.

The province of Jhalawán lies between latitude 25° 28′ and 29° 21′ N. and longitude 65° 11′ and 67° 27′ E. It stretches from Kalát to Béla and from the Kachhi plain to the valleys of Makrán and Khárán. Its greatest length from north to south is 250 miles and from east to west 100 miles. It covers a total area of 21,128 square miles.

The name Jhalawán is derived from *jahl*, a Baluchi word, meaning below, or to the south. From the fact that the word used is a Baluchi one, it may be inferred that the name was given when a Baluchi-speaking race was in power in Kalát. It is distinguished from Sarawán (the above, or to the north), and the tribes forming the two great divisions of the Bráhui confederacy, known respectively as the Sarawán and Jhalawán were probably formed into these units, as they are now known, by Mír Abdulla in the early part of the 18th century. The country is for the most part broken and mountainous, being intersected here and there by valleys of varying width. It forms the catchment area of three large rivers and of several smaller ones. The former are the Gidar Dhor with its great tributary the Mashkae, which falls into the sea under the name of the Hingol river; the Koláchi river which eventually enters Sind under the name of the Gáj, after its junction with its tributary of that name, in the Kírthar range; and the Múla, which, rising in the Harboi hills, passes eventually into the plains of Kachhi. Among the minor rivers are the Sukléji, or Kachhi-ná-jal, to the east of Shékhri, which rises in the Harboi hills; the Hab and the Poráli with its tributary the Kud river. The country slopes gradually southward, the highest valleys being about 6,500 feet above the sea level near Kalát, and the lowest about 1,000 feet above the sea level in Sárúna. Similarly the mountains descend from the fine heights of Zéndáni in the Harboi hills, 9,424 feet, to the Charpár hills near Sárúna, 2,520 feet.

PHYSICAL ASPECTS.

Scenery.

Some of the scenery in the northern parts round the Harboi hills is grand and picturesque, but to the south the country is bare and uninteresting, the hills being of the rocky, bleak, and barren aspect so distinctive of the mountains in many parts of Baluchistán. The most open part of the country lies in the tracts close to the Pab hills, and between them and the Harboi range, from which they slope gradually downward. The southern end of the Harboi rises abruptly to a height of 6,759 feet above sea level, and from here the country commences a second descent, this time far more rapid than the former. On the western side there is a series of small valleys generally running north and south including the Mashkae *niábat*, Jáu, Nondrav, and Bulbási.

Boundaries.

The northern boundary of the Jhalawán country from west to east may be said to commence from a point on the Garr hills north-west of Nímargh. Hence it runs southward leaving the valley of Nímargh in the Sarawán country, and turns eastward from Sinjáva, passing to the north of Dasht-í-Gorán, and crossing the Chándrám, an offshoot of Siáhkoh, to the west of Kalát reaches the higher slopes of the Harboi hills. Here the boundary is the dividing line between the tribal territory of the Nícháris and Shahwánis, while further eastward, it separates the lands of the Jattaks and the Lahris. The northern part of the eastern boundary has, like the northern, southern, and western boundaries never been defined, but roughly it may be taken as the eastern watershed of the range which will be presently described as the Múla hills. It is on this range that the Rinds and other tribes of Kachhi meet the Jattaks, and the division between their respective territories forms the boundary. From the mouth of the Múla river the great Kírthar range begins, and along this range from a point on the Síaháf range west of Panjkhabar, the boundary has been defined. Between the Múla and Panjkhabar, the territory of the Magassi tribe forms the eastern boundary. From Panjkhabar to Lak Phúsi, where the Jhalawán country meets the Levy Tracts of Las Béla, the boundary was laid down by Lieutenant C. J. Steuart, Deputy Collector of Karáchi, in 1853-4, who indeed defined the whole boundary line from Panjkhabar to the sea at Cape Monze. Lieutenant Steuart did not, however, effect a complete survey of his boundary, and Captain Macaulay was deputed in

1861-2 to survey the whole of the line so far as it followed the Kírthar range and the contiguous hills. The boundary runs almost in a straight line from the high northern peak of the Síaháf mountain, along the eastern edge of the highest mountains of the first or eastern range and five or six miles within the range from the Sind plains. It thus coincides with the boundary between Baluchistán and Sind as far as the valley of Lop in the Levy Tracts, whence it trends westward to the Méhi, Bhédor, and Mol hills. PHYSICAL ASPECTS.

In former, and indeed until quite recent times, Béla was part and parcel of Jhalawán. Though at the present time the distinction between the territories of the Las Béla State and the adjoining tribal territory is becoming more marked, no boundary has yet been defined. Indeed, the boundary between Béla and the rest of Jhalawán is the subject of disputes, now pending practically throughout its length, and, therefore, any attempt to describe it could only be misleading.

Hill ranges. South Harboi.

Only a portion of the Harboi hills lies in the Jhalawán country, the part held by the Shahwánis and Lahris being in the Sarawán area. The Jhalawán portion of the Harboi lies roughly between the Súráb valley on the west and the Soinda river basin on the east. On the south the ranges reach down towards the Zahri valley and Anjíra. It is a saying among the Bráhuis that the Harboi range stretches from Kalát to Kábul, by which it is, no doubt, meant to convey that the Harboi forms part of the great masses of mountains which stretch across the highest plateau of Baluchistán through Quetta and Hindubágh to Kákar, Khurásán and thence to Ghazni. Two of the principal rivers of the country have their head waters in its slopes; the Gidar Dhor which rises from the western side under the name of the Réj, and the Múla river whose important branch the Malghavé rises in the Réshak hills and amalgamates with the Soinda near Pandrán. The principal mountains are the Dráj which bounds the Súráb valley and the Réshak hills, north of Zahri. The hills north of NícHára are known as Dhuk. The Harboi which takes its name from *Har*, all, and *boi*, scents (Harboi—all scents) contains some of the highest peaks in the Jhalawán country, and owing to the verdure which clothes its slopes, possesses some of the finest

PHYSICAL ASPECTS.

scenery in Kalát. The gorges are vast and deep and the hills rise in magnificent precipices and turreted peaks on either side. Among the highest points may be mentioned Hamandu-kushta 9,040 feet, a splendid rocky prominence lying to the west of the Laur Valley, Lokra to the south-east of Mámatáwa, 9,622 feet, Zéndáni, 9,424 feet, on the east of the Laur valley, and Goli 9,278 feet above sea level. There are several small basins situated in the hills, such as Dashtak, Pimázi, Gulak, Alént, and Khatonki on the south-western range. The larger valleys include Surkén, Mámatáwa, Langari, Krudi, Pandrán, Níchára, and Hamiri. There are also several magnificent gorges, the finest being Chirkumb, which lies between the little valley of Khudi south-east of Kapoto, and Pandrán. This gorge is in some places not more than 5 feet wide while the sides rise to a height of some three hundred feet. The sun does not penetrate its depths and the water in the pools which are known as Doli, Girdo, Londo, and Gada-tá-kumb, is always icy cold even in the middle of summer. Another gorge is Jurgi on the road from Kapoto to Níchára. It is so narrow that loaded camels are unable to pass through it for about 15 yards. Another picturesque pass is the Chadani leading from Níchára between the Dramoni and Potai hills to Sári Shér and Surkhén. The masses of mountains rise in pinnacles above the pass. On the Réshak hills are situated the shrines of Pír Ali Bézát and Pír Gazo. The former is a long cave in the side of the hill, and it is said that the Pír after entering the cave never reappeared.

The only places which have settled inhabitants are Níchára, Pandrán, and Mámatáwa. In summer the hills are visited by Makáli and Báránzai Méngals and some of the sections of the Záhri tribe, Bághbánis and Sanáris, etc.

Geological formation.

The geological formation is of nummulitic limestone. It is compact and white or reddish white, and contains nummulites, orbitoides, operculina, assilina, alveolina of large size, and fossils of nummulitic series; the thickness is unknown but is probably more than a thousand feet. The Harboi hills abound, perhaps more than any others in Jhalawán, in animal life, the wild sheep and Sind ibex are common, as are also wolves, foxes, and hyenas.

The hare is found on the skirts of the mountains and the leopard is not uncommonly met with. The eagle (*wakáb*), the *rísho* and the *khatonk* nest among the highest peaks, and chikor abound especially around Mámatáwa. The most difficult parts of the mountains are the slopes from which the Táriki river descends, and these are the favourite haunts of the wild sheep and Sind ibex. PHYSICAL ASPECTS.

Vegetation. For Baluchistán, the slopes of the Harboi are well-wooded and the juniper (*Juniperus excelsa*), *gwan* or *khanjak* (*Pistacia cabulica*), *mashmonk* (*Prunus eburnea*), and *archin* (*Prunus amygdalus*) are common, as also are the *shíshár* (*Fraxinus xanthoxyloides*), *zárch* (*Berberis vulgaris*), and the poisonous *pípal* (*Daphne oleoides*). Flower-bushes and herbs inclnde the *zíra* (*Cuminum cyminum*), *gwári-darnav* (wild lavender), *púr chink* (peppermint), *pionpulli* (*Matricaria lusiocarpa*), and *boi mádarán* (*Achillea santolina*); the wild onion is also found and the flowers include the wild briar and the tulip.

The Múla hills. The Múla hills have been thus christened for want of a better name. They form an offshoot to the south-east of the Harboi range, and running from a point north-east of Gazg to the Múla river on the south, include the two ranges of mountains lying between the Mishkbél and Pissibél branches of the Múla river and the hills to the west of the Pissibél north of Bághwána. They thus include the whole of the catchment area of the Múla river and its confluents, and also the basin of the Sukléji river, otherwise known as the Kachhi-ná-jal, which waters the fertile lands of Shorán and Gáján in Kachhi.

The principal subsidiary ranges within this area are the Nagáu hills on the north, the Palki (7,830 feet), the Mukhi (7,794 feet) and Sháhmoz (8,755 feet) in the centre, the Bholanr (6,665 feet), and Gindári (5,347 feet) hills on the south bordering the Múla. Among other hills which may be mentioned are Hazárméshi (6,126 feet), Dasht-i-Kalán-ná-mash (7,736 feet), the Tákári hill east of Palki, and the Taláng, Nodgwár, and Gadahi. From the latter, the sandstone griddles universally used by the Bráhuis in baking their bread are manufactured and taken to Kachhi for sale. Of the hills between the Mishk and Pissibél, the best

PHYSICAL ASPECTS.

known ranges are the Khákoi (7,743 feet) and Kiráni (8,031 feet), whilst to the west of the Pissibél or Anjíra river we have the Top hills 6,691 feet high on the north and several less well-known peaks on the south.

The Múla range, especially the eastern portion, is perhaps one of the most difficult and uninviting ranges of this part of the country. Owing to its proximity to Kachhi the sides of the mountains are bare and bleak and many parts of it are almost inaccessible. It has hardly ever been visited by Europeans. It is crossed by only two frequented tracks, the Kuchakáni and the Lédav. There are many other footpaths but they are hardly accessible, and are known only to the people who live near them. Here and there are small plateaus and patches of cultivation, but for the most part the hills are frequented only by nomads, with their flocks. Among these plateaus, locally known as *dasht* may be mentioned Dharnéli lying on the top of the great Sháhmai hill; Mandréjau 6,267 feet above sea level; Sarách 4,144 feet, Múhánch 2,762 feet high, and Dasht-i-kalán. In the range between the Mishk and Pissibél are to be found Chutok, Kiráni, and Kodarav, the last named being 6,167 feet above sea level. There are few places of interest in these barren tracts, but Bhaejav, Pír Kalanda, and Chutok, near Jánh in the Múla river, are worthy of mention. Bhaejav is approached from Pír Lákha or Husoi in the Múla river, and was in former days a favourite place of refuge for Gauhar Khán, the Zahri Chief, when he was on bad terms with the Khán of Kalát. In the glen there is a little fort now in ruins and a garden containing some apricot trees.

Mír Ghat is another such hold. Pír Kalandar is a pretty flat lying under the Kúto hill with Hazárméshi above it. There is a pleasant grove of *jag* trees which are cut by the Loris of the neighbourhood for the manufacture of combs, wooden measures, etc. The place takes its name from a saint, named Kalandar, who disappeared into the earth at this spot; and every traveller who passes by must present a handful of grain for the benefit of the keeper of the shrine. Chutok, a fine gorge, which can be reached from Jánh on the Múla river contains a picturesque pool of tepid water. Numberless fantastic springs well forth from crevices in

the rocky sides of the gorge, which, clothed with moss and fern, tower high above the pool. A few Marri Baloch live in the vicinity and believe that fairies and spirits frequent the place. PHYSICAL ASPECTS.

Inhabitants.

The inhabitants of the northern parts of these hills are Jattaks, nomadic members of the tribe camping right down to the Múla river. Along the banks of the Mishkbél and Múla rivers various sections of the Zahri tribe are to be found, chiefly Lotiánis and Dányás. The country between the Mishkbél and Pissíbél is populated only in summer, by Gujars, Sundars, Channáls, Bághbánis, and Sabaiz. In the hills north of Bághwána the inhabitants are chiefly Sanári, Sháhozai, and Zahris. Round Gazg some Nícháris, Pandránis, Raísánis, and Sumaláris graze their flocks in the summer months. The Pissíbél is inhabited by various sections of the Músiáni tribe.

Geological formation.

The Múla hills have never been geologically surveyed. The formation is of limestone with occasional belts of sandstone; such, for instance, as the Laghári portion of the Gudai hill from which sandstone for the manufacture of griddles is taken. Ferrous sulphate, known locally as *khághal* and *zágh*, has also been discovered on the slopes of the Hazárméshi hills at a place about 12 miles from Pír Kalandar, and they are said to be rich in this mineral.

The leopard is common in the Hazárméshi range and wild sheep and Sind ibex come down to it from the higher ranges of the Harboi hills in winter.

Vegetation.

Vegetation, especially in the southern portion of the range, is scarce. The juniper is to be found round Sháhmoz and Gazg and the olive and the *gwan* in other parts. The valleys have plenty of tamarisk jungle, and near Píshak there is a small quantity of dwarf palm (*písh*) which is taken by the Jattaks to Kachhi for sale. The *jag* and olive are not uncommon in tracts where water is obtainable, while reeds (*nal*) are also exported from the Lédav river. *Zira* (cumin seed) locally known as *ríza*, grows in the northern portion of the area, and is much valued by the people.

Western Jhalawán range.

This range, which bounds Jhalawán on the west, is a continuation of the Garr hills in Sarawán. Commencing from a

PHYSICAL ASPECTS.

point near Nímargh, the main ridge, after throwing off the Siáhán range to the west, runs almost due south until it forks at the north eastern end of the Kolwa valley in Makrán, whence the upper branch curves westward to the central Makrán range, while the lower connects with the hills of the Makrán coast. The Hingol river thus flanks it throughout, on the east, and for a long distance on the south it is enclosed between the Hingol and its tributary the Mashkae which forms the boundary between Jhalawán and Khárán. The range, though continuous, bears various names at different points of its course. The portion between Nímargh and the Garruk river is known as the Garr Hills, one of the most prominent parts of which is Gwandán north-west of Súráb, which contains the fine peak of Apak, 8,[illegible] feet above sea level. West of Gidar it is called the Zíri (7,1[illegible] feet high) and from this point it begins to dip to a point about 6,500 feet above sea level, where it is crossed by the Kalghali pass. North of Koda a spur known as Miskín rises to 7,187 feet, and from this point it tends slightly westward and continues to decrease in height. East of the Mashkae it takes the general name of Niám Garr, but in different localities it is known as Dhúmag, Chur Churri, and Manjav.

In addition to the Hingol, it is drained by the Baddo river and its numerous tributaries. At the northern end the slopes are gradual, but from Gidar to Mashkae its sides become difficult and precipitous. The torrent beds in the Garr hills contain some small patches of cultivation, the best known of which are Lij[illegible] and Nauroz Kalát. To the north the hills are of red or white compact limestone with flint slabs, the strata being much contorted. Round Gidar and the Kalghali pass, the limestone is reddish in colour, covering marls and conglomerate, with dark blue limestone underneath. Near Mashkae trap is found mixed with the limestone. As the range runs south, the vegetation decreases. In the Garr hills the principal tree is the pistachio which abounds especially in Gwandán. The mountain ash is also common. Cumin and asafetida are plentiful.

The Garr hills are inhabited by the Garr Sásolis and Sanáris. Further south the inhabitants are principally Muhammad Hasnis

of the Hárúni Mardánshai section. Round Gidar, Koda, and Korásk there are Sumaláris, some Muhammad Hasnis and Sájdis, while near Mashkae the bulk of the population are Muhammad Hasnis.

PHYSICAL ASPECTS.

The Garr hills are crossed by three principal routes: the first from Kalát to Khárán via the Pahrod river and Chiringi, and known as Búbaki; the second, known as the Khárán Ráh, via the Zhal pass; and the third from Gidar to Khárán via the Jhur river. All these routes are easily passable by camels with ordinary loads. Other routes, which are, however, difficult for loading camels, are the Siáh Kand between Súráb and Khárán, and that crossing the Siáhták and Hajámo passes between Gidar and Khárán. Further south the main practicable passes are the Kalghali on the Kalát-Panjgúr route; the Gwanik between Grésha and Koda; the Burída and the Jáuri, leading from Grésha to Jébri; and the Baríthi and Sér passes on the road from Awárán to Jáu.

Mountain sheep are common and a leopard isoccasionally met with.

The Central Jhalawán range.

Throughout the middle of the Jhalawán country from Anjíra to Khatéchk south of Nál, there are a number of scattered hills which cannot be said to belong to any particular range. They are the Dobánzil hills, highest peak 7,347 feet, which lie between Lákorián and Gidar; the Garehi hills 6,263 feet high, which form a spur of the Dobánzil hills, and run south-westward to the Gidar Dhor at a point west of Tútak where they are known as the Shúr hills. Between Tútak and Nál the Hushtir hills with Banno, separate the Nál and Ferozábád valleys, in which are situated the lead mines of Sékrán. The highest point of these hills is 7,260 feet. Passing eastward we have the peaks of Nágh (6,049 feet) and Tégh (5,505 feet) between the Kappar and Upper Khuzdár valleys, and still further east, the great mass of mountains between Khuzdár and the Múla river, consisting of a series of ranges for the most part running north and south, and known as Drákhél, Pundúharr, Charapdín, Sámḥa (6,605 feet), Kun (6,540 feet), and Halwái (7,086 feet). Of these the highest are Drákhél which rises 8,141 feet above sea level and Pundúharr 7,904 feet. South-east of Khuzdár and south

PHYSICAL ASPECTS.

of Ferozábád, lie the Garri hills which are connected with the lower ranges of the Hushtir. Crossing the Gidar Dhor the Sháshán hills, which are so conspicuous from the Nál valley, may be included among these series; they run from north to south as far as the angle formed by the junction of the Bánhari with the Gidar Dhor or Nál river as it is here called. The Trundén tributary of the Koláchi rises in the Shúr hills and the Sásol has its source in the Drákhél. The Kahnak river gathers its waters principally from the Hushtir and the southern slopes of the Garri hills, whilst the Simán has its principal source in the southern slopes of the latter.

Of all the ranges thus comprised in the central hill area of Jhalawán, the most interesting are those to the east of Khuzdár. They enclose the picturesque little valley of Sásol, and right opposite Khuzdár rises the craggy and precipitous mountain of Halwái. With their inherent love of punning, the Bráhuis connect the name of Halwái with *halwa* (sweetmeat). It is said that the legendary ruler of Khuzdár, Malik Chap, lived on the highest point of this hill and he had so many attendants that when he ordered *halwa* to be cooked, they cooked at the bottom and could form a line and hand it to him, still hot, at the top.

Geological formation.

The geological formation of these hills is chiefly of bluish-grey, red, and white limestone with here and there slabs of chert. At Sékrán the formation is much stratified and some granite is to be found. The bluish-grey limestone of the Hushtir hills overlies a hard sub-crystalline siliceous nummulitic limestone, below which there is another stratum of red and white limestone mixed with slabs of chert. In the Sháshán hills there is trap as well as limestone, the trap consisting of different varieties of serpentine and diorite, exhibiting in places a porcellaneous fracture. There are also veins indicating the presence of carbonate of copper.

The most characteristic tree of all these ranges is the olive, which is found in fair abundance. The Drákhél hill is sufficiently high to produce a quantity of juniper. The inhabitants of the range are Gurgnáris and Sháhdádzai Muhammad Hasnis with some Sumaláris in the Dobánzil. Kalandránis, Gwahránjav Sásolis, and Muhammad Hasnis are found round Tútak, Bízanjaus in Hushtir

and Sháshán, Mardois in Bauno, and Raisáni Méngals, Khidránis and Mardois in Garri. Ghulámáni Méngals, Sheikh Sásolis and Nathwánis inhabit Drákhél and the adjoining hills. PHYSICAL ASPECTS.

The Sind ibex and wild sheep (*urial*) are to be found chiefly in the Drákhél range and Sháshán. Good shooting can be got from Sásol.

On the road from Zídi to Sásol is the only Hindu shrine in Jhalawán, known by them as Mátá-jo-Garb or Asiápúri ; by the Bráhuis as Shobro. There is a small garden situated on the eastern slopes of the Pundúharr hill, and a cave from which rises a spring of water. The entrance to the cave is divided by a pillar and any man who cannot pass through the narrow entrance is considered to be sunk in sin. During the summer rains it is customary for the Nál Hindus to invite their friends at Wad, Zídi, and Khuzdár to meet them at the shrine on certain dates, and here they hold a little festival. The Bráhuis believe the place to be haunted by evil spirits.

The Kírthar range.

Throughout the greater part of its length this range forms the boundary between Sind and Baluchistán. It commences from the point where the Múla river debouches into the Kachhi plain and runs almost due north and south towards Karáchi, to the north of which it tails off into the Mol-Bhédor hills. The range is bounded on the north by the Múla river and its tributary the Nar, and on the west by the catchment area of the Hab river. Its greatest breadth is 60 miles and its length from the Múla to the end of the Bhédor range about 190 miles. It is widest nearly opposite Zídi. It is traversed by the Koláchi river which eventually forms a junction with the Gáj at a place nearly opposite the Harbáb Lak and it continues under the latter name towards Sind. The Gáj rises in the country south of Zídi. The Karkh or Karu and the Lop or Sáín rivers which run due north, also receive much of the drainage from the range, which they carry to the plains round Jhal in Kachhi. On the south near Lak Phúsi the Jambúro and Sáráni streams drain the area lying south of the Gáj into the Hab river.

The main characteristic of the Kírthar range is its extreme barrenness and consequent absence of inhabitants. Masses of

PHYSICAL ASPECTS.

of Ferozábád, lie the Garri hills which are connected with the lower ranges of the Hushtir. Crossing the Gidar Dhor the Shásbán hills, which are so conspicuous from the Nál valley, may be included among these series; they run from north to south as far as the angle formed by the junction of the Bánhari with the Gidar Dhor or Nál river as it is here called. The Trundén tributary of the Koláchi rises in the Shúr hills and the Sásol has its source in the Drákhél. The Kahnak river gathers its waters principally from the Hushtir and the southern slopes of the Garri hills, whilst the Simán has its principal source in the southern slopes of the latter.

Of all the ranges thus comprised in the central hill area of Jhalawán, the most interesting are those to the east of Khuzdár. They enclose the picturesque little valley of Sásol, and right opposite Khuzdár rises the craggy and precipitous mountain of Halwái. With their inherent love of punning, the Bráhuis connect the name of Halwái with *halwa* (sweetmeat). It is said that the legendary ruler of Khuzdár, Malik Chap, lived on the highest point of this hill and he had so many attendants that when he ordered *halwa* to be cooked, they cooked at the bottom and could form a line and hand it to him, still hot, at the top.

Geological formation.

The geological formation of these hills is chiefly of bluish-grey, red, and white limestone with here and there slabs of chert. At Sékrán the formation is much stratified and some granite is to be found. The bluish-grey limestone of the Hushtir hills overlies a hard sub-crystalline siliceous nummulitic limestone, below which there is another stratum of red and white limestone mixed with slabs of chert. In the Sháshán hills there is trap as well as limestone, the trap consisting of different varieties of serpentine and diorite, exhibiting in places a porcellaneous fracture. There are also veins indicating the presence of carbonate of copper.

The most characteristic tree of all these ranges is the olive, which is found in fair abundance. The Drákhél hill is sufficiently high to produce a quantity of juniper. The inhabitants of the range are Gurgnáris and Sháhdádzai Muhammad Hasnis with some Sumaláris in the Dobánzil. Kalandránis, Gwahránjav Sásolis, and Muhammad Hasnis are found round Tútak, Bízanjaus in Hushtir

and Sháshán, Mardois in Banno, and Raisáni Méngals, Khidránis and Mardois in Garri. Ghulámáni Méngals, Sheikh Sásolis and Nathwánis inhabit Drákhél and the adjoining hills. PHYSICAL ASPECTS.

The Sind ibex and wild sheep (*urial*) are to be found chiefly in the Drákbél range and Sháshán. Good shooting can be got from Sásol.

On the road from Zídi to Sásol is the only Hindu shrine in Jhalawán, known by them as Mátá-jo-Garb or Asiápúri; by the Bráhuis as Shobro. There is a small garden situated on the eastern slopes of the Pundúharr hill, and a cave from which rises a spring of water. The entrance to the cave is divided by a pillar and any man who cannot pass through the narrow entrance is considered to be sunk in sin. During the summer rains it is customary for the Nál Hindus to invite their friends at Wad, Zídi, and Khuzdár to meet them at the shrine on certain dates, and here they hold a little festival. The Bráhuis believe the place to be haunted by evil spirits.

The Kírthar range.

Throughout the greater part of its length this range forms the boundary between Sind and Baluchistán. It commences from the point where the Múla river debouches into the Kachhi plain and runs almost due north and south towards Karáchi, to the north of which it tails off into the Mol-Bhédor hills. The range is bounded on the north by the Múla river and its tributary the Nar, and on the west by the catchment area of the Hab river. Its greatest breadth is 60 miles and its length from the Múla to the end of the Bhédor range about 190 miles. It is widest nearly opposite Zídi. It is traversed by the Koláchi river which eventually forms a junction with the Gáj at a place nearly opposite the Harbáb Lak and it continues under the latter name towards Sind. The Gáj rises in the country south of Zídi. The Karkh or Karu and the Lop or Sáín rivers which run due north, also receive much of the drainage from the range, which they carry to the plains round Jhal in Kachhi. On the south near Lak Phúsi the Jambúro and Sáráni streams drain the area lying south of the Gáj into the Hab river.

The main characteristic of the Kírthar range is its extreme barrenness and consequent absence of inhabitants. Masses of

PHYSICAL ASPECTS.

The best known are the Lár-lak between Sárúna and Mári, the Déi-lak between Sárúna and Wad, the same road also crossing the Chúri pass, and the Bára or Bárán-lak between Béla and Ornách. Among minor passes may be mentioned the Trepori pass over the Khudé range, the Sháhbiláwal pass over the Pab hill and the Kanrách at the northern end of the Kanrách valley. There is also the Jáu-lak between Béla and Jáu.

The routes throughout the range run generally north and south and parallel therefore to the strike of the hills. The only cross roads of importance are the road between the Hab river and Wad via the Chúri pass, and the road between Ornách and the Poráli river via the Bárán pass.

Owing to the difference in height of the hills, the vegetation is varied, the northern parts containing juniper and other trees which are found only on the higher ranges of Baluchistán, whilst in the south the acacia and other trees known to Sind are met with. In the north the olive, *jag*, and *siáh-chob* are common, in addition to the juniper, whilst to the south are found the tamarisk, the *khabar*, of which the fruit is known as *péru*; the *dédár*, the *babur* or *kikir* and other mimosas, as also the *mar* tree. The most important plant of this area is undoubtedly the dwarf-palm which forms the chief support of the population of these hills. Among the grasses are the *gorkáh*, *hawé*, *gwasht*, *humé*, and *parmúza*. The *aishwarg*, a bush which possesses many medicinal properties, is very common.

There are said to be bears in the Pab hills and snakes are more than ordinarily numerous, otherwise animal life is the same as that found in other mountain ranges.

The range has never been geologically surveyed but the principal constituents are limestone and trap. The population which depends almost entirely on its flocks and on the profits derived from the export of the dwarf-palm, is composed almost entirely of Méngals, Bizanjaus, and some Aráis who live round the Hála range. A few Khidránis principally Míháris are scattered along the Pab range, though the ground lying between the Khudé hills

PHYSICAL ASPECTS.

and the Poráli river, is almost exclusively occupied by Méngals, while west of the Poráli the inhabitants are Bízanjaus.

Rivers.

The characteristics of the rivers of the Jhalawán country are similar in all cases. In the earlier part of its course each stream is ill-defined but is generally marked by a stony bed between low banks. Where the country opens out, such permanent water as there is, is used for purposes of irrigation, and the river bed is fairly straight, but when this is passed and the mountains are entered, the river traverses a series of defiles, here a mile or more wide, giving room for flats which contain some cultivation, and there narrowing to a few hundred yards. At short intervals innumerable ravines running down from the mountains join the main stream.

There is no permanent flow of water such as one is accustomed to find in Indian rivers, but throughout the whole length of a river the water appears for a mile or so and then again disappears. Where the flow is permanent the water is generally only a few inches deep and a few yards wide at the most. In those parts where the rivers pass through mountainous country, floods frequently scour out deep pools which contain water throughout the year, and in some cases, such as Dréh in the Mishkbél river, are very deep A heavy flood will, however, alter the whole aspect of the river bed filling in the pools at one point and excavating new ones at another. It is this fact which makes the distance between halting-places on so many of the routes a moveable quantity. The routes generally follow the riverbeds and a flood will frequently obliterate all trace of a pool at some place which has been known as a halting place for years. Owing to the frequent changes in the water supply of the rivers fish are uncommon except in occasional pools where some of moderate size are to be found.

As might be expected from the nature of the river channels, a heavy shower of rain very soon converts these river-beds into raging torrents rendering them dangerous to traffic, but the floods are seldom of more than a few hours duration, and owing to the rocky nature of the country the river beds almost immediately return to their normal condition.

PHYSICAL ASPECTS.

The drainage of the Jhalawán country is carried by five great rivers—the Múla, the Koláchi and Gáj, the Hab, the Poráli, and the Gidar Dhor. In addition to these may be mentioned the Sukléji on the north-east, and the Pahrod on the north-west, which lie for a short distance within Jhalawán.

The Múla river.

The Múla river rises in the Harboi hills north-east of Nícháru and runs over a length of 180 miles. It is known by a variety of names at different parts of its course. As far as Mishk in Zahri it is known as the Soinda. From that point to Páshtha Khán it is called the Mishkbél and thence to Kachhi, the Múla. On reaching Kachhi the water is dissipated in a number of channels which eventually make their way to the Indus. The general direction of the river for the first 80 miles of its course is from north to south. From the point where the Nar river joins it, it makes a sharp turn and runs in a north-easterly direction to the plains of Kachhi. On entering the Zahri valley north of Norgáma it irrigates the land round those places, and, further on, among the hills to the south of Mishk, numerous small flats locally known as *bént*. The best known of these are Kándhi and Birinji. Between Khazmi and Kándhi is the gorge called Dréh, containing deep pools, the presence of which renders the use of the Mishkbél as a line of communication frequently impracticable. The scenery in this part of its course is rugged and massive. In the lower part of its course below Ráhika, the river widens out and is in some parts about half a mile wide. The bed consists generally of a coarse and fine gravel with rocks cropping out at intervals. The flats along the river edge afford good going, and roads at most times of the year are easy, as the flow of water though permanent in most years, is small. The main road from Kachhi to Makrán viâ Khuzdár traverses the portion of the river from Kotra to Nar or Ráhika.

The principal tributaries of the Múla river are the Malghawé which comes down from the Réshak range of the Harboi hills, and running a north-easterly course, joins the main stream at the picturesque little village of Pandrán; the Anjíra river which rises near Dashtuk in the Harboi, and making a sharp turn to

PHYSICAL ASPECTS.

the north-east in the Anjíra valley runs through Badu Kushta to Pissi-ghar, whence it turns south-eastward and from this point is known as the Pissíbél. The latter tributary falls into the Múla at Páshtha Khán, receiving in the interval the waters of Shahráwa stream which drains the little rain-crop areas of Píshak and Gwaniko. The principal flats in the Pissíbél are Chári, Mordán, and Gurumbáwát. Below Páshtha Khán the Nar river joins the Múla from the south-west. The Nar rises on the southern slopes of Pundúharr under the name of the Razi and flowing north-eastward is reinforced by several large water-courses including the Shatárk from the east. The largest of all the tributaries of the Múla is the Lédav river which joins it near Náulang. It rises on the south-west slopes of the Sháhmoz hill and is at first known as the Kuchkáni. It follows a very tortuous course and is joined by the Wél river from the north just before it reaches Náulang. At their junction the stream is also known as the Dúrgánd river. The Múla is further fed in the lower part of its course, by the Drugi, Kíl, and Mardán torrents.

The Koláchi or Gáj river

The stream rises in the Garahi hills to the west of the Lákorián plain and turns eastward in Jíva to pass through the Záva hills, north of Tútak. Here it is joined by the Trundén river from the west and after passing through the Bághwána valley traverses the hills to the south of that place by the gorge known as Járághar whence it makes its way to Khuzdár and Zídi. South of Zídi it enters the Kírthar range and from this point follows a tortuous course for many miles through the hills. At Bit it is joined from the north by the Gáj stream and from this point throughout the rest of its course in Baluchistán is known by the latter name. On entering Sind it loses itself in the tract near Johi, some ten miles from Dádu station.

With the exception of the passes through the Záva hills and of Járághar through the Kund hills, the Koláchi river, in the early parts of its course, traverses a succession of wide valleys. At Záva it affords a perennial water-supply which is diverted to irrigate the villages of Moghali and Noghai. A few flats are irrigated in the Járághar pass and Khuzdár receives practically all its water supply from springs in the river bed, a little above Kand.

PHYSICAL ASPECTS.

Below Sorgaz in the Khuzdár valley, the water again disappears to reappear once more near Bhalaréjav at Zídi. Below this point the river, again becoming very tortuous, presents numerous flats along its course, where some cultivation is carried on. In some parts it is not more than 250 yards wide, whilst in others a valley opens out to as much as a mile and a half in breadth. The principal tributary is the Gáj stream which thereafter gives its name to the larger river. The Gáj rises in the Kalghalo hills east of Zídi, and pursues a tortuous course almost due south. Opposite the Harbáb-lak it is joined by another branch from the north-east, and at this junction is situated a flat known as Gáj. The united stream joins the Koláchi at a place called Bit to the south of the Andho hill, three miles from Gáj. Among other tributaries of the Koláchi may be mentioned the Loho river which drains the country from the direction of Lasso, Simán which rises in the Garri hills north of Wahér and joins the Koláchi opposite Zídi, and the Kahnak and Sásol rivers which enter the Khuzdár valley from the west and east, respectively. As is usual, the river is known by different names at different parts of its course: from the boundary as far as Bit it is the Gáj, from Bit to Zídi the Koláchi, from Zídi to Járághar the Khuzdár river and in Bághwána the Rabát.

The Gidar Dhor or Hingol.

The Gidar Dhor, with the Múla and Koláchi, forms what may be termed the northern river system of the Jhalawán country as distinguished from the southern system consisting of the Hab and Poráli. The Gidar Dhor which is known as the Réj in the upper part of its course, the Gidar or Nál Kaur in the centre and the Hingol at the point where it reaches the sea, is the longest river in Baluchistán. It rises at the northern end of the Súráb valley and flows in a south-westerly direction. Near Tégháb it makes a sudden turn to the east into the lower portion of the valley of Nál, whence it again turns south-westward and follows a tortuous course till it enters the sea. Along its banks are to be found the valleys of Súráb and Gidar, Nál and Jáu and in all these places its water is used for irrigation. It also affords irrigation at Hazárganji and Dát, between Nál and Pélár. At Gidar the stream is some forty yards wide, with scarped banks 15 to 20 feet high. Below Sháhdádzai it enters the hills through

which it passes by a series of narrow and stony valleys. Between Khatéchk and Pélár its course is again confined and enters the Pélár valley through a gap some forty yards in width. At Jáu the bed of the stream broadens to some thirteen hundred yards, whilst the banks are about forty feet high. Pools occur here and there, some of which contain fish of moderate size. Below the Jáu valley, the main stream is joined by the Mashkae river and thence makes its way round the western end of the Dhrún mountain through the Sohr defile. It is from here onwards that the river is known under the name of Hingol. The Arra tributary joins the Hingol to the north of the Gorángatti hill where the river is about two hundred yards broad and the banks ten or twelve feet high. The actual running stream is neither large nor swift. Soon after this, the Gorángatti hill is passed, through another gorge about four miles in length, and some 120 yards in width. The sides are of sandstone, high and inaccessible. Floods rise to a height of 30 or 40 feet in this defile, as is shown by the drift wood on the banks. From the end of the gorge to the sea, the river flows through a fairly wide channel with a sandy bed. The mouth of the river is a mile to the east of the point known to the fisher-folk as Jébal Hab. At high water a boat drawing 6 feet can enter the estuary, and fresh water is obtainable at some distance from the sea. The shrine of Hingláj* is situated close to the mouth of the river and is a celebrated place of pilgrimage. The total length of the main stream is 320 miles. The Gidar Dhor has some very large tributaries the chief being the Mashkae river which joins it under the name of the Páu. In the Gidar valley it is joined by the Chilbaghu which rises in the Gwandán hills on the west, and has a permanent flow of water below Máráp. The Tárik[1] rises in the south-western slopes of the Harboi hills and is celebrated for the heavy floods which it brings down. Near Sháhdádzai in the south of Gidar valley the Gidar Dhor is joined by the Saráp or Sarmuli river and not far north of Dhor, below Chutok the Lukh river pours its waters into the Dhor from its catchment area in the Hushtir hills. The Mashkae river

PHYSICAL ASPECTS.

* For an account of Hingláj, see *Gazetteer of Las Béla.*

PHYSICAL ASPECTS.

has a vast catchment area. It rises north of the little valley of Koda, and joins the Nál Kaur, as it is here known, at the south-western end of the Jáu valley. On its way southwards it receives the drainage of the Rághai and Gichk valleys of Makrán, which unite into one stream near Sáka Kalát, and joins the Mashkae river between Gwarjak and Manguli Kalát. Further to the south its waters are increased by the contribution of the Doráski, which brings down the drainage of the hills between Kolwa and Gichk. Below Awárán the water becomes perennial and the stream runs south-eastward to the south end of the Nandrav valley, where it turns southwards, but before reaching the Nál river it again turns due east following a very tortuous course. The total length of the Mashkae river from Koda to its junction with the Nál is about 150 miles. A less important tributary which joins the Hingol from the west is the Parkán river, which rises in the hills to the north of Ormára and joins the Hingol almost due west of the spot where the Arra tributary unites with it. The Arra tributary is an important stream rising in the hills to the south-east of Ornách. Its course is generally south-south-west and is very tortuous. It first runs between rocky ranges but later on enters low broken country and presently passes through a stupendous gorge between the sandstone cliffs of Dhrún and Washápi. Innumerable hill-torrents join its course and the Már stream is one of its most important feeders. The Arra may in fact be said to receive all the drainage of the western slopes of the Hála range which bound the Béla plain on the west.

The Hab river.

The Hab river has a total length of about 240 miles and for about 60 miles from the point where the Khand river joins it at Hinídán in the Levy Tracts to the sea, it forms the boundary between Sind and Baluchistán. It rises in the eastern slopes of the Joi hill at the northern end of the Pab range, drains the south-east of the Jhalawán country, and runs in a south-easterly direction until it reaches a point near Duréji in the Levy Tracts. Here it makes a short turn to the west for about 8 miles but after receiving the waters of the united Saro and Sámotri rivers it again turns southward as far as Hinídán. At Hinídán it bends towards the south-west and follows a zigzag course to the

sea. In the upper part of its course, to the north of Máhri it passes though a succession of narrow valleys which gradually widen out at Bhambár and Kanjar. Below Máhri it enters the hills and the banks close in, and do not again open out till a short distance above the Lak Phúsi in the Levy Tracts. From this point the valley of the Hab again begins to open out, giving room for sparse cultivation. The riverbed is some 30 or 40 yards wide and the banks are some 15 to 20 feet high; they are well clothed with tamarisk, *mar*, *pissi*, and *parpuk* or *loíro*. After passing the Hinídán the banks increase in height, but below Lohráni range they become somewhat lower again, the river at the same time widening out to a width of some three hundred yards. The Hab falls into the sea about four miles north-north-east of Rás Moári (Cape Monze), its outlet being a little creek, nearly dry at low water, and frequented by fishing boats. The water is nine or ten feet deep at high tide and the tidal influence extends to about two miles from the mouth. The rocky hills on the south side come to an end about a mile from the mouth, and from this point the plain forming the valley of the Hab commences. There is no irrigation from the Hab river, but some years back a dam was constructed at a point some eight miles north of the Hab Chauki with the object of irrigating an extensive area on the Sind side of the river. The weir was 1,100 feet in length and 28 feet high. The foundations were laid with solid rock, but unfortunately one of the very strong floods which are so frequent on the Hab river, carried away the weir and it has not since been repaired. PHYSICAL ASPECTS.

Throughout the upper part of its course, water, except at flood times, is scarce and is only found in the occasional pools which the floods have hollowed out in the bed of the stream. Throughout the lower part of its course the Hab valley provides magnificent pasturage for herds of camels and sheep. The principal tributaries are the Alangi and Kánoji which enter it from the west near Máhri, and the Jambúro and Saráni which join it from the Kírthar range on the east. There are also a multitude of torrent beds which pour their flood water into it. About three miles from Díwána Thána in the Levy Tracts, the water of the Sárún or

PHYSICAL ASPECTS.

Sárúna river enters it through a fine gorge above Ari Pir. The Sárúna river rises in the Mánjar range of the Pab hills a little to the north of Déi-lak, and after junction with the Lár and Moiri streams passes through the fine Sárúna valley in a south-easterly direction to meet the Hab. Opposite Díwána Thána the Kinri river descends from the east to the Hab. The gorge, near the junction, is many feet deep and runs through solid rock presenting a magnificent spectacle. The Sámotri also rises in the Pab range near Shatrák-nak. It is joined from the south by the Gara or Garo river and the united streams fall into the Hab at a point north-west of Duréji. In the lower part of the Levy tracts, the most important confluent is the Wíra Hab which rises near Lahút to the south of Sháh Biláwal and runs a southerly course.

Rivers of minor importance.

Among the rivers of minor importance in the country may be mentioned the Sukléji, Dhorri, which is made up of the Karu, Sáín, and the Poráli rivers.

The Sukléji river.

The Sukléji (known to the Bráhuis as the Kachhi-ná-jal) rises in the Harboi hills at a point to the east of Shékhri. The main stream commences from Sheh Háji-ná-Garr Kátum at which point it is joined by several confluents. These are the Gahor and Námdár from the Sárún mountain in the north-east, the Chháb or Chháp from the north, the Débza, with its confluent the Mahnáz, from the north-west, and the Híuár-ná-jal, which rises at Sohr, on the south-west. From Sheh Háji-ná-Garr Kátum to Gazg the river is known as the Múmi, and, after leaving the magnificent Sheh Háji gorge, contains a fine flow of water which is used for the cultivation of flats. In former times the fine stream of water which issues from the Sheh Háji gorge, was carried to numerous terraced fields lying high above the river, the embankments of which bear evidence of considerable skill in construction.

The perennial stream continues to Gazg where part of it is used for cultivation. Its confluents from the south include the Lar-ghut, the Darab-ná-jal and Mír Hasan-ná-jal.

Opposite Gazg the bed is about 930 yards wide, and the river takes a sharp curve eastwards, being joined at the same time by

PHYSICAL ASPECTS.

the Baghri from the Sárún and Nágáu hills on the north. Proceeding eastward and entering the hills, it receives the water of the Sukléji, descending from the Nágáu hills to the north, and from this tributary it takes its best known name. Further eastward the Dalgach and Garmáp rivers join it. Henceforward the river winds through high and difficult hills, and is liable to huge and overwhelming floods. Vast boulders block the bed at Gator or Gésho, Bahádur, Sháh Khand, Kahír Khand, and Shorán-ná-tank rendering it almost impassable save for lightly laden animals while sometimes after bad floods detours have to be made over the hills.

Midway between Gazg and Shorán are the cultivated flats of the Milk village belonging to the Jattaks. At a distance of about 22 miles from Shorán is the important pool (*kumb*) called Hari Sar (also known as Bakhál Sokhta, or the Hindu burning place) where the Hindus of Kachhi deposit the ashes of their dead. Another fine pool lower down is called Tirmuri Kumb. About a mile below the latter is a fine group of *kandi* (acacia) and *khabbar* (*Salvadora oleoides*) trees and a large area covered with reeds known as Pari-tá-bágh or the Fairies' garden, which is much dreaded by Bráhuis. Except near Milk and the Tirmuri Kumb, the banks of the river are formed by high rocks. The water in the bed appears and disappears at intervals; the longest stretch, for which it is visible being a distance of about 12 miles between Gésho and a point a little below Kahír Khand. At Hírok a considerable waterfall joins the main stream.

The river debouches into the Kachhi plain at the hill called Chári Bhut, after passing which, the whole of the flood water goes in a north-easterly direction to Shorán whence it is diverted into several channels for purposes of irrigation. The permanent supply of water is also divided at Chári Bhut between Gáján on the one hand and Shorán on the other. The total length of the river from the Harboi to Chári Bhut is about 65 miles.

The track which lies along the course of the river is important as being the nearest route from Shorán and the villages lying along

PHYSICAL ASPECTS.

the western side of Kachhi to Kalát. In 1905 some of the Nícháris and Jattaks by whom the track is mostly used, attempted to improve the passage of the river at two of the most difficult points Bahádur and Shorán-ná-tank, and they succeeded in cutting a clear passage at these places.

Dhorri.

The Dhorri is made up of several hill torrents, the principal ones being the Karu and Sáín.

The Karu has its source in the watershed of the hills flanking Zídi on the east. It runs in an east-north-easterly direction up to Ghar, where it is joined by the Hátár river from the north. Thence it flows south-east to Alangi, where *Khushkáva* lands are irrigated by its flood water, and where it is joined by the Ghand from the south. It then takes a turn to the north and passes through the Karkh valley. Up to Nokéji it has perennial water which is used for irrigation. The Langréji from the south joins it about a mile south of Chaku. Henceforward its bed is dry as far as Warúma, when water again appears and irrigates some flats. Still following a north-easterly direction, it receives the Sabzkáni river from the north, about 15 miles from Warúma, while about 5 miles beyond the junction it debouches into the Kachhi plain and is joined by the Sáín river from the south. The Sáín rises in the Kírthar hills north of Dáriáro under the name of Lop, and runs due north until it emerges in the Kachhi plain and joins the Karu at a point known as Sunt. Henceforward the united stream is known as Dhorri.

Tamarisk grows abundantly in the beds of the Karu and Sáín.

Poráli.

The Poráli takes its rise in about the middle of the Jhalawán province close to Tuk north of Wad. From the Ghar defile to Méhándar (about 2 miles) it has perennial water which disappears at the latter place, reappearing at Singot. In the Wad valley its banks are high, and the flood water cannot, therefore, be used for irrigation, but to the south of Wad a small amount of land at Gahéro is irrigated by the perennial water of the river. It debouches into the Las Béla plain at Kohán Wát about 20 miles north of Béla and a further account of it is given in the Gazetteer of that tract. The total length is about 175 miles.

The bed of the river is sandy from its source to the southern end of the Wad valley and produces tamarisk and *parpuk*. PHYSICAL ASPECTS.

Its principal tributaries are the Thar, Lohéndav, Sétári, and Arénji from the east, the Jáur and the Langréji torrents from the north, and the Tibbi and Píng from the west. The Kud, which drains the valley of Ornách under the name Turkabar, is also an important tributary and joins the Porāli in Béla territory.

The following account of the Geology of Jhalawán has been supplied by Mr. E. Vredenburg of the Geological Survey of India:— Geology.

"From a geological point of view, this vast region can be divided into two unequal portions by a line running approximately north and south, corresponding roughly with longitude 66° 15′ E.

"The western portion consists almost entirely of innumerable close-set parallel ridges formed by a monotonous series of folded sandstones and shales of greenish colour, known as the Khojak hales; they are of oligocene and lower miocene age, and correspond with the oligocene 'flysch' of Europe.

"The far more extensive eastern region is constituted by a succession of bold synclines and anticlines exhibiting a great variety and great thickness of sediments ranging in age from liassic to pliocene. The oldest of these are more largely developed towards the western border of the region, the newest towards its eastern border. A considerable proportion of these rocks consists of limestones, those of the oligocene (Nari series), eocene (Kírthar series), and especially of the jurassic, being particularly massive. The latter consists of an immense thickness (several thousand feet), of dark limestones forming huge domeshaped mountains surrounded by concentric rings of abrupt ridges constituted by the sharp-bedded limestones of the overlying lower cretaceous, whose brilliant red and white tints contrast curiously with the sombre hues of the massive mountains which they encircle.

"Unlike what one usually observes in countries where denudation has followed its normal course, it is the anticlines that

PHYSICAL ASPECTS.

constitute the ridges, the synclines, the intervening valleys. This results partly from the deficient rainfall owing to which denudation has remained in a rudimentary stage, partly owing to the prevalence of calcareous rocks through the fissures of which the rain water at once sinks to the low level of the river beds deeply encased in narrow gorges and cannot, therefore, gather sufficient volume on the hill-slopes to produce any appreciable erosion.

"The strike of the ranges is generally north-south, but this direction is apt to be considerably interfered with by the great circular outcrops of jurassic rocks, especially between Zahri and Wad.

"The principal geological formations with their main charactreistics are tabulated below:—

Classification.		Geological Formations.	Principal Exposures.
Siwaliks (Upper Miocene and Lower Pliocene)		Sandstones, conglomerates, and bright-coloured clays.	Bordering the Kachhi plain, at the easternmost edge of the district.
Nari (Oligocene).		Sandstones corresponding with the Khojak shales and sandstones of western Jhalawán, resting upon a considerable thickness of massive pale-coloured limestone. All these strata, corresponding with the Nari series of Sind, are crowded with the *foraminifera* known as *Lepidocyclina* and *Nummulites intermedia*, both of which characterise the oligocene formation in Europe.	Both the sandstones and limestones are extensively developed along the Lower Múla valley. The massive limestone forms most of the higher peaks of the Kírthar range and also forms a fringe to the outcrop of overlying Khojak shales all along the eastern border of the great oligocene region, part of which constitutes western Jhalawán.
Kirthar (Middle Eocene).	Upper	Massive limestones with *Nummulites aturica* and *N. complanata*.	Ranges between Kalát, and Zahri. Lower Múla valley. Kírthar range.
	Middle.	Massive limestones with *N. laevigata* and *N.* (*Assilina*) *spira*.	
	Lower	Thin-bedded shales, limestones and sandstones of "flysch" facies.	Western slopes of the Kirthar range near the Gáj valley. Upper valley of the Múla. The plains of Khuzdár and Zídi.
		Massive black limestones with *N. irregularis*.	Peaks and western slopes of the Mulki and Palki ranges.

PHYSICAL ASPECTS.

Classification.	Geological Formations.	Principal Exposures.
Senonian (Upper Cretaceous).	Volcanic conglomerates, strata with *Cardita Beaumonti*. "Pab sandstones" massive, rather coarse, sometimes of enormous thickness, accompanied by volcanic material. Olive shales with numerous ammonites, occasionally interbedded with volcanic ashes. Limestones and calcareous shales with *Hemipneustes*.	These various beds are scattered all over the district. The Pab sandstones attain an enormous thickness in the range of that name which consists largely of them.
	Of the same age as the various Senonian rocks above mentioned, are some enormous intrusive masses consisting of dolerites, basalts, and serpentines, the underground representatives of the volcanic conglomerates. All these volcanic rocks are representatives of the Deccan Trap of the Indian Peninsula.	Largely developed west of Khuzdár, about Nál, Wad, and west of the Poráli valley.
Lower Cretaceous.	"Lituola beds:" flaggy porcellanic limestones and shales, buff or pale green, containing numerous small *foraminifera*, principally of the genus *Lituola*. "Parh limestone:" porcellanic, regularly stratified limestones, intensely white, except the lowermost beds which are of a red colour. "Belemnite beds:" black splintery shales containing fossil belemnites in abundance.	These formations surround the outcrops of Jurassic beds. They attain a vast thickness in the neighbourhood of Khuzdár and Zídi, where they build up lofty ranges.
Middle Jurassic.	"Massive limestone," of grey colour, several thousand feet thick.	Forming huge anticlinal hills the principal ones being the eastern spurs of the Mulki and Palki ranges, the southern continuation of these ranges forming the lofty hills Belau, Hazár-Méshi, Chilok, and other unnamed masses rising in the angle between the upper and lower Múla valleys, the enormous anticlinal domes of Zardak and Sumbaji to the south-west of Karu, several massive anticlinal domes south of Zahri, the unnamed anticlinal domes south-west of Khuzdár and north of Zídi, the tall massive ranges east of the Poráli.
Lias (Lower Jurassic).	Dark-grey, almost black, regularly stratified limestones, several thousand feet thick, sometimes interbedded with richly fossiliferous dark calcareous shales.	(see above)

PHYSICAL ASPECTS.

"It will be noticed from this enumeration that the Kírthar rests directly on cretaceous rocks. In other parts of Baluchistán, there intervenes another group of strata, the "Laki series," which is the coal-bearing group, but it does not occur in Jhalawán.

"Useful minerals such as magnesite, lead, and copper ores sometimes accompany the serpentine intrusions.

"Detailed geological descriptions of Jhalawán have not yet been published."

Botany.

The following extracts taken from notes supplied by Major D. Prain, Director of the Botanical Survey of India, apply to Jhalawán: "Distinct from this (" Griffith's Province ") is the vegetation of the passes, bare rocks, open valleys, and lower hills from 5,000 feet downwards, which Griffith saw in the Bolán and Khyber passes, and which I have noticed in the Gandáva, Rohél, and Harbáb passes, in the Rodbár valleys, in the road from Wad to Béla, which includes the short pass called Bárán Lak, and along the desolate *káfila* route from Karachi to Khuzdár in Lower Baluchistán. *Boucerosia Aucheri*, *Capparis aphylla* (*kalér*), *Tecoma undulata*, *Periploca aphylla* (*hum*), *Convolvulus spinosus*, *Lycium Europaeum*, *Acanthodium spicatum*, *Prosopis spicigera*, *Rhazya stricta*, *Puneeria coagulans* (*panír band*), *Indigofera pauciflora* (*jhil*), *Zizyphus jujuba* (*pissibér*), *Grewias*, *Salvadora oleoides* (*kabar*), *Ochradenus baccatus*, *Calotropis procera*, *Caragana polyacantha*, *Caltha*, *Vitex bicolor*, *Gaillonia viantha*, and *hymenostephana*, *Physalis somnifera*, and *Achyranthes lanata* are the never failing characteristic plants, while *Euphorbia neriifolia* and *Chamaerops Ritchieana*, though natives of this region, yet fail unaccountably over whole tracts of country. Thus the *Euphorbia neriifolia* is only found in the districts which pour their waters in the Hab and Poráli rivers, and the *Chamaerops* only in the districts of the Hab, Poráli, and Gáj rivers. Neither is found in the Bolán or the Múla (i. e., Gandáva) passes, which is curious.

"The two vegetations here noticed, though distinct enough at 5,500 and 4,000 feet, respectively, yet intermix between 5,000 and 4,500 feet. The plants of the lower region which ascend the highest are *Otostegia aucheri* and *Pycnotheca spinosa*. Those of

the higher region which descend lowest are *Ebenus stellata*, a *Dipsacus*, a pretty *Sophora*, *Passerina*, *Callipaths*, *Salvia palaestina* and the common weeds of the corn-fields, such as *Ranunculus arvensis* and *Muricatus achillea*, *Santolina*, *Scandix pinnatifida*, *Notoceras canariense*, *Hyoscyamus micranthus*, *Anchusa hispida* etc. There is a *convolvulus* very common in both regions, a spiny bush; but it is the *Convolvulus spinosus* below 5,000 feet, and, above that, a distinct species. In like manner the *Eremostachys laciniata* of the lower region is replaced by the *Eremostachys superba* and *thyrsaidea*. PHYSICAL ASPECTS.

"Here and there, too, will be found a valley thickly covered with the *Populus euphratica*, and these have received from the natives the name of *patk*, from the Brahuic name of the tree. There is one *patki* in the Múla or Gandáva pass, and another on the road between Khuzdár and Wad. The vale of Wad, too, is very thickly covered with sub-forest of *Tecoma undulata* (*parpuk*), one of the most beautiful of trees when in full flower. It will flower when eight feet high, and indeed often when a mere bush. *Tecoma glauca* (Decaisne in Jacq.) is only a synonym."

A list of the more common trees and plants is given in Appendix I.

Fauna.

The characteristic wild animals are few in number and similar to those common to the south of Baluchistán. They include Sind ibex, wolves (*kharma*), foxes (*shok*), jackals (*tola*), hyenas (*kaftár*), leopards (*khaléga*) which are met with occasionally in the Harboi hills, the Múla hills and the Kírthar range, and wild bear (*mamma*) in the Kírthar and Pab ranges, and in the Dhrún hills south of Jáu. Wild pigs are to be found in the Mashkae river, valley and along the Hingol river south of Jáu. Hare (*muru*) and ravine deer (*khazm*) are common. Mountain sheep (male *khar*, female *gad*) are also found in the hills.

Of game birds chikor and sisi are common in the northern hills, sandgrouse in the plains, and grey and black partridge in Central and Lower Jhalawán, while in the winter, the Gidar Dhor and Koláchi rivers are frequented by wild duck. Snakes are not uncommon in the warmer parts, and a large species of lizard locally known as *goj* is found in large numbers in Nál and Wad.

PHYSICAL ASPECTS.

Good fish are obtainable from pools in the Múla, Hingol, and Koláchi rivers, and alligators are occasionally met with in the Arra river and in the Hingol at Páu.

CLIMATE, TEMPERATURE, AND RAINFALL.

"The climate of Jhalawán from its northern border to as far south as Bághwána, in latitude 27° 55′ N. is not unlike that of Sarawán, but from this parallel of latitude down to its extreme southern border, it is very much warmer. Snow rarely falls south of the Khuzdár and Bághwána valleys. So early as the beginning of November, Cook found the cold at Kapoto, a march or so south from Kalát, very great, the thermometer showing a minimum of 24° during the night. Again when at Khuzdár (3,800 feet above the sea level) towards the latter end of February, he states that the thermometer fell many degrees below freezing point; severe frosts took place nightly, succeeded by intensely cold winds and heavy rain, the mountains being covered with snow. When at Matt* (5,330 feet) in the north-western portion of the province, and about 25 miles south-west of Súráb, the thermometer which on the 16th of April had risen to 90° during the day, fell in the night to 32°, showing the great variation of 58° during the twenty-four hours."† The Zahri, Khuzdár, and Bághwána districts have locally a bad reputation for fever during the summer and autumn.

Seasons.

The seasons are well marked and the year is divided into spring (*hatam*), March to May; summer (*tírma*), June to August; autumn (*sohél*), September to October; and winter (*sélh*), November to February. The agricultural seasons are dealt with in Chapter II. In the northern parts of the country the summer season is similar to that of Sarawán, the heat gets more and more intense as one proceeds south, east, or west. In the upper highlands the summer is pleasant and the winter very severe, while in the lower parts the conditions are the reverse, the summer being very hot and the winter quite pleasant.

Rainfall.

No records of rainfall are available. Like other parts of Baluchistán the district lies outside the sphere of the monsoon current and

---

* In Gidar valley c-15 miles from Súráb.

† *The Country of Baluchistán*, by A. W. Hughes (London: 1877), pages 78-79.

the rainfall is irregular and scanty. The conditions in the upper part of the district, to the north of Bághwána, are similar to those of Sarawán. The lower parts are subject to occasional droughts due to want of rain at the proper seasons. In these latter parts rain generally falls in the spring and summer, but sudden showers occur during the autumn and winter and are beneficial, more particularly, to the pasturage of the country. PHYSICAL ASPECTS.

The mountainous character of the country affects the direction and force of the winds, which, in many places, partake largely of the character of blasts traversing the funnel-like valleys. The principal winds are the *gorích*, a northerly wind, the *nambi* which blows from south and south-east, the *gazgi* from east to west, and the *garro* from west and north-west. The cessation of the *gorích* and *garro* in summer causes rust in the wheat crop, and engenders fever, while the *nambi* and the *gazgi* are the precursors of rain. During both summer and winter the southern parts of the district are subject to dust storms, which sometimes last from one to three days. Winds.

Earthquakes are said to be frequent but no authentic records exist. According to local accounts a severe shock was felt in 1883 when houses at Toba and Alat were much damaged, and a chasm opened near Matt in Gidar. Earthquakes.

Another earthquake occurred in 1889 along the western skirts of the Kírthar range as far as Chaku and Karkh and thence towards the northern end of the Pab range. By this the village of Háji Ibráhím Khán Méngal in Wad was almost wholly destroyed. The severest earthquake is reported to have occurred in 1892, when at the first shock the Jébri fort and the house of the Khán's *náib* at Gajar were destroyed. Occasional slight shocks were felt for about a month afterwards.

The earliest history of Jhalawán is, like that of the rest of Baluchistán, involved in great obscurity and very little definite information is available about the country before the advent of the Arabs who ousted the Rai dynasty of Sind in the 7th century. HISTORY.

It seems possible that a part of the army of Alexander the Great traversed the country, for when the conqueror was in the Indus Ancient.

HISTORY. valley near what is now Upper Sind, he despatched Krateros with the heavy transport to march via the Helmand and meet him in Persia. During this march Krateros is said, by Strabo, to have traversed Choarene, the district of Ariana, nearest India.

Sir T. Holdich thinks, that Krateros went by the Múla pass, and if this was the case it seems possible that Choarene may be identifiable with Khuzdár, which has always been an important place, for the name given to it by the most ancient known inhabitants of the Jhalawán country, the Jats, is to this day, Kohiár. We now pass over many centuries to about the seventh century of the Christian-era when the territories of the Rai dynasty of Sind are described as extending as far as Kandahár, Seistán, the Sulaimán and Kaikánán hills. Kaikánán was somewhere in the neighbourhood of Kalát and it is suggested that it is identifiable with the modern Nál. Henceforth, the ancient history of the Jhalawán country may be said to be the history of Khuzdár, the importance of which, in later times, can be traced from the frequent references to it in the Arab and other authors. The central position of Khuzdár, as the point of convergence of roads from Multán (via the Múla pass), Makrán, and Kandahár made it a place of no small importance to the Arab invaders of India. It is probable, too, that its moderate climate which is subject neither to extreme heat nor extreme cold, also made the locality specially acceptable to them. In the time of the Arabs, it was the chief town of the small territory of Túrán and was protected by a small fortress. The name of the town was subsequently applied to the territory itself. The strong fortress was probably the peak overlooking the valley which is now known as Halwái. Biládúri quotes an Arabic poet who speaks rapturously of Khuzdár, * "What a beautiful country is Kusdár how distinguished its inhabitants."

Frequent attacks were, therefore, made upon it and, about 664 A.D., in the Caliphate of Muáwiya, Al Manzar, son of Al Jarud-Al-Abdi, who had been appointed to the frontiers of India while conquering Nukán and Kikán, captured Khuzdár. Al Manzar is said to have died there. During the Caliphate of Al Mutasimbillah (A.D. 833—841) Umar, who had been nominated

* It is sometimes spelt Kusdar and sometimes Kisdar and Kosdar.

governor of Sind, transferred the inhabitants of Kandabél (Gandáva), which he had taken, to Khuzdár. When Ibn Haukal visited the valley of Sind about 943 A.D. he found Khuzdár under a separate government, but when the same traveller visited India a second time (about 976 A.D.) he writes that Khuzdár was then governed by an Arab named Muín bin Ahmad, who resided in Kaikánán, and admitted the name of the Abbásid Caliph into the public prayers. HISTORY.

About the year 977 A.D., before Amír Násiruddín Subuktigín commenced his series of invasions into India, he conquered Khuzdár but its possession was restored to its ruler on a treaty being made promising an immediate payment of a contribution in money and that the ruler should thereafter send a tribute annually. Subsequently Subuktigín again attacked the recalcitrant ruler. One of these expeditions appears to be the same as that referred to in *Tabakát-i-Násiri* which mentions that soon after Amír Subuktigín was proclaimed king of Ghazni (27th of Shábán 366 H. about 976 A.D.) "he put his forces in motion and marched from Ghazni towards the adjacent parts, and took possession of the districts of Bust, the Zamin (district) of Davar, the Zamin (district) of Kusdár, and Bamian, all Tukháristán, and Ghur." The Ghaznivids.

In the days of his son, Mahmúd the Ghaznivid, the ruler of Khuzdár again became disaffected and withheld the tribute due, whereupon Mahmúd marched to Khuzdár and took the ruler by surprise. The latter at once submitted and paid five times 100,000 *dirams* in money, the arrears of tribute, presented 15 elephants as a *pésh-kash;* and was permitted to retain his territory as a vassal of Ghazni, as before. It was, indeed, owing to Mahmúd's possession of Khuzdár, that his subsequent conquests in Sind were chiefly effected and the *Tabakát-i-Násiri* relates that before the end of Mahmúd of Ghazni's reign in 421 H. (1031 A.D.) the following territories were included in his empire:—* Ghaznin, Zábulistán, Khurásán, Khwárazm, etc., the territory lying on the sea-coast of Umman, Kusdár, Sind as far as Siwistán, bordering on Kirmán, Kij (Kéch) and Makrán.

* *Tabakát-i-Násiri*, page 83, note 3.

HISTORY. In 1047-48, during the reign of Maudúd, son of Sultán Masúd, Ghaznivid, Khuzdár again rebelled, and the Great Chamberlain was despatched thither with troops. He reduced the refractory Chief to submission, and the tribute which had lately been withheld was paid, and continued to be remitted. The extension of the Ghaznivid power over Khuzdár has been confirmed by finds of Ghaznivid coins which have been made there.

With the downfall of the Ghaznivid, the Khuzdár territory passed to the Ghorids who possessed themselves of the Ghaznivid kingdom and its dependencies; and subsequently the place appears to have fallen into the hands of Nasíruddín Kabácha, when he asserted his independence in Sind for, after the retreat of Nasíruddín to Bhakkar and his subsequent death, Khuzdár was among the places that submitted to Shamsuddín Altamash. This was in 1225 A.D.

The Monhols. Then followed the era of Chingiz Khán who appears to have passed in his "trail of fire and blood" across the country, and his expedition is still commemorated by the Chingiz Khán rock, between Níchára and Pandrán. Local tradition at Khuzdár asserts that at the time of the Mongol invasion one Malik Bahrám Sháh was the local ruler of the country and that his place was taken by a Mongol agent named Malik Chap. Malik Bahrám Sháh's tomb is in Wáshuk in Khárán, and he appears to have been one of the Saffavid Maliks of Seistán whose power extended to Khárán and Seistán. His successor, Malik Chap the Mongol, is said to have been a man of exceedingly immoral character and to have been killed by the inhabitants owing to his excesses with their women. Meanwhile the Súmra dynasty of Sind had been gradually developing, to be followed by the Samma power in the middle of the 14th century, and it seems not improbable that the sway of these dynasties extended at its zenith to the Jhalawán country. As evidence of their connection with the country it is interesting to note that some of the more important tribes and sections now living near Khuzdár, e. g., the Hotmánzai Sásolis, and the Mardoi Méngals to this day trace their connection with the Sammas and Súmras through the Burfats. There is evidence, at any rate, that at this time a Jadgál or a Jat power consolidated itself in the

country which was eventually to give way before the rising power of the Bráhuis. HISTORY.

Timúr. Meanwhile it did not escape the ubiquitous attention of Tímúr the Lame, for mention is made by Major Price in his "Retrospect of Muhammadan History" of Tímúr's son, Mírán Sháh, leading an expedition "in the direction of Khessaud probably Kosdar," in 1384 A.D. More than a century later the country was raided by the notorious Sháh Bég, Arghún, who started from Sibi and led an expedition into Zahri in 1517. Arghúns.

The Múghals. Shortly afterwards the country appears to have resorted to the suzerainty of the Mughals, and Abul Fazl, who wrote about 1590, speaks of the Zahri section of the Baloch tribe as numbering 1,000 people, and living near the Kahtar (Kírthar) range, while Zahri is mentioned as a place where an excellent breed of horses is bred. Meanwhile, however, the Jadgál power to which we have referred above, met its death blow at the hands of the Bráhuis who, now for the first time, appear in the field. The leader of the Bráhuis was Mír Bijjár, son of Umar, and the event is commemorated in a poem which is well known in the Jhalawán country, and a translation of which is given in appendix II to this volume. The exact date of the events to which it refers cannot be determined but from internal evidence they would appear to have taken place in the 15th century, for Muhammad Sidíq in his History* states that Mír Bijjár and Mír Chákar the Rind were contemporaries, and we know that Mír Chákar the Rind lived towards the middle or end of the 15th century. The following is a brief epitome of the story told in the ballad. The poem opens with a picture of Mír Bijjár's home and his childhood at Nighár in Súráb. His father, Umar, is introduced to us as the son of Míro, the forefather of the Mírwáris, and a descendant of the Quresh of Arabia. The Jats of Sárúna, Béla, Kachhi, Karkh and Chaku, Wad and Ornách assemble to fight the Bráho (*sic*) and Umar and his relation Qalandar are slain, while Mahnáz, Bijjár's mother, who appears to have been a Saiad, flies to Pishín. Here the boy grows to manhood and then returns from Pishín, gets the assistance of Gosho, a faithful old slave, who is now in

* Tate's *Kalát*, page 19.

HISTORY. the service of the Jats and who collects Gorgind, Hála, and Túho with their followers. Gorgind is the ancestor of the Gurgnáris, Hála of the Hálazais of Khárán, and Túho of the Rodénis.

A stratagem is decided on, and Gosho invites the Jadgáls to come outside the fort of Nighár to divide the produce of his melon-plot, while Mír Bijjár, with his brethren, lies in wait for them. The Jadgáls are defeated and massacred. A further fight follows near the Simán river, in which Bijjár is helped by Dostén and Dínár, Nausherwánis of Khárán, and another at Ghar-e-Siáh. The result is that the boundaries of the Bráho are extended on the south to Tappi-Dédár, which is apparently in the north part of Béla and to Gazzo-Chári, perhaps the Kanar-Chári of the Poráli, and on the north to Kisháni near Kalát. A description follows of the distribution of the country which Bijjár effected among the various Bráhui sections and of the grants which were given to those Jats who had remained loyal to him. The poem is of immense interest and is also extremely picturesque, though the extent to which it is historically reliable cannot be gauged. Such knowledge, however, as we possess of the country and the distribution of its people, points to the poems being based on a singularly accurate knowledge of facts, if allowance is made for poetic usage.

The decay of the Mughal power in the following century was followed by the rise of the Bráhuis to a position of greater or less independence, and when the Dehwárs of Kalát ousted the Mughal Governor, they called on Mír Ibráhím Khán, Mírwári, who appears to have been living in the Jhalawán country, to send them one of his sons as their Chief and Ibráhím Khán sent them his grandson, Mír Hasan. His descendant Mír Ahmad I (1666-67 to 1695-96) from whom the Ahmadzais take their name, conquered Khuzdár and Bághwána and also took Karkh and Chaku. From this time it may be assumed that the Bráhui power was fully established in the country, with Khuzdár as the seat of Government and of the Khán's *náib* or representative. Mír Mehráb, the successor of Mír Ahmad, was killed at the end of the 17th century when attempting to stop Mián Núr Muhammad and Mián Muhammad Khán, Kalhoras, from entering the Jhalawán country

under orders from the Mughal Governor of Multán. Early in the 18th century we hear of the Jhalawán forces assisting Mír Abdulla in his various expeditions. We also hear of the men of Jhalawán giving efficient help to Nasír Khán I (1750-51 to 1793-94) in the expeditions in which the latter accompanied Ahmad Sháh to India and to Persia. Nasír Khán I who was devoted to the orthodox faith, appears to have discovered that the people of the Jhalawán country were backward in their religious observances, for he found it necessary in 1776 to despatch a special deputation to enforce the tenets of the *sharíat*. The *sanad* containing these orders is as follows: —

All the headmen and people of the Bráhui tribes of Jhalawán Rodénjo, Súráb, Gidar, Mashkae, Nál, Wad, Khuzdár, Zídi, Karkh, Chaku, Bághwána, Zahri, Pandrán, etc., are hereby assured of our attention to their welfare, and are informed that the profoundly learned Qázi, Mullá Ghulám Muhammad, our *mohtasib*,* and our Court dignitary, Pindokh, Chobdár, have been appointed to proceed to these parts and to carry out the injunctions and prohibitions of the Muhammadan law, and to enforce, promulgate, preach, and demonstrate them.

All persons are made responsible for assisting them to enforce and carry out orders in the following matters: The *sarod*, *tambúr* (the guitar), *nai* (the reed), *chang* (psaltry), *daff* and other musical instruments shall not be played in the schismatic houses of the Fakírs on the occasion of marriages, circumcisions, etc.

2. Men and women shall on no account dance on the occasion of marriages.

3. *Bhang*, *charas*, wine, and other intoxicating liquors shall not be used, and *bhang* shall on no account be cultivated. Women shall not walk in the bazars and streets unveiled.

* One who administers punishment with stripes for religious delinquencies. Such stripes are given with the *durra*, a thick piece of leather of the shape of the sole of a boot with a wooden handle, the whole being about two feet long.

HISTORY. Those meetings, which young men are in the habit of holding within the shrines and other places when they slaughter sheep and hold convivial gatherings, are the foundation of schism, and as such, are strictly prohibited.

4. Trading in slaves, though allowed by Muhammadan law, shall not be carried on, unless the seven conditions of the Muhammadan law attaching thereto be strictly observed.

5. Men and women shall on no account give vent to excessive signs of mourning on the occasion of deaths. They shall not, for instance, bare their heads or dishevel their hair, nor shall they maim their faces and injure their persons, causing their blood to flow and uttering wild lamentations.

6. Musalmáns shall not be permitted to sit with the Fakírs and they shall never wear hanging locks.

7. Friday prayers shall always be offered in towns without fail. Every one shall attend the mosque for prayers; the residents of every street shall give cooked food as alms to the *mullás* of the mosque in the locality, and prayers shall be offered in the early part of the time fixed for such observance. They shall not be offered late, lest the appointed times shall fall out of their proper sequence.

8. Those who accuse men and women falsely of adultery shall receive 80 stripes. No one shall believe their word. No person shall maltreat his sons and daughters without fault.

9. Hindus shall not maintain Muhammadan servants (*majáwar*) in their idol-temples. Musalmáns shall never join in their gatherings for worship. Hindus shall on no account build their houses higher than those of Musalmáns, and they shall always keep the accursed *tika** on their foreheads. They shall never have music in their temples, nor on the occasion of their funerals; they shall never precede a Musalmán in their walks abroad, in the bazars, and streets, and shall on no account ride a saddled horse. Sheep

* *Tika* is the red or yellow mark worn by Hindus on the forehead.

shall never be killed in sacrifice within or before the tomb-stone of a shrine, and the blood thereof should never be applied to the foreheads of sons, of brides, of bridegrooms, or of horses, etc., for by so doing the meat thereof becomes totally unclean. HISTORY.

The hair and heads of those Sheikhs who grow long locks and are customarily called to attend the sick, shall be shaven clean; they shall not be taken to the sick and their word should not be believed.

10. All persons shall give Re. 1 in every Rs. 40 as charity (*zakát*), and those who pay no revenue on lands shall give one-enth of their savings as charity.

11. Musalmáns and Hindus shall not take interest on loans. Every tribe shall keep a *mullá* to whom all the alms, offerings, etc., shall invariably be given, and prayers shall be conducted by the *mullá* in full congregation.

Nasír Khán I paid constant visits to the Jhalawán country for hunting and other purposes and *masjids* marking the places where he had his camp are to be found at Warúma near Chaku, Sheikh-ná-mash in Jébri, in the Drugi pass near Kharzán, in the Múla river, and several other places. Mír Bohir Músiáni and Mír Zarrak, the Chief of the Zahris, both appear to have done much service for Nasír Khán I and both were stationed with their tribesmen in Makrán at different times to keep the peace in newly acquired territory. In the reign of Mír Mahmúd Khán I (1793-94 to 1816-17) complaints were made to Sháh Zamán Durráni of the exorbitant transit duties levied by the Méngal and Bízanjau Chiefs and orders were sent to Mír Mahmúd I to put a stop to them. The latter proceeded to Khuzdár and the Méngals submitted, but the Bízanjaus remaining recalcitrant, their Chief, Faqír Muhammad, and 50 of his followers were slain. The rates of transit duty were afterwards reduced to an aggregate sum of Rs. 4 per load.

During the reign of Mír Mahmúd Khán I Pottinger* visited Jhalawán in 1810, travelling to Kalát via Béla and Khuzdár. He

* Pottinger's Travels, p. 36.

HISTORY.

describes Khuzdár as not having above five hundred houses, built in a valley encompassed by mountains and surrounded by a low mud wall, enclosing two or three gardens, which produce in due season grapes, figs, apricots, almonds, apples, etc. He says that the place was the usual summer residence of Mír Murád Ali, of the tribe of Kambráni, and a brother-in-law of the Khán. Murád Ali was absent at Gandáva at the time Pottinger visited the country, and had left a *náib* behind to look after affairs. The influence of Hindus from Multán and Shikárpur appears to have been very great, so much so, that the keys of the town gate were entrusted to the then senior Brahmin every night. Mír Mahmúd Khán I died at Gandáva in Kachhi in 1816.

The next traveller after Pottinger to visit the Jhalawán country was Masson, who performed two journeys in the years 1831 and 1832, and a third journey in 1840. On the first two occasions Mír Mehráb Khán (1816-17 to 1839) was on the *masnad* and on the last Sháh Nawáz Khán. On each occasion Masson travelled via the Poráli road, known as the Kohán Wát, over the Bárán Lak to Wad, Khuzdár, Bághwána, and Súráb to Kalát. From the first journey he returned via Súráb, Bapao, and the Anjíra river and down the Múla pass to Kachhi. His account gives one to understand that under Mehráb Khán the country had become greatly impoverished. Wine drinking and obscenity were common, and the inhabitants, though secluded and docile, were lazy and rebellious. Some of the tribesmen were constantly in arms, and murder was common.

The state of the affairs in Wad seems to have resembled present conditions, for Wali Muhammad Khán, the uncle of the Méngal Chief, Isa Khán, was attempting to keep his nephew within bounds but had failed owing to his nephew being surrounded by all the rebellious spirits of the tribe. Wali Muhammad Khán appears to have been a very fine character. He was subsequently killed at the capture of Kalát, where he had no doubt gone owing to his relationship with Mehráb Khán's mother, a Sháhézai Méngal.

Both the Méngals and Bízanjaus appear to have been thoroughly out of hand, and Masson states that in 1831 a load of merchandise was not cleared from Béla to Khuzdár, under a less amount than Rs. 23 or Rs. 24 in the shape of transit dues. So serious had this become, that Mehráb Khán had interdicted the use of the road from Sonmiáni to traders under penalty of confiscation of property. But these orders do not appear to have been listened to. HISTORY.

Another tribe about whom we hear something from Masson is the Sásolis, called Sah Saholi by Masson. They had been in rebellion for some time, but in 1840 Sháh Nawáz Khán moved to Zídi, and Attar Khán, the Sásoli Chief, made his submission.

Captain James Outram who left General Willshire's force after the capture of Kalát in November, 1839, travelled by the Ornách route to Sonmiáni.

After the storming of Kalát by General Willshire's force in 1839 an insurrection of the Sarawán tribes took place in 1840 with the object of placing Mír Nasír Khán II on the *masnad* in place of Sháh Nawáz Khán, the British nominee. Kalát was successfully attacked, but the events which followed, including the murder of Lieutenant Loveday, sent Mír Nasír Khán II as a fugitive to Kachhi and the Jhalawán country, and Colonel Stacy was deputed to open negotiations with him. Colonel Stacy reached Kalát on the 13th of December, 1840, and communications were opened with the young Khán at Zídi. Mír Isa Khán and Dárogha Gul Muhammad were deputed to meet the British Political Officer and a meeting was arranged at Rodénjo. Colonel Stacy rode out without a guard of any sort to meet the Sardárs, and it was arranged that the Colonel should see the young Khán himself at Zahri. Having returned to Kalát, Colonel Stacy again set out for Zahri on the 27th of January, accompanied only by Mullá Nasrulla, whom he had appointed his *Vakíl* and his *munshi*. Marching via Kapoto and the Jurgi pass, Colonel Stacy proceeded to Pandrán, whence he travelled by the Soinda pass to Norgáma. Fortunately for Colonel Stacy he sent two horsemen in advance to announce his arrival to Sardár Mír Isa Khán, Méngal, who was waiting for

HISTORY. him at the mouth of the pass, as these men met a *shikári*, called Maluk, who had been deputed by the Khán's uncle to murder the Colonel. Unaware of this fact the two horsemen, after meeting the *shikári*, proceeded to Mír Isa Khán's camp, but the latter had been warned of the danger, and, on hearing the story of the two horsemen, immediately rode up the pass and the man was discovered and confessed his object. The Khán arrived on the 5th of February and negotiations were opened which resulted in the move of the Khán to Nar (the point where the Múla river turns northward), from which place Colonel Stacy was to proceed with the Khán's most trusted adherents, Kamál Khán Iltázai, Isa Khán Méngal, and Mír Bohir Músiáni Zahri to Mr. Ross-Bell, the Political Agent, in Kachhi. Mr. Ross-Bell received the party most courteously and arranged to meet the Khán at Quetta, and Colonel Stacy returned to Nar on the 20th, and the party commenced their march towards Quetta on the 21st reaching Zídi on that day. Here the Colonel had to negotiate for the restoration of some articles of value, which the Khán and his mother had been obliged to pledge to the bankers, to relieve their most pressing distress. Unfortunately the Khán had, during Colonel Stacy's absence, come under the evil influence of Rahím Dád, the former *náib* of Quetta, and on reaching Súráb refused to go any further, and Stacy was obliged to leave him and proceed to Kalát.

The Khán and his party retired to Bághwána, but hearing that a British force was likely to advance from Kachhi, he afterwards moved to Mashkae. The Khán's uncle and some other influential *Sardárs* were at length induced to accompany Colonel Stacy on a visit to Mr. Ross-Bell at Quetta, and after further protracted negotiations, the Khán was induced to come to Kalát where he was received by Colonel Stacy on July 25th, 1841, and was formally placed on the *masnad* by Major (afterwards Sir) James Outram. During the reign of Nasír Khán II the Jhalawán country appears to have been brought under control, but, on the accession of Mír Khudádád Khán to the *masnad* in 1857, an era of anarchy and chaos commenced, and the whole country became the theatre of one prolonged struggle between

the Khán and his Chiefs. Murders were common, and the tribesmen were constantly engaged either in their private feuds or predatory expeditions. The state of affairs baffled the exertions of the Political Officers at the court of the Khán. Indeed the history of this period, which preceded the appearance of Sir Robert Sandeman on the scene, is one long record of bloodshed, misery, and crime, in which the Jhalawán Chiefs were constantly to the front in conspiracies against, and quarrels with, their ruler, who in his turn was ruthless in retaliation. Among the figures which stand out with most prominence during this period are the two Chiefs of all the Jhalawán tribes, Sardár Táj Muhammad Káwarízai and Sardár Gauhar Khán Dosténzai, and Sardár Núruddín the head of the Méngals. Both the former were Zarrakzais but from different branches. The family from which Táj Muhammad sprang had succeeded another branch of the Zarrakzais, the Chákarzai, which had become extinct with the death of Kádir Bakhsh during the reign of Mír Mehráb Khán in 1816. The Káwarízai section was, however, only destined to hold the chieftainship for three generations for it passed out of their hands when Táj Muhammad was smothered by the Khán's orders in August, 1867. Other elements of disorder were Azád Khán of Khárán and the Jám Mír Khán of Las Béla, both of whom aspired to the Khanate.

HISTORY.

Khudádád Khán was elected ruler by the Chiefs on the death of his brother, Nasír Khán, in June, 1857* and at his installation the turban was tied by Sardár Táj Muhammad, the Chief of Jhalawán. He soon, however, came under the pernicious influence of his Dárogha, Gul Muhammad by name, who was anxious to sow distrust between the Khán and his Chiefs, and in the following September a treacherous attack was made by the Khán's artillery on the camp of the Chiefs at Kalát. Khudádád appears to have been under the impression that the Jám of Béla who had accompanied the Jhalawán Chiefs ostensibly to condole with the Khán on the death of his predecessor had entered into an intrigue to usurp the *masnad* of Kalát. The Chiefs were taken by surprise and retired to Súráb, whence they proceeded to plunder

* Blue Book, I, page 8.

HISTORY.

the Khán's granaries at Khuzdár. Matters were patched up in 1858, and shortly afterwards it was arranged that Mír Khudádád should marry Ján Bíbi, the daughter of Táj Muhammad. But after the Khán had been formally betrothed to Ján Bíbi, he suddenly married the Sardár's sister, Múrád Bíbi, widow of his brother, Nasír Khán II, and reputed to be very inimical to her brother, the Zahri Chief. The act was looked on by the Bráhuis as dsihonourable and insulting and in 1861 Captain Harrison found that Táj Muhammad had raised his tribesmen and was preparing to plunder the country. Some months later his levies were disbanded by the efforts of the British Political Officer, but Táj Muhammad continued to cherish resentment which culminated in an attack on the Khán by the tribesmen at Gandáva in 1863, and the installation of Shérdil Khán.

The reign of Shérdil Khán was very short, as next year he was assassinated by the Commandant of his personal guard at Nar in the Múla pass, and Khudádád Khán was reinstated. The country appears to have remained tolerably quiet for nearly a year after the Khán's re-accession, but in March, 1865, Sardár Mullá Muhammad, the Sarawán Chief, and Táj Muhammad taking offence at some injurious act of the Khán, real or imagined, made common cause and attempted an insurrection in Kachhi with the assassination of the Khán as its object. The rebels were surprised near Bhág by the Khán's forces under Sháhghási Wali Muhammad. Kamál Khán, the brother of the Muhammad Hasni Chief, was killed, Táj Muhammad was made a prisoner, and Mullá Muhammad fled to Kandahár. Táj Muhammad was kept in confinement and was eventually smothered at Kalát in August, 1867. "A more desperate intriguer or a greater traitor," wrote Sir Henry Green, " did not exist in any native court in India."

Shortly after this unsuccessful revolt Núruddín, the Chief of the Méngals, aided by Jám Mír Khán of Béla, rose in rebellion in July, 1865 and on July 9th: the Khán's forces under Sháhghási Wali Muhammad and Atta Muhammad, the Dárogha of Kalát, gave the rebels battle at Sorgaz near Khuzdár and defeated them, carrying off Núruddín and the Jám as prisoners to Kalát. The

rebel Chiefs were pardoned some little time afterwards by the Khán. HISTORY.

Troubles broke out afresh towards the close of 1868, and the Jám of Las Béla, with Núruddín Méngal and others, assembled a force at Wad, where they were joined by Baloch Khán, nephew of Azád Khán of Khárán, with 400 horse and 1,000 foot. Azád Khán also announced his intention of joining the rebels soon afterwards. Khudádád Khán with all his available forces met the rebels in Bághwána, but finding that he could neither dislodge them from the defile, which they occupied, nor beat a safe retreat, he extricated himself from the difficulty by opening up negotiations and by making very vague promises of restoring to the disaffected Chiefs, certain *jágirs* and *ináms* of which they had been deprived. The Jám of Béla was at this time allowed to take charge of the Iltázai village in Bághwána pending the proof of his claim to it, a matter to which reference will presently be made. Meanwhile, while the tribesmen were mooting the question of demanding compensation from the Khán for the death of Táj Muhammad, Khudádád caused fresh discontent when he announced in March, 1869, that he intended appointing his own infant son, Mustafa Khán, as Chief of Jhalawán. This innovation was naturally objected to, as the appointment lay in the hands of the Jhalawán Sardárs subject to the confirmation of the Khán, and a son of the Khán was not eligible for the position. The difficulty was fortunately settled shortly afterwards by the death of Mustafa Khán in 1870. The whole country was now seething with discontent and the disaffected Sardárs met Captain Harrison at Bághwána on the 11th and 12th of May, 1869, accompanied by a force of 3,000 men and with the fixed determination of demanding the dismissal of Sháhghási Wali Muhammad and the disbandment of His Highness's regiment. Captain Harrison left Bághwána on the 13th for Kalát, while the Sardárs marched for Zahri to wait there until the Khán intimated his wishes to them. In spite of Captain Harrison's attempts to effect a settlement, the Chiefs now marched on Kapoto in defiance of express injunctions, and took up a strong position on two hills, running up walls and fortifications at weak points. Steps were immediately

HISTORY. taken at Kalát to guard against any surprise from the direction of Iskalku, and the rest of the Khán's troops and levies accompanied Captain Harrison to Záwa, whence he proceeded to Kapoto to talk over the matters with the Sardárs. Negotiations followed, but resulted only in vague promises from the Khán of the restoration of their hereditary right if they behaved becomingly, and eventually the Chiefs dispersed in spite of efforts by Azád Khán of Khárán to compromise them.

Another matter which engaged Captain Harrison's attention at this time was the dispute between Jám Mír Khán and Mír Khudádád for the property of Mír Kamál Khán Iltázai. The Jám had long made this a handle for interfering in Jhalawán affairs and had purposely kept the dispute open in order to give him an excuse for making one more desperate effort to overthrow the Khán. The Jám was a son of Bíbi Núr Bíbi, sister of Kamál Khán, and claimed to be heir to the latter's share of the Iltázai estates in Bághwána, as Kamál Khán had died leaving no male issue, but a daughter only, Bíbi Mariam. Mír Nasír Khán II whose half-sister Bíbi Fateh Khátún, was married to a collateral of Kamál Khán, viz., Saiad Khán, and possessed two sons, Karam Khán and Gauhar Khán, had, during his life time, induced the sons to allow him to administer the estate promising to pay all deficiencies from his own resources. The property had then passed to Khudádád Khán and the expedition which was made by the Jám and Núruddín Méngal had for its object the assertion of the former's right to the estate. Once more therefore in October, 1869, Jám Mír Khán advanced towards Jhalawán with all the forces he could muster and seven guns, and took up a position at Turkabar where he was joined on the 20th by Sardár Núruddín and the Méngals. Occasional skirmishing took place with Sháhghási Wali Muhammad, who had been promptly despatched by Mír Khudádád to meet them, the Sháhghási delaying in the expectation that a force from Kolwa would effect a junction with him. As the Chiefs had apparently realised this plan, the Sháhghási advanced on the 15th of November and dislodged them, after some hours' fighting, from their position at Sínghot, and they subsequently sought safety in flight, leaving their guns, ammunition, and

HISTORY.

camp equipage to fall into the hands of the victors. About thirty or forty men were killed. The Jám ultimately fled to Karáchi, and Béla was occupied by the Sháhghási. The dispute was not finally settled till 1876 when one of the conditions connected with the arrangements for the return of Jám Mír Khán to Las Béla was that he should agree to accept, as final, the orders passed by the Commissioner in Sind in 1869 permitting the Khán to retain possession of Kamál Khán's share in the Iltázai village.

In 1872 Dr. Bellew traversed the Múla pass to Khuzdár and travelled thence to Bághwána, Súráb, and Kalát. He has left a record of this journey, which was uneventful, in his book, *From the Indus to the Tigris.*

On being defeated at Sínghot Núruddín had sought shelter in Kandahár but returned to Jhalawán about the end of 1871 and after collecting some of the Méngal tribesmen went on to Las Béla where he joined hands with Jám Ali Khán, who had taken arms on behalf of the ex-Jám Mír Khán, and had compelled Sháhghási Ghulám Ján's detachment, which was holding Béla, to evacuate the town and retire via Jáu and Mashkae. Núruddín left Béla with a small following in the beginning of 1872, and, without taking any part in the negotiations between the Khán and the disaffected Chiefs which had been set on foot through the exertions of the Commissioner in Sind, he bombarded the Khuzdár fort with guns obtained at Béla but eventually retired on Wad on meeting with strong opposition. Sháhghási Wali Muhammad shortly afterwards arrived at Khuzdár and opened up negotiations which resulted in Núruddín's surrendering, on the condition that his life would be spared and with a promise that he would give up the property that had been looted by him in different places. For a time he appears to have ceased intriguing. In 1873 Captain Harrison, the Political Agent, was withdrawn from Kalát owing to the uncompromising attitude assumed by Mír Khudádád Khán in connection with the affairs of the State. In February of the following year a party of 200 armed Sásolis carried off some of their fugitive slaves from the Shikárpur District. In consequence of this event, the Commissioner in Sind recommended armed

HISTORY.

intervention with a view to the restoration of order but his recommendations were negatived and it was decided to try the plan of direct communication with the tribesmen. This culminated in Sir Robert Sandeman's first mission to Kalát in 1875.

It was about this time that Gauhar Khán, Dosténzai, who played an important part in future troubles, came to the fore. A man of unbridled temper and extreme arrogance, he strongly resented Khudádád Khán's proceedings in connection with the succession to the chieftainship of Jhalawán. Nominally the duties of the Chief had been carried on by Mái Húr Bíbi, mother of Táj Muhammad, and this lady had nominated Saádat Khán, a cousin of Táj Muhammad, as Chief. But this man being incapable, his claim was disputed by Gauhar Khán, who had already created an unsuccessful disturbance in Zahri, but now received the support of the tribe generally. In May, 1874, Gauhar Khán and his followers seized and blocked the Soinda pass between Pandrán and Norgáma, he and his forces subsisting meanwhile on the grain taken from His Highness's granaries. He afterwards moved and took up a position at Hussoi near Pír Lákha in the Múla pass and prepared to close the pass against Pír Bakhsh, the Khán's náib of Gandáva, who was on his way down the Múla. Hearing of Gauhar Khán's movements, Pír Bakhsh promised Chákar Khán Jattak Rs. 1,000 to escort him safely through the pass. On reaching Pír Lákha where they heard that Gauhar Khán had closed the pass, the *náib* sent to Kalát for 200 infantry while Gauhar Khán was joined by 300 Sásolis under Pahár Khán. Gauhar Khán with 600 men now took up a position at Gazán near Zahri, where a skirmish took place in June, in which 11 of the Khán's sepoys were killed and 16 wounded. Reinforcements were now sent for from Kalát while the Bráhuis retired on the Soinda where they were joined by some Méngals and Sásolis. After attacking a detachment, which was escorting supplies to the Khan's troops at Norgáma, and killing eight of them with a loss of 4 on their own side, the tribesmen cut off all communications with Kalát. Gauhar Khán was now further reinforced by 100 Sumaláris and by Chákar Khán Jattak, who had not been paid the Rs. 1,000 promised him by *náib* Pír Bakhsh. A truce was now

HISTORY.

arranged and several of the Chiefs went to Pír Sultán Arifi near Norgáma to tender their allegiance but were treacherously surrounded and made prisoners, and taken to Kalát. Gauhar Khán who had not been captured then took up a position near Pír Kalandar on the Lédav hill track. Hence he continued to raid and levy exactions on *Káfilas*. The Chiefs who had been taken prisoners were eventually released.

The Méngals had some time previously plundered caravans on the Ráj route via the Hab river and Khudádád Khán now despatched Dárogha Atta Muhammad with a force to Khuzdár in October to make arrangements for the safe transit of caravans by the Ráj route, and to coerce Núruddín the Méngal Chief. Negotiations were begun and at the same time Atta Muhammad detached a force to attack the Zarrakzais, but the position which Gauhar Khán held being almost inaccessible, Atta Muhammad's troops did not get beyond Páshtakhán where they plundered all the property belonging to the Natwáni Zahris. The Zarrakzais, in retaliation, looted all Kalát *Káfilas* which fell into their hands. The negotiations with the Méngals proved unsuccessful and no settlement was arrived at. This was the state of affairs when Captain Sandeman's mission began its march to Kalát with the object of mediating between the Khán and his Chiefs and arrived on the 31st of December, 1875. Núruddín had been induced by Dárogha Atta Muhammad to come to Kálat, which place he had reached some days before Captain Sandeman's arrival. The latter left Kalát on January 5th and on the 6th Khudádád Khán ordered 400 of his infantry to surround, and apparently not without reason, attack Atta Muhammad's house where the Méngal Sardár had put up, with the result that Sárdar Núruddín, Dárogha Muhammad Ali (Atta Muhammad's brother), and several others were killed, Atta Muhammad himself being wounded. The Khán suspected Núruddín of conspiring with Atta Muhammad to assassinate him.

On learning the news Gauhar Khán* murdered the Khán's Dárogha of Zahri, and began collecting his people with the intention of plundering Kachhi. He made an attack on Kotra, but

*Blue Book, II, page 107.

HISTORY.

without success, while the Khán's *náib*, Abdul Latíf, with a regiment of infantry occupied Zahri. The Jhalawán tribesmen continued in rebellion, demanding an honourable peace and the restoration of their *jágírs*, and at the beginning of June, when Major Sandeman had reached Mastung on his second mission, some skirmishes took place in the Múla pass between the Khán's troops and the Jhalawán tribesmen, with loss on both sides. Major Sandeman's arrival, however, put a stop to these and at the settlement which took place, a peace was patched up, the Khán recognising and confirming the selection of Gauhar Khán as Chief of Jhalawán, and of Shakar Khán as Chief of the Méngals with Mír Ibráhím Khán as his guardian. All the outstanding disputes between the Khán and the Jhalawáns were discussed and a full list of them with the decision in each case will be found in Baluchistán Blue Book No. II, page 266.*

The appointment of Gauhar Khán as Chief of Jhalawán did not prove a success, as he constantly carried on feuds with neighbouring Sardárs, in the course of which a large number of lives were lost and much property was looted. The animosity which had arisen with the Músiáni tribe owing to an attempt of Gauhar Khán to marry one of Táj Muhammad's wives, who had been a Músiáni, was the principal quarrel, involving other Jhalawán tribes and in the same year in which the Mastung agreement was made, his brother, Pasand Khán treacherously killed the brother of Sáleh Muhammad, one of the leading men of the Músiánis, with whom the Zarrakzais had a long standing feud, and in 1879 the Agent to the Governor-General had to make a fresh settlement of Jhalawán affairs and effect a reconciliation at which Sáleh Muhammad forgave the blood of his son on the understanding that Gauhar Khán would give his daughter in marriage to Sáleh Muhammad. Fresh quarrels broke out in 1882 and Gauhar Khán with the help of the Khán's troops plundered the Músiáni villages and established himself at Zahri. Here he raised a party of Patháns and declared himself to be independent of the Bráhuis; at the same time he became estranged from his brother, Pasand Khán. A

*Printed for both Houses of Parliament by Eyre and Spottiswoode London.

drug-debauched profligate, Umar Khán had meanwhile been nominated as Sardár of the Músiánis in place of Uméd Ali. All was confusion and in December, 1883, Sir Robert Sandeman held a *darbár* at Khuzdár and Sáleh Muhammad was recognised as Chief of the Músiánis. HISTORY.

Gauhar Khán's conduct excited fresh discontent in 1884 and the Músiánis, Lotiánis, Magassis, and others combined against him. At this time he was regarded with the greatest aversion by most of the Jhalawáns but was endeavouring to curry favour with the Méngals and Muhammad Hasnis and with the Jám of Las Béla. In the following year Gauhar Khán, contrary to custom, levied a tax in the Múla pass, and caused a fresh disturbance; Captain H. M. Temple, Political Agent, Kalát, proceeded on 9th December, 1885, to Gáján in Kachhi, where the Sardár then was, and enquired into the matter. It was found that dues had been demanded on behalf of Gauhar Khán from a Muhammadsháhi caravan when traversing the pass, and during a quarrel which ensued one of the Muhammadsháhis was killed. Gauhar Khán in support of his claim put forward a document sealed by Bahrám Khán grandson of Mír Muhabbat Khán, urging that the Múla pass was a part of Zahri and that he had the right to levy tax in Zahri. The case was enquired into at Sibi, whither the Sardár had been summoned, and Sir Robert Sandeman issued an order, warning Gauhar Khán that he was not entitled to levy dues in the Múla pass.

The quarrels between Gauhar Khán and his neighbours again reached an acute state in 1886, and the Sardár was surrounded in the fort at Zahri by the Sásolis, Lotiánis, Jattaks, and others and some fighting took place. Efforts were made by various officers to arrive at a settlement of the points at issue; but they were frustrated by Gauhar Khán's unscrupulous conduct, with the result that most solemn engagements entered into by the parties were never carried out. Gauhar Khán was eventually induced to come to Quetta. A *jirga* of influential Sardárs which was assembled, in April, to consider Jhalawán affairs, received his resignation of the chiefship in favour of his son, Yusuf Khán. His resignation was

HISTORY.

accepted, and it was decided that he should remain under surveillance at Quetta; while during the minority of his son, Abdul Karím, Zarrakzai, a near relative of Gauhar Khán should carry on the management of the Chief's estate. Abdul Karím carried on his duties satisfactorily for some time, but early in 1889 showed himself anxious to relinquish his appointment. The question of the future management of the tribe was again considered by a *jirga*, which assembled at Sibi in February, 1889, and it was decided that the Government of India should be requested to appoint a tahsíldár, in subordination to the Political Agent to carry on the administration of the estate from the revenues of which he should be paid. The services of Gulzár Khán, *náib* tahsildár of Duki, were secured for the post, and during the time he was at Zahri Ghat he did what he could to encourage cultivation and secure revenue.

Within a year, however, it was decided as a tentative measure, to reinstate Gauhar Khán on condition of good behaviour until Yusuf Khán should attain his majority. Mír Pasand Khán and his son, Muhammad Khán, who had meanwhile become reconciled with Gauhar Khán were to remain with the Political Agent as hostages receiving for their maintenance Rs. 50 out of Rs. 300 allowed by the Government for the Jhalawán Sardár since 1879 in recognition of the services rendered in the course of the second Afghán war. The tahsíldár at Zahri was withdrawn and Yusuf Khán was sent to Aligarh to be educated. Matters proceeded satisfactorily for a couple of years but the complications caused by the abdication of Khudádád Khán, in the spring of 1893 gave Gauhar Khán another opportunity of exciting disaffection and rebellion, of which he took immediate advantage. He sent raiding expeditions under his brother, Pasand Khán, to Súráb and Kapoto and carried off a large number of sheep belonging to the Khán among other property. A fight near Norgáma between the Khán's troops under Zamán Khán ended in the flight of Gauhar Khán. Matters had reached a very critical stage, when Major Temple was deputed in September to put down the rebels and to pacify the tribes by personal negotiations with them. He was also authorised to announce to the Sardárs that Mír Mahmúd

Khán II had proposed to grant them certain tribal allowances with a view to placing them on a similar footing to that held by the Sarawán tribes. HISTORY.

He induced most of the Jhalawán Sardárs, who had now left Gauhar Khán and whom it was most desirable to prevent from rejoining him, to return with him to Quetta, and to lay their grievances before the Agent to the Governor-General and the Khán, and these Sardárs were present at the installation of His Highness Mír Mahmúd Khán in November, 1893, and heard the announcement, that in future His Highness would set apart a sum of Rs. 50,000 annually to be paid in return for services rendered by them. The question of the succession of Yusuf Khán to the Jhalawán chiefship was discussed and endeavours were made to ascertain the opinion of the Chiefs and it was found that though some vigorously supported the claims of Yusuf Khán, others as strongly advocated the nomination of Abdul Karím, who had once before been selected to fill the appointment. As the opinion of the Sardárs was constantly fluctuating, it was decided to send for Yusuf Khán from Aligarh in January, 1894, in order to form an opinion of his fitness for the sardárship. In February, 1894, the case was put before the Sibi *jirga*, which decided in favour of Yusuf Khán; at the same time he was reconciled with Umar Khán, Músiáni. The details as to the distribution of the Jhalawán subsidy were worked out on the same occasion, and the decision arrived at included monthly allowances to all the important Sardárs while a sum of money was ear-marked for the establishment of *thánas* at Muhammad Astafin, Khurásán, and of a Méngal *thána*.* All this failed to exercise a beneficial effect on Gauhar Khán, who continued to give trouble. At this time he estranged his brother, Pasand Khán, by marrying his son, Yusuf Khán, to a Kambrári girl whom Pasand Khán wished to marry himself. He resuscitated the dispute with the Músiánis in 1895, and quarrelled with so many of the Jhalawán sardárs that it was hoped that they would give him up before long, as he had few places of

* The Khurásán *thána* was located at Zahri and the Méngal *thána* at Sárúna.

HISTORY. shelter left. His influence, however, was so great that the levy post which had been established about a year before in Zahri to keep the peace was obliged to fly. Pasand Khán had in the meantime been won over to take an active part against his brother and some desultory fighting took place at Norgáma. In May, 1895, Gauhar Khán attacked the Músiánis in the village of Balbal in Zahri, killing five men, wounding several others and carrying off the whole of the spring harvest. Lieutenant Le Mesurier, the then Political Agent, Kalát, accompanied by a party of 20 sepoys of the Kalát service troops mounted on riding camels, proceeded to Zahri with the intention of surprising Gauhar Khán at Salmánjo. The party left Kalát at night and rode through to Salmánjo (70 miles) without a halt; they attacked the place but Gauhar Khán managed to make good his escape to the hills to the south and the party was too fatigued to press the pursuit any further at the time. Gauhar Khán eventually obtained shelter with the Khidráni Chief in Malkhor and in July the Jhalawán Sardárs were collected at Kalát and formally installed Mír Pasand Khán as the Jhalawán Chief. The Chiefs were informed that their subsidies could only be continued on condition that they withdrew their support from Gauhar Khán, and refused shelter to him and his bands and after a discussion which extended over some weeks, the Sardárs agreed that they would each be responsible for their own District, and would prevent Gauhar Khán and his following from committing any outrages in their limits. They then left for their homes. In the meantime Gauhar Khán with a following of about 200 men had retur ned to Zahri and had again commenced to attack and plunder the Músiánis and other neighbouring tribes, and the Khán, with the advice of the Political Agent, despatched to Zahri a party of 50 sepoys of the newly raised Kalát State troops, under Subadár Karamdád Khán with Sardár Pasand Khán and some sixty levies. Gauhar Khán made a stand against them at Garmáp between Zahri and Tútak and in the fight which ensued, both Gauhar Khán and his son, Yusuf Khán, were killed. The great firebrand of the Jhalawán country was thus removed, whose restless activity and sudden outbursts of temper had been a constant danger to the peace and prosperity of the country for so many years.

HISTORY.

Since the death of Gauhar Khán the Jhalawán country has enjoyed a long period of repose. The question of the appointment of a Native Assistant in the Jhalawán country was raised in August, 1901, by Major H. L. Showers, Political Agent, Kalát, who remarked that the location in the country at Khuzdár of a Government official whose business it would be to supervise and direct the work of *thánadárs*, and to advise the Chiefs in the control of their tribes, would be attended with many beneficial results. His Highness the Khán's consent was obtained to the proposal but the Government of India at first negatived it. Meanwhile the general state of affairs in Jhalawán had become unsettled, and in July, 1903 the Méngals attacked the Khán's *náib* at Khuzdár and looted eight villages. Shortly afterwards another disturbance took place at Súráb in which about 400 Méngals were concerned, in crop plundering from disputed land. Under these circumstances the consent of the Government of India was given to the appointment of an officer having administrative training and a Native Assistant was posted to Khuzdár from 1903. The Native Assistant is acknowledged as the representative of the Khán and is appointed and paid by him. For administrative purposes, he is under the orders and directions of the Political Adviser and Political Agent, Kalát.

ARCHÆOLOGY

There are no imposing structures in the district to indicate its condition in ancient times, but many dams, mounds, and old tombs are scattered through it.

Gabrbands.

Gabrbands, or, as their name implies, the dams of the Zoroastrians or fire worshippers, are curious structures which are scattered in great numbers throughout the hilly Jhalawán country from Súráb near Kalát as far as the Hab river valley on the south and so far westward as Mashkae. They are chiefly met with along the caravan route between Bhappav and Tútak; along the Lukh river route from Páriko to Gidar Dhor; along the skirts of the Gajjali hill near Jébri; in the Mírwári country, and at Gazg and Sárúna; but perhaps the most interesting examples are to be found in Lákorián and Sárúna valleys and in the valley of Hab. They vary somewhat in construction, but commonly take the form of walls built of roughly shaped stones, which vary in size

HISTORY. up to 4′ × 2′ × 4′ but without mortar, the interstices being in some cases packed with the chips obtained in dressing the stone. These walls are backed with a sloped br east-work of rubble, and in some cases further strengthened with buttresses. The two important *gabrbands*, one locally known as Ahmad Band and the other near Pír Munaghára, in Sárúna, were visited in 1903 by Mr. R. Hughes-Buller who wrote a comp lete and interesting account which has been published in the Report of the Archæological Survey of India for the year 1904-5. Mr. Hughes-Buller thinks that the object of the construction of these enormous dams, which are thrown across the mouths of ravines and declivities may in a few cases have been to retain water as in a reservoir, but in the great majority of cases, the object seems clearly to have been the formation of alluvial soil over the substratum of dry barren rock, combined with the retention and economical control of the distribution of the flood water. He discredits a theory formerly advanced, by which the dams are explained to be military defence works. The question, as to who were the people who built these structures, says Mr. Hughes-Buller, is one which will in all probability never be satisfactorily solved, but after examining the various theories advanced, he concludes that "it would seem good ground for asserting that the ascription of these fine works according to the traditions of the inhabitants, to the Zoroastrians is not contradicted by any local circumstances." *

Inscriptions near Pandrán. Among the relics of a bygone age, existing in the Jhalawán province is some ancient writing (some think it a Greek inscription) on a scarped surface of rock, a few miles from the village of Pandrán. Dr. Cook who visited the locality in 1876 described the letters as being from 4 to 5 inches in length, not cut in the rock but raised above its surface about one-eighth of an inch. Lieutenant R. Southey, however, in 1883 found the inscription considerably defaced and concluded that it would be difficult to identify more than one or two of the letters.

---

* For a detailed account see "*Gabrbands* in Baluchistán," by Mr. R. Hughes-Buller, I. C. S., pages 193—201, of the Report on the Archæological Survey of India for 1904-5 (Calcutta, 1906).

During his tour in the Jhalawán country, Mr. R. Hughes-Buller found at Khuzdár a stone with an inscription in Kufic character. About 15 miles further in the Bághwána valley, at Kumbi, he came across another stone containing an inscription in similar character. Photographs of these inscriptions were sent to Mr. Marshall, Director-General of Archæology, who had them examined by Dr. Denison Ross, Epigraphist of the Calcutta Museum. A complete reading of these inscriptions has not yet (1906) been received, but in July, 1904, Dr. Ross wrote that the one found in Khuzdár was in Kufic character and belonged, probably to the 4th or 5th century of the Hijra ; while the other which was found at Kumbi, was somewhat later in date and in a very rough script representing the transition from Kufic to Naskh. HISTORY. Inscriptions near Khuzdár.

Dr. J. Ph. Vogel published in 1905 an interesting note on the tombs at Hinídán in Las Béla. Attention to these tombs was first drawn by Major M. A. Tighe, Political Agent in Southern Baluchistán, and the locality was subsequently visited by Dr. Vogel. The tombs, 71 in number, are situated in the country of the Chhuttas and the local tradition ascribes the origin of the place to Jákharás, now settled in Sind, who are a sub-division of the Burfat tribe, which is believed to be of Rájpút origin. Ancient tombs. Tombs in Hinídán.

After his examination, Dr. Vogel came to the conclusion that the carved figures on some of the tombs which bore a certain resemblance to crucifixes, are merely clumsily executed effigies of a man on horse-back, and he was inclined to think that the tombs were constructed in the 17th century.

Instances of super-terrene burial have also been noticed in the Mírwári graveyard at Súráb, at Norgáma, and close to Balbal village in Zahri, in Bághwána and Wad.

Lieutenant E. Macleod, of the 11th Bengal Lancers, who visited the Jhalawán country in 1902 noticed an extraordinary cave in the skirt of the hill due west of the village of Pandrán at a distance of about a quarter of a mile. The cave has an underground vault consisting of a front chamber and two recesses, the Cave tomb in Pandrán.

HISTORY. breadth of the former is 18 feet and the length to the back of each recess about 16 feet. The whole appears to have been hewn out of the conglomerate rock. Skull and other bones were found and also a bed, and the skeleton of a large dog. The natives pointed out another place about 20 yards away and said that there was another vault there in which women's skeletons were to be found. No one has ever entered this second cave. The people hold the place in considerable awe and have a theory that the place was the scene of a fight.*

Turka-ná-Hadíraghák. The ancient graves known as the Turka-ná-Hadíraghák or graves of the Turks lie near Bhúngi, about 12 miles from Sárúna. In the same vicinity there are two other sets of graves, the most numerous being of the ordinary Muhammadan type, but there are also three large mound-like graves known to the people as giants' graves.

Ancient pottery. Mr. A. Gupte, Assistant to the Director-General of Ethnography in India, who accompanied Mr. Hughes-Buller on his tour through Jhalawán in 1903, found an ancient kiln for turning out glazed pottery at Míri Butt in Khuzdár whence pieces of potter's wheels were also picked up. He also identified as a primitive manufacture of crude ceramic ware some objects found in another mound on the way to Sékrán, about 15 miles from Khuzdár; and the was of opinion that the tomb locally ascribed to Sháhi Pír, between Tútak and Anjíra, more resembles a kiln.

Nál potter. Fifty-nine pieces of pottery including cups, jars, and bowls were unearthed by the Gazetteer establishment in 1903 from the Sohr *damb* (mound) near Nál and some of these were sent to Mr. J. H. Marshall, Director-General of Archæology in India, who has written an interesting account of them which will be embodied in the annual report on the Archæological Survey of India for 1905-6. Most of these specimens consisted of wheel-made vases. He concludes his remarks by saying: "that the fabrics are of Indian or semi-Indian manufacture, seems probable from the presence of the familiar humped buffalo * * * and that they date back

* Proceedings of the Asiatic Society of Bengal for January and February, 1903.

to a period before the Christian era seems likely in view of the fact that nothing at all like them is known to have come from any of the Buddhist sites in Baluchistán or the Frontier Province. To surmise more than this before other evidence is available would be mere waste of time. It can only be hoped that the present publication may perchance lead to the discovery of some analogous wares, which are not known to us in India, or that when the time comes for the further exploration of the mound where they were found, we may unearth some other class of antiquities which will throw light upon their origin and their date." HISTORY.

Pottery found in Mámatáwa.

Two large and two small sized bowls of baked clay and two cups of the same material were excavated from one of the mounds near Mámatáwa to the south of Kalát in November, 1902. The two largest vessels were full of earth and contained a bone, a bead, a stone instrument with two holes at each end, and a wooden ornament. Two more medium sized clay bowls were presented by the Chief of the place who asserted that they had been taken from the same mound. The two cups bear no painting, but the large vessels show some black circular lines around their surfaces, and between them an arrangement of network or other ornament. The ground is partly red and partly blackish, the latter, in the opinion of Dr. J. Bloch, of the Indian Archæological Survey Department, to whom the specimens were sent, being due either to longer exposure to the fire in baking the clay or to their being used for cooking. They exhibit no signs of glazing, and Dr. Bloch thought that the vessels agree very closely with similar ones which have been unearthed from prehistoric mounds in Southern India, and which are supposed to have come from some original tribes not yet touched by Hindu civilization. The articles are more primitive than similar ones which were discovered by Major Mockler in Makrán. The large vessels were, perhaps, used as receptacles for food and water, which were interred with the dead. The two cups were apparently drinking bowls. Specimens of old pottery have also been found at the Méhi *damb* near Jébri in the Mashkae valley.

Other objects of archæological interest.

Among other objects of archæological interest the following may be mentioned :—An ancient domed building at Rodéni village

HISTORY. near Gidar, a cave known as Makáli-ná-Bhut close to a mound at Níchára: two stonelined wells on the top of the Hisár hill in Zahri; the Chákár *damb*, or mound, close to the Marérav in Chaku; mounds on the Sínghot hill, and 4 mounds in Drákálav in Wad whence some flint implements were obtained in 1903; 5 mounds between Nokjo and Gwarjak in Mashkae, the Ispé *damb* in Jáu, and the *gumbad* in the Khidráni country two marches south of Khuzdár. This last named is 24′ × 21½′ with an elevation of 10 feet. It is a square block of brick and mud work with a dome supported by four arches in the four corners, has an entrance in the eastern wall, and a niche in each of the other three. The dome has, however, fallen in except in the south-east corner.

Old coins. Several old silver coins obtained from Khuzdár were sent to Professor Rapson of the British Museum who identified them as being of the Ghaznivid Dynasty chiefly of Ibráhim (A. D. 1059 to 1099) and of Bahrám Sháh (A. D. 1115 to 1152).

POPULATION. Ethnographical history. Nothing definite is known about the ethnographical history of Jhalawán. But the early Arab authors mention the Jats, now known as the Jadgáls, as the earliest inhabitants of the country, and as having opposed the Arab forces at Kaikánán, while frequent allusions have also been made to the fact elsewhere. The Jats, therefore, appear to have constituted the earliest population of which there is any authentic record. Most of them have now been absorbed among the Bráhuis, but sections of admittedly Jat origin are to be found, such as the Koraks of the Mírwári country, Jámots and Chhuttas of Karkh (or Karu) and Chaku, Jáms of the Múla pass, Natwánis of Bághwána, Rais of Zahri, the Hotmánzai Sásolis of Zídi and the Mardoi Méngals of Ferozábád near Khuzdár.

Later on when a movement of the Baloch took place from the westward, certain sections, such as the Siahpáds of Páriko and Nál and some of the Bízanjaus, appear to have settled in the country, whilst the main body moved towards Kachhi and the Punjab plains. The next element which has added its quota to the population is the Afgháns, who are found especially among the tribes round the Harboi, such as Nícháris, who claim to be

Alikozais, Zarrakzais who are Taríns, and some others actually called Patháu, in Karkh and Chaku. POPULATION.

The rise of the Bráhuis and their gradual unification into a homogeneous whole has been detailed in the section on **History**. Who the Mírwáris and other genuine Bráhui tribes such as the Kambráris, Gurgnáris, Sumalários, and Rodénis originally were, is a question which still remains in obscurity.

Density and growth of population and villages.

No attempt was made at a census of the Jhalawán country before 1901. Writing in 1877, Hughes said that the "province is, for its immense size, but very sparsely populated, the number of inhabitants being estimated at not more than 40,000 males, or but ten persons to the square mile; but so much of the province is covered with hills, and the quantity of arable land is so restricted, owing to scarcity of water over a great part of its surface, that this low rate is scarcely to be wondered at. * * There are no towns in the proper acceptance of the word, and but few villages and this is mainly owing to the nomadic character of the people." *

In 1901 rough estimates of population were obtained through the headmen of the tribes, which showed 54,891 houses or families in an area of about 21,128 square miles, and a population of 224,073, the number of villages being computed at 299 in 1902-3. Of the total, 223,692 (males 114,806, females 108,886) or 99·8 per cent. are Muhammadans and 381 Hindus. The incidence of population per square mile is about 10 persons, while there is only one village in about 70 square miles. Most of the people still cling to their nomadic habits. Owing to increased security of life, there has in recent times been a considerable increase in population.

The principal villages, some of which are headquarters of tribes and of Hindu traders are—**Surab** (Bakhál-tá-shahr with suburbs 1,500), **Nichara** (1,000), **Norgama** (with suburbs, 1,500 to 2,000), Ghat (with suburbs, viz. Balbal and Mahomedáni about 1,800), **Baghwana** (Mír-ná-shahr and Kamál Khán-ná-shahr, 500), **Khuzdar** (with fort and suburbs, 700), **Nal** (Bakhál tá-shahr with suburbs,

* *The Country of Baluchistan*, by A. W. Hughes (1877), pages 79-80.

POPULATION. the Chief's headquarters, 800), **Wad** (Bakhál-tá-shahr, 200), and **Gajar** (in Mashkae 200 to 300).

Migration. About three-fourths of the population of Jhalawán are nomads, most of whom depend on the produce of their flocks. The exceptions are such individuals as own sufficient irrigable land to support them, and the tenants of the Khán. The majority of the Sumaláris, Méngals, and several clans of the Zahri tribe lead a purely nomadic life. In spring and summer they wander with their flocks in the highlands in search of pasturage and in October and November move to Kachhi, Sind, and Béla where they supplement their livelihood by labour, and return to their homes in March.

The people of Upper and Central Jhalawán go to Kachhi, via the Múla pass and Gáji Lak, and to Shikárpur District in Upper Sind via the Gáji or Sáín Lak and different other passes over the Kírthar range; the people of Sárúna and Khidráni country go to Séhwán and those of the Mírwári country in Lower Jhalawán, generally go to Las Béla and parts of the Karáchi District. Here they have entered into marriage relations with the people, giving their daughters to wealthy *zamíndárs* for a suitable consideration. The permanent inhabitants also move out of their villages during spring to graze their flocks and for change of air, the system being known as *hatam khwári*. When conditions are favourable and there is abundant grazing in Khárán, the people of Súráb-Gidar valley and Dasht-i-gorán visit Upper Khárán and the people of the Mashkae valley resort to Rakhshán and Kághae with their flocks.

Owing to the uninviting nature of the country there has not been any considerable number of immigrants, except a few families of Hindus trading in important villages. There are a few Rakhshánis from Khárán, some Marri Baloch, who, some years back migrated from Kachhi and are now residing at Kúhav in the Múla pass, Karkh and Chaku and some Nakíbs from Makrán, who are found scattered in different tribal areas.

A few immigrants from Sarawán can be traced in the Dáhijav Shahwánis of Kappar in Bághwána, the Kúrds in Bághwána, the

Badúzais and Mitházais of Zahri, the Lahris in Zídi and Koláchi, a few Lángavs from Mungachar in Hazárganji near Nál and several others. All these have permanently settled in Jhalawán and are absorbed in different tribes.

POPULATION

Age statistics, vital statistics, infirmities, infant mortality, comparative number of sexes and civil condition.

Vital statistics are not recorded in the district, and the rough estimates of population obtained in 1901 only distinguished between adults and minors, i.e., 12 years and over, and under that age. The number of males was 114,806 and that of females 108,886. One reason which is advanced to explain this disparity is that a number of marriageable girls are disposed of annually, by the poorer Bráhuis, to wealthy *zamíndárs* in Sind for payments in money. As in other parts of Baluchistán, longevity is probably infrequent owing to malnutrition, lack of proper clothing, and want of medical aid. Mortality among infants and the poorer classes is probably very heavy.

Marriage customs.

Among the tribesmen, every man marries as soon as he has the necessary means to meet the expenses of his wedding. Marriage almost invariably takes place after puberty. Among the well-to-do, the bridegroom is generally about twenty, whilst among the poorer classes he is generally older. The bride is generally some four or five years younger. In rare cases infant betrothals take place, generally among very near relations. Marriages with young girls are necessarily infrequent since, except among the wealthy, heavy demands are made on a wife which can only be performed by a full-grown woman.

So far as can be ascertained, polygamy is not uncommon among such of the upper and middle classes as can afford it. The wealthy in marrying several wives are influenced by the desire for heirs, or for an alliance with an influential family, while on those less well-to-do polygamy is occasionally forced by the custom of *bájái khwája*, which requires that one of the surviving brothers or cousins of the deceased must marry his widow. Cohabitation with slave girls is permitted by custom but is not much practised, as the children of such connections are looked down upon socially and are excluded from inheritance.

POPULATION.

Marriage with near relations is preferred, because exchanges can be easily arranged, and the price of the bride, if one has to be paid at all, is lower, while the parties are already acquainted and their mutual relations are strengthened by the marriage tie.

Marriage ceremonies.

Ordinarily a man has nothing to say to the selection of his bride. When his parents wish him to marry, they look for a suitable girl, and the first step taken is to send a female relation to see her and to satisfy herself as to her age, appearance, and other qualifications. Among the poor, however, when marriage takes place at an advanced age, the man often makes his own choice. If the preliminary overtures are well received, an elder relation or a Saiad goes to the parents of the girl and arranges the price to be paid (if the system of payment prevails in the tribe) and the animals and foodstuffs which will have to be provided by the bridegroom's party for the marriage feast. This ceremony is known as the *háo tining*, i.e., the giving of consent. It is followed by a feast in the bride's house, when the bridegroom's party present her with a wrapper and a ring (*gud-o-chhallar*). This is known as betrothal or *sáng*, and is considered binding on the parties. In the case of the woman, the *sáng* is considered binding except under special circumstances, such as adultery on the part of the woman or strong suspicion of it.

The Bízanjaus of Nál and Ornách, the Sájdis and the Muhammad Hasnis of Mashkae and the Mírwáris and others of the Mírwári country who have marriage relations with the people of Makrán follow their customs which have been described in the *Makrán Gazetteer*. Among these people, the dower which takes the place of *labb* or bride-price, consists of landed property (*mírás*), jewellery (*sohr*), and servile dependants or *bandag*. This dower becomes the sole property of the bride. The bridegroom also presents a trousseau to the bride and meets the expenses of the marriage feast. After the *nikáh* he is required to live in the house of his father-in-law for some days, sometimes for a month or more.

In cases of widow remarriage no ceremonies, except the *nikáh*, are observed.

In olden days, bride-price (*labb*) was never demanded or paid, and even now it is considered derogatory on the part of a respectable tribesman to ask a price for a girl. Among the poorer classes, however, payment for girls is now demanded. It varies from Rs. 300 to Rs. 500 according to the position of the contracting parties and the age and qualities of the girl, and is paid in cash, sheep, goats, camels, and occasionally in land. The price of a widow is generally half of that payable for a virgin. POPULATION. Bride-price.

Deferred dower or *haq-i-mahr* is recognised, and it is generally fixed in gold *mohars* before the *nikáh* ceremony, and varies from Rs. 11 to Rs. 300 according to the position of the parties.

The *mahr* thus fixed remains, however, a nominal sum due to the wife from her husband. It is never or seldom recovered by a wife in the life-time of her husband, but is exacted in the case of a divorce, or by her heirs in the event of the death of the wife without issue. It happens sometimes that the wife makes over to her husband her dower on receipt of ornaments, etc. There is also a custom prevalent throughout the district, whereby the husband presents his wife, instead of dower, with a share of the merit (*sawáb*) which he hopes to obtain after death by giving alms from his hearth (*khákhar*) in his life-time. The share given generally amounts to one-fourth and occasionally varies from one-sixth to one-third, and this gift saves the husband from the necessity of giving any dower upon earth. Rights of the wife in her dower.

Mention may be made of the system of exchange of girls (*adal-badal*) which is universal among the tribes, such transactions being generally confined to near relations. System of exchange.

The marriage expenses vary according to the position of the contracting parties, from Rs. 100 to Rs. 500, excluding the *labb*, most of which fall on the bridegroom's party. Marriage expenses and gifts.

The bride's parents generally present her with a dress and a few ornaments, bedding, and some articles of household furniture. A suit of clothes is also given to the bridegroom.

POPULATION. Wealthy families present several dresses to the bride and more numerous and better ornaments and articles of household furniture.

Divorce. Divorce is uncommon among the Bráhuis, but it is practised by the tribes following the Makrán customs and also by the lower classes among whom it is given on trivial grounds.

The usual reasons for divorce are the disagreeable appearance or temper of the woman, and immorality proved or suspected. The method of divorce is the throwing of three stones or clods of earth after the woman. The divorced woman has the status of a widow and can remarry in her tribe, but if she is divorced for misconduct, she is not permitted by custom in most of the tribes to marry her seducer. A woman can obtain a divorce if her husband is proved to be impotent. To effect this, pressure is brought to bear on the husband by her parents through the tribal headmen.

Penalties for adultery. Before the district came within the sphere of British influence a man was held justified in killing his wife and her seducer merely on the strength of a taunt as to her faithlessness by a third party. Death is still the punishment of a faithless wife caught *flagrante delicto*, and in cases of suspicion sometimes the husband informs the father or brother of the woman who then kills her. The seducer, if caught, is also killed and in such cases no compensation is demanded, but should he make good his escape, the case is compromised by the headmen of the tribe on payment of compensation which usually amounts to what is payable for murder. This is generally Rs. 1,500, but is not always paid wholly in cash and girls, cattle or arms are accepted in lieu of a part or the whole of the claim; according to the present custom a fine of Rs. 500 is also levied by the government of the Khán of Kalát.

The status of woman and rights to property. Except among the dominant classes, where the women have an easy life and have female servants to help them, the position of woman is one of degradation. Among the common agriculturists and flockowners, no sooner is a girl fit for work than she is sent by her parents to tend cattle, besides taking her part in all the ordinary household duties. When married, she must not only

carry water, prepare food, and attend to all ordinary duties, but must look after the flocks and assist cultivation, except in ploughing. She has no share in property beyond the presents given her by her parents at her wedding. The right of a man to a deceased brother's widow, to which reference has already been made, is prevalent. A brother who does not wish to marry his brother's widow (*bájái*), can give her in marriage, with her consent, to any one he or she may choose, and appropriate the *labb* himself. POPULATION.

Inheritance.

Among almost all the tribes the women are allowed no share in inheritance, a custom which is said to have been instituted by Mír Nasír Khán I, who had seven daughters whom he gave in marriage to different Chiefs, allowing them no share in property beyond presents consisting of dresses and jewellery. The system seems to have been set up to avoid participation in land, of outsiders, which might lead to quarrels. Widows and daughters, however, are entitled to maintenance and the latter can also claim a share of their mother's jewellery, if any.

Inheritance among males is governed by tribal custom, but is based on the general principles of *sharíat.*

The Chief inherits the property of an *aiwár*, i.e., a tribesman dying without any male heirs, and maintains the widow and daughters of the deceased so long as they are unmarried.

Language.

The languages spoken are the Bráhui, the western and eastern forms of Baluchi, Jadgáli, and a peculiar jargon known as Lori Chíni.

Bráhui.

The major portion of the population speak the Bráhui language, which has been classed by Dr. Grierson as one of the Dravidian languages and a somewhat detailed account of which is given in Mr. Hughes-Buller's Census Report of Baluchistán.* The dialect spoken in Jhalawán differs to some extent from that used in Sarawán as it has in it a considerable admixture of Sindi words.

Baluchi.

The western Baluchi of Makrán, which is largely impregnated with Persian words and expressions, is spoken by about one-third

*Census of India 1901, Volume V and V-A (Chapter VI, pages 75—78).

POPULATION of the population of Jhalawán, chiefly by the Muhammad Hasnis, the Sájdís, the Bízanjaus and the people of the Mírwári country. A detailed account of it is published in Chapter I (pages 77–82) of the *Makrán Gazetteer*.

The eastern form of Baluchi, in which the words in use for common objects and acts are nearly all pure Baluchi, the remainder of the language being borrowed from Persian, Punjábi, and Sindi, is spoken by the few Marri Baloch who have recently immigrated from Kachhi, into the hills along the Múla river, and in Chaku and Karkh.

Jadgáli.

The Jadgáli, which is practically identical with the Lási dialect of Las Béla, an offshoot of Sindi, is spoken by the few Jámots and Chhuttás in Karkh and Chaku, and by the domiciled Hindus.

Lori Chíni.

The Loris ordinarily speak the language of the tribe to which they are attached, but they have invented a curious artificial jargon known as Lori Chíni which they speak before strangers. The dialects of Lori Chíni in vogue among different sections of Loris, differ in various localities, but the words are generally inverted forms of Baluchi and sometimes of Urdu, Sindi and Punjábi. A few instances may be quoted by way of example—

One ...	Ek ...	The Urdu numeral.
Three ...	Hés ...	Inverted form of Baluchi seh.
Four ...	Rách ...	Do. do. do. chár.
Five ...	Champ ...	Do. do. do. panch.
Ear ...	Shog ...	Do. do. do. gosh.
Hair ...	Dúm ...	Do. do. do. múd.
Head ...	Rás ...	Do. do. do. sar.
Brother ...	Dirábar...	Do. do. Persian brádar.
Belly ...	Tép ...	Do. do. Urdu or Sindi pét.
Flesh ...	Shogd ...	Do. do. Baluchi gosht.

Among words peculiar to the jargon may be mentioned *tibbar* (father), *somb* (nose), and *goma* (a rupee).

Correspondence and literature.

There is no literature in the Bráhui language and ballads were, and are now, composed in Baluchi. For the purposes of the little correspondence which the people carry on, Persian is employed,

while the Hindu traders use Sindi, both as the medium of correspondence and for keeping accounts. POPULATION.

The following statement shows the distribution, by races and tribes of the indigenous population of the district, including the domiciled Hindus:— Races and tribes.

Bráhuis	Zahri ...	47,617
	Méngal	62,136
	Muhammad Hasni	52,751
	Bízanjau	15,909
	Kambrári	4,315
	Mírwári (this tribe was not censused in 1901)	......
	Gurgnári	3,925
	Rodéni ...	1,565
	Sumalári	3,275
	Kalandráni	6,308
	Sájdi ...	6,063
	Nícbári	1,830
	Pandráni	340
	Rékízai	1,277
	Total...	207,311
Others	Khán's subjects	6,245
	Nakíbs ...	856
	Loris ...	4,177
	Servile dependants	5,103
	Hindus	381
	Total...	16,762
	GRAND TOTAL...	224,073

A full account of the tribal constitution of the Bráhuis is given in Chapter VIII of Mr. Hughes-Buller's Census Report of 1901.* It may be briefly explained here that a Bráhui tribe is based primarily not upon agnatic kinship like an Afghán tribe, but upon common good and ill; in other words, it is cemented together by the obligations arising from the blood-feud, and heterogeneity, rather than homogeneity, is the striking feature of its composition. Round a nucleus several groups of diverse origin, including Afghán, Baloch, Jat, and even sometimes freed slaves, gathered together Tribal constitution.

*Census of India, Volume V and V-A, Baluchistán (Bombay, 1902).

POPULATION. in time of emergency and ultimately became consolidated into a tribe. Instances of these will be found in the account of the tribes which follows. All comers gained easy admission to the tribe. As soon as a man joined the tribe, he permanently became a participator in its fortunes both good and ill. Then, having shown his worth, he was given a vested interest in the tribal welfare by acquiring a portion of the tribal land, in return for which he was bound to share all tribal responsibilities. Admission was then sealed with blood by women from the tribe being given to him or his sons in marriage. Starting therefore with the principle of participation in common good and common ill, participation in the tribal land came to be the essence of tribesmanship. The process is easy to follow: admission to participation in common blood-feuds; then to participation in tribal land; and lastly admission to kinship with the tribe. It must here be mentioned that the above system practically ceased after the appearance on the scene of Nasír Khán I, otherwise known as Nasír Khán the Great, as that ruler first combined the various conflicting elements among the tribes, then inaugurated the consolidation of the Bráhui power for purposes of both offence and defence and saw its completion in his life-time, the result of his genius and organising power being found in the form of the different tribes as now existing. After dividing the tribes into the two great divisions, the Sarawáns on the north and the Jhalawáns on the south, placing at the head of each a leader, Nasír Khán proceeded to organise each tribe on a system of feudal service to supply the armed forces both of his own confederacy and for the muster of his suzerain, the ruler of Kandahár. The distribution of land among the tribesmen which followed in most cases appears to have formed the basis of the constitution of the different tribes.

The tribe, locally called *khom*, is divided into a number of groups; the main divisions or clans are called *takkar*, their sub-divisions or sections are known as *shalwár* (the term being generally used for kinship), and further minor units or sub-sections representing the families are designated as *pira*, while *zai* is a generic term for a group representing either the tribe or any of its divisions. Each

POPULATION.

tribe has its own staff of officers or leaders. The Chief (*sardár*) is the head of the whole tribe, followed by the *mír* who is the headman of a clan (the term being also applied to the *sardár's* brothers and near relations), and the *motbar* or *kamásh*, the head of one of the units of which the clan is composed.

The office of the Chief of a tribe and that of the headman of a big clan is hereditary, while the leadership of smaller groups greatly depends on the age, influence, and intelligence of a member of the group, and his hospitality is a great factor in his favour.

Living with some tribes are some individuals and families known as *hamsáya* who share temporarily in good and ill with those among whom they live but, unless they have been given a share in the tribal land, are united to their own tribes and join the latter in times of emergency.

Main divisions and *Pallav sharík*.

Before entering on a detailed description of each of the important tribes and their long chain of clans, sections, sub-sections, and families, attention is drawn to the presence of the organised political or ethnic unit known as *dastas* or *pallav sharík*. Every tribe is composed of separate clans or large groups living apart from, but connected with, each other at the same time in all political matters concerning the common good and ill of the tribe. According to the local traditions the tribes in Jhalawán were for this reason divided, in old times, into two main divisions or *dastas*—(*a*) the Zahri *dasta* and (*b*) the Méngal *dasta*. The tribes comprised in each of these divisions were often at feud with each other, but against an outsider they would all combine. The principal tribes comprising the Zahri *dasta* are the Zahri, Nícharí, and Pandráni; those in the Méngal *dasta* are the Méngal, the Bizanjau, Sájdi, and Muhammad Hasni.

The remaining minor tribes, which occupy an isolated position and do not come under either of the *dastas* are the Mírwári, Kambrári, Iltázai, Gurgnári, Sumalári, and Rodéni.

The chief point of difference in the tribal constitution of Sarawán and Jhalawán tribes is that in the latter district, the Chief or headman of a big clan is entitled to recover an annual tax, *máli*,

POPULATION. payable either in cash, sheep or kind, from each family of his tribesmen. The sections or clans paying the *máli* are known as *goshi* or *khafi* and are bound to pay, besides, *purs* and *bijjár* as contributions on deaths and marriages; while those who are exempt from *máli* are known as *ráj-o-kabíla* and pay *purs* and *bijjár* at the Chief's or headman's request. The Chiefs of tribes and such headmen of clans as are styled *sardárs* are entitled to these contributions.

Khan's *ulus*. Among the Khán's *ulus* the Rais, Lotiáni, Pandráni, Dá[illegible] and Kambrári in Pandrán and Zahri are constituted like the ordinary tribes in Jhalawán. In Súráb and Khuzdár, these cultivators form a group in a locality or *káréz* where they have their tenancies and each group has a headman known as *arbáb* or *raís*.

In appendix III is given a list of the tribes; clans in each tribe; sections which pay *máli* (*goshi* or *khafi*); those that are exempt (*ráj-o-kabíla*); the estimated population of each clan; the name of the headman of the clan and the allowance, if any, which he receives from the Government or the Khán; the *sán* or number of men-at-arms which the clan was required to furnish to the Khán; and the localities in Kachhi where the clan holds land which is subject to *gham* or revenue.

Zahris. The Zahri tribe consists of a number of heterogeneous elements and takes its name from the valley which is the residence of the hereditary Chief, who is also the head of the Jhalawán division of the Bráhui confederacy and holds the standard (*bairak*) of the division which is of yellow silk. The estimated population of the tribe, in 1901, was 47, 617, and the principal clans are Zarrakzai (1,895), Khidráni (13,825), Jattak (12,221), Sásoli (4,404), Músiáni (2,090), Bájoi (3,039), and Lotiáni (1,238), and minor clans (8,855). Four of these clans, viz., the Khidráni, Jattak, Músiáni, and Sásoli, though sharing in the good and ill of the Zahris, may be regarded as now forming practically independent units.

The Zarrakzai clan (1,895) is the dominant sept of the tribe, lives mainly in Zahri valley, and according to local tradition is descended from Zarrak, a Zhar Khél Tarín Afghán, who migrated

from Afghánistán into the Zahri country, assisted the Músiánis in turning the Jadgáls out of the country, and married a daughter of the Músiáni Chief, Mír Bohir, by whom he had a son for whom he obtained the turban—the token of chiefship—by a stratagem. The chiefship was, for some generations, in the Káwrízai branch of the Zarrakzais, but on the death of Sardár Táj Muhammad Khán, it was assumed by Sardár Gauhar Khán, of the Dosténzai branch in which it still remains. The events which led to this change have been described in the section on History. POPULATION.

As already mentioned the tribes in Jhalawán were divided into two *dastás* or divisions, i.e., Zahri and Méngal, and enmity has existed between these two rival tribes for many generations. It is said that the standard of the Jhalawáns was originally possessed by the Sháhízai clan of the Méngals and was taken away by the Zarrakzai Zahris in one of the many feuds that occurred between the tribes. This insult and injury has never been forgotten by he Méngals. During the fight, which took place between the Jám of Las Béla and Mír Khudádád Khán of Kalát in 1868, Sardár Núruddín Sháhízai Méngal, an ally of the Jám, unsuccessfully endeavoured to regain the standard, and Safar Khán Lotiáni Zahri lost his life with several others, but not the standard which was in his care.

The achievements of Sardár Táj Muhammad Zarrakzai have been described under History. His grandfather Mír Zarrak, is said to have been killed in a fight, near Badu Kushta pass, close to Anjíra, by Malik Dostén Naushérwáni of Khárán who cut off his head and took it to Khárán in triumph. At a later date, Kádir Bakhsh Zarrakzai attacked Khárán, caught Mír Abbás III, Chief of Khárán, and set him to grind corn at a handmill. These events have been, and are still, a cause of enmity between the Zahris and the Naushérwánis.

The present Chief is Sardár Pasand Khán, who is in receipt of a monthly allowance of Rs. 400, and one of his sons is in charge of the Kalát State Levy Post at Norgáma and is paid an allowance of Rs. 100 a month. Pasand Khán was born about 1846, has a great reputation for bravery and can show numerous scars received in many a wild border foray. The Chief is entitled to recover *máli*,

POPULATION. poll tax, *purs*, and *bijjár* from the various *goshi* or *khafi* sections named in appendix III, and also inherits the property of such individuals belonging to those sections as die without male heirs. The Zahri tribe, in olden days, supplied 1,000 men-at-arms (*sán*) to the Khán and it is alleged that in lieu of this they held the Gájis lands in Kachhi. The Zarrakzais, however, contend, and this contention is shared by all who own similar lands, that the lands were given to them as compensation for men who died with Mír Abdulla Khán while fighting against the Kalhoras of Sind.

Mír Abdul Azíz, son of the late Mír Abdul Karím, Jemádár of Postal levies on the Quetta-Kalát line, is a man of influence among the Zarrakzais and both he and his father have done good service.

Khidráns. The Khidránis (13,825) comprise seven sections, all of whom are practically exempt from *máli*, though they have to pay *purs* and *bijjár*. Their headman, however, claims that except the Míári (also called Míhári) and Alímurádzai, all others are liable to *máli*. The dominant section are the Sháhozais, who are descended from Sháho, a brother of Mír Zarrak and Muhammad, the progenitor of the Muhammadzai Méngals of Mámatáwa. As mentioned under Zarrakzais, the Zahri country was held by the Chhutta Jadgáls when Zarrak came and the Músiánis were living as their *hamsáyas*. These three brothers—Zarrak, Sháho, and Muhammad—combined with the Músiánis, succeeded in turning out the Jadgáls and divided the country; a share of Malkhor, Anjíra, the Hab river valley and dry crop areas in Arzonán, Archino and Gwaniko were given to Sháho and are still held by the Sháhozais with the exception of Anjíra lands which have been sold to Sardár Pasand Khán Zarrakzai. The Míáris and Alimurádzais are Jadgáls, the former being descended from a buffalo keeper (*méhi* in Bráhui), and the latter from a *máchhi* (or fisherman) of Sind; the Dallújav are descendants of a Hindu convert to Islám, named Dallu, while the Gichkízais and Rahzanzais are also of Jadgál origin. The headquarters of the Sardár were at Malkhor, but the present Sardár has abandoned the village and is now residing in Bághwána. The majority of the Míáris reside in Kappar on the Simán river, but

some of them are also to be found near Malkhor and in the dry crop area in Gidar. The Gichkízai and Míránzai live in Jambúro the Dallújav at Habu; and the Ahmadzai and the Rahzanzai in the Hab river valley. POPULATION.

The Khidránis have been at feud with the Méngals for a considerable time, the feud having originated in the Méngals having carried away some cattle belonging to the Sásolis while grazing in the Khidráni country. The dispute assumed an unusually serious aspect in 1889, as the Khidránis, in consequence of the feud, fled to Sind whither they were followed by the Méngals. A settlement between the parties was effected through the intervention of Sardár Yár Muhammad Kúrd, when it was arranged that the Méngals should pay Rs. 5,600 as compensation for blood, and a fine of Rs. 2,500 for raiding into the British territory, and that cattle and arms which had been taken should be mutually restored by the parties concerned. These arrangements were being carried out, and a portion of the money payable had been levied from the Méngals when the Khidránis again broke the peace and their Sardár, Kamál Khán, was placed under surveillance. In November, 1890, a *káfila* of Méngals, en route to Sind, was attacked by the Rahzanzai Khidránis, two Sháhízai Méngals were killed and one wounded. The case was decided by arbitration in 1891, when it was found that the compensation due to the Méngals was Rs. 1,672-8-0, while they had to pay to the Khidránis Rs. 4,632 for losses incurred by them, and securities for future peace were obtained from the Sardárs of both the tribes.*

The present headman of the Khidránis is Karím Bakhsh whose maternal uncle, Raza Muhammad, Míári, of Kappar, is connected by marriage with the Raísáni Méngals of Wahér and has influence among them as well as among his own clansmen the Khidránis.

According to local tradition, the four principal sections of the Jattak tribe, i.e., Adamáni, Súmáráni, Umráni, and Jhángíráni, claim descent from Adam, Súmár, Umar, and Jhángír, four sons of Ali, Rind, while the dominant sub-division, the *Bánzozai*, are Jattaks.

*A detailed account of the course of events is given in the Baluchistan Agency Administration Reports for 1889-1890 and 1890-91.

POPULATION. said to be the descendants of Bánzo, a deputy of the Afghán governors, who married a daughter of Adam, who was the Chief of the clan, but had no male issue. The chiefship then descended to Bánzo's son. Under the Afgháns, the Jattaks supplied, in time of war, men-at-arms to the rulers, while in time of peace each married man had to give one seer of *ghí* and one *kása* of pistachio annually.

The headquarters of the Jattak Chief and the Bánzozai section are at Saráp in Mishk, in the Zahri valley, where the Sardár has a small fort. The rest of the Jattaks (12,221) are nomads and chiefly depend for their livelihood on their flocks. They are found mostly in the hills on the western side of the Múla river where they own some plateaux, the important ones being the Darnelli, Hádir Kash, Dasht-i-Kalán, Roz Chop, Sarách (half), Mandréjas, and Múhánch. They also own the greater part of the Kúhar irrigated lands in Múla, and the Gazgi section owns Gazg and pays revenue for it to the Khán. The Jattaks have been at feud with the Músiánis. In 1894 Umar Khán, then Chief of the Músiánis, instigated Sardár Gauhar Khán, Zarrakzai, to attack Shahbáz Khán, the Chief of the Jattaks at Saráp. In this attack Karímdád, a brother and a son of the Jattak Chief, were killed and a large amount of property looted. In 1900 the Jattaks made a counter-raid on the Músiáni headquarters at Balbal and killed some Músiánis, including a wife of the Chief. The disputes were settled by the Sibi *Jirga* in 1901 and both the Músiáni Chief, Umar Khán, and the Jattak Chief, Shahbáz Khán, died within a month of the settlement.

Shahbáz Khán's eldest son and heir, Asad Khán, died before his father, and on Shahbáz Khán's death his grandson, Muhammad Ali Khán (about 5 years of age in 1903), was nominated as Chief, and Ali Muhammad, a younger brother of Shahbáz Khán, was appointed as his guardian. Ali Muhammad has not only influence among the Jattaks, but among the Jámots of Chaku also, his mother being of the latter tribe.

Sásolis. The Sásolis (4,404) are, like others, a mixed clan. The dominant class are the Hotmánzais, who claim to be descended from Bulfat Jadgáls and are immigrants from Sind. The next important

section are the Sheikh Sásolis, claiming descent from Pír Umar, shrines dedicated to whom are to be found in various places, notably that near Panjgúr, where the Pír was murdered, and that on the Simán river near Khuzdár. They have a separate headman. A number of the Garr Sásolis have migrated to Nímargh in Sarawán and have permanently been cut off from their brethren in Sásol. POPULATION.

During the census of 1901, the Ajibári, Akhundáni, Dégiáni, Jámot, Kárélo, Kori, Pandráni, Lahri, and Nakíb residing in the district were enumerated among the Sásolis, but of these the Ajibári, Akhundáni, Jámot, Kárélo, and Kori are solely the tenants of the Khán and subject to the orders of the *náib* of Khuzdár, though they share good and ill with the Sásolis. Such of the Nakíbs, who cultivate lands in the Sásoli country, are treated as *ráj* of the Sásoli headman. The Dégiánis pay poll tax to the Zarrakzai Chief, while the Lahris and Pandránis are treated as *hamsáyas* and pay to the Sásoli Chief the *purs* and *bijjár*.

The headquarters of the Sásoli Sardár are at Bhalaréjav in Zídi where he has a small fort, but since the restoration of his *inám* land at Jháláro and his marriage into a Jámot family, he spends the greater part of the year at Jháláro in Karkh, and the tribal affairs are managed by his eldest son, Rasúl Bakhsh, whose mother is a Bájoi. The whole of the Koláchi river valley from Zídi downwards, as well as Gáj belongs to the Sásolis, chiefly of the Hotmánzai section, Sopaks and Sheikhs. The Sheikh Sásolis own Sásol with the Ghulámáni Méngals and many of them also own lands in Hazárganji near Nál where they share good and ill with the Bízanjau. The Gwahránjau section own lands in Lákorián and Páriko. The Gwahránjau, Sopak, and Lorájau of Khárán are also said to be descended from the Sásolis.

In the time of Mír Nasír Khán I, Mír Bullo, Hotmánzai was a fighter of note and is said to have led an attack on Delhi when the Khán, with a Baloch and Bráhui *lashkar*, was aiding Ahmad Sháh Abdáli. During the reign of Mír Mahmúd Khán I, the Sásolis joined the Khidránis and fought against the Méngals, the cause of dispute being the refusal of the Méngals to allow Núruddín Khidráni to marry Mah Náz, a Pahlwánzai Méngal by birth

POPULATION. and his brother's widow. The Méngals defeated the allies and killed Núruddín Khidráni, Mír Bullo, and Kanar Sásoli. In the time of Mír Nasír Khán II, Attar Khán, grandfather of the present Sásoli headman, made an unsuccessful attempt to take revenge on the Méngals who were aided by the Bízanjau. The case was decided by the Khán, who imposed a tax of one rupee on every camel load of merchandise imported into Nál or Wad through the Múla pass. This tax is still levied on behalf of the Sásoli headman by Mukhi Boda in Nál, and is known as "Attar Khán Sung."

The Sásolis own no land in Kachhi, but the Sardár has been given by the Khán water and land, free of revenue, at Jháláro in Karkh. This *inám* was forfeited by Mír Khudádád Khán, when Sardár Pahár Khán Sásoli sided with Sardár Gauhar Khán, but was restored by the present Khán, Mír Mahmúd Khán, in 18[illegible]. Their headman is Sardár Pahár Khán (born about 1849). Jamál Khán Sheikh Sásoli, son of Mír Lalla has considerable influence not only among the Sheikhs but also among the Ghulámáni Méngals of Sásol and Goru, and his position is considerably strengthened by the respect which his step-mother, *Bíbi* Khair Khátun, commands. A daughter of hers is married to the Sásoli headman's eldest son, Rasúl Bakhsh.

Músiánis. The Músiánis (2,090) claim a Rind Baloch origin, and are said to be the earliest of those immigrants who turned the Jadgáls out of the country. As already mentioned, the chiefship of the tribe was obtained from the Músiánis by the Zarrakzais by a trick and since then the clans have not been on very friendly terms. Mír Murád Khán, head of the Músiánis, took up arms against Sardár Táj Muhammad Khán and sided with Khudádád Khán, the latter promising him the chiefship of the Jhalawáns should he succeed in killing Táj Muhammad Khán, but in the skirmish at Joi Ghulámán in Kalát, Murád Khán himself lost his life. There has been enmity also between the Músiánis and the Jattaks and in 1900 the latter attacked the Músiáni village when the Chief's wife was accidentally killed. The case was decided by the Sibi *Jirga* in 1901. The headquarters of the Músiánis are at Balbal near Ghat in Zahri; the *ráj-o-kabíla* sections chiefly live in the Zahri valley, along the Pissi-bél and Múla, while the Khánzai

own and cultivate the Hattáchi flat in the Múla pass. The *goshi* sections are chiefly nomads and scattered about the Múla pass, the Dínás among them cultivate land along the Drugi river close to Kharzán. The Músiánis own *gham* land at Pathán in the Gandáva *niábat* but owing to disputes with the Jattaks they have sold half of their land to Hindu banias of Kachhi and mortgaged, without possession, the remaining half. The present head of the Músiánis is Sardár Zahri Khán (born about 1887). Next to the Chief, the most influential man in the Músiáni clan is his cousin Mír Baháwal Khán, who was once kept in confinement by Sardár Gauhar Khán and escaped through the help of an Afghán sepoy. POPULATION.

The Bájois (3,089) comprise three *kabila* sections; the *goshi* sections and the *hamsáyas* include the Adénazai, Bohirzai Gwaránjau, and Rádháni. The headman belongs to the Sabzalkhánzai section, which claims to be of Rind descent and connected with the Bájkáni Baloch. This claim is shared by other sections and they allege that when the Rinds marched to Kachhi they deserted the main body and remained behind, hence the name Bájoi, from Sindi *bháj* or desertion. Bájois.

The Bájois settled in Bághwána as tenants of Natwáni Jadgáls and gradually usurped their lands. Most of them now live in the Bájoi part of the Bághwána valley, and in the neighbouring hills and all their lands are unirrigated. A few are also to be found in Sásol, Férozabád, Zídi, and Nál. The Bájois used to supply 300 men-at-arms to the Khán. They now share good and ill with the Sásolis and have marriage relations with them and the Khidránis. Their present headman is Mazár Khán, son of Nazar Khán (born about 1861), who resides in a small fort in Bághwána. He is a great friend of the Magassi *Wadéra*, Nawáb Kaisar Khán.

The Lotiánis (1,238) comprise nine sections and are chiefly the tenants of the Khán. The Kahni section are said to be a remnant of the ancient Jadgál inhabitants; Badúzais are immigrants from Sarawán, while the remaining sections are said to be the descendants of Zahri, father of Zírak, and are collaterals of the Músiánis. Their headman, Shahbáz Khán, who belongs to the Sálehzai section, succeeded his brother, Fatéh Khán, when the latter was Lotiánis.

POPULATION. treacherously killed by Sardár Gauhar Khán while asleep in the shrine of Pír Sultán. He lives at Samawári village in Norgáma, is the *raís* of all the tenants who cultivate Khán's lands watered by the Saitáni stream and has one *shabána* of water and land free of revenue for his services. The Kahnis live in Norgáma, while others cultivate the flats along the Mishkbél as far south as Páshta Khán. Some of the Hirinds live in the Lédav pass and are in charge of the shrine of Pír Kalandar. Here they cultivate rice and enjoy the offerings made by travellers at the shrine.

The Lotiánis are considered a brave class among the Zahris and during tribal warfare bear the standard and carry a pair of kettle-drums. Safar Khán, the father of the present headman, was killed in a fight between the Khán and the Jám of Las Béla at Bághwána in 1868, when the Méngals made a rush on the Zahri *dasta* or division to gain their standard. The Badúzais and Mitházais among the Lotiánis are, however, considered to be notorious thieves.

Méngals. There are three distinct Bráhui tribes of this name in Baluchistán: first the Méngals of Jhalawán, secondly the Méngals of Bolán, and thirdly the Zagar Méngals of Nushki, and it is only the first tribe that is dealt with here.

The Jhalawán Méngals (62,136) are said to be Jadgáls by origin. Tate in his "Memoir of the Country and Family of the Ahmadzai Kháns of Kalat," remarks that "the idea of the Méngals themselves is that they are descendants of a people who originally dwelt in the vicinity of Samarkand. In the Balochi language, which is a relic of the influence exercised by the civilization of Ancient Persia, when the limits of the Persian Empire extended into Western India, plurals of substantives and collective nouns are formed, generally by adding the suffix *gal* to the noun itself and hence all over Baluchistán the word Jadgál is used to denote the Jat population at large; * * * so that the word Méngal merely denotes the Min tribe * * *. The Min were a well known Scythian, that is, Turanian tribe, and the name occurs on the lists of the Behistun inscriptions, containing the names of Scythian tribes deported by Darius, the Achæmenian into the eastern

frontier of his empire owing to their turbulence. The tribe in Kalát was renowned for its bravery, and further east in Rájputána the tribe of Mina are, or were, celebrated for their turbulence and for their predilection for dacoity." POPULATION

The tribe, as at present constituted, comprises sub-divisions bearing the names: Sháhízai (101), Tuk-Sháhízai (234), Pahlwánzai (1,369), Shádmánzai Pahlwánzai (1,844), Raísáni (771), Báránzai, Mahmúdzai, Mardoi, Sheikh, and Lahri, all of whom except the Lahris are *Ráj-o-kabíla*, and exempt from poll tax, while there are 16 *khafi*, or revenue paying clans besides a few Rodéni Natwáni, Sásoli, Siáhpád, Sheikh Ahmadi, and Mírwári *hamsáyas*.

The Sháhízai, who are the dominant sub-division, Tuk Sháhízai and Pahlwánzai, claim a Persian descent, and the Muhammadzai and Báránzai are of Tarín Afghán origin. The Raísánis are collaterals of the Sarawán Raísánis; the Mardoi are Bulfat Jadgáls descended from Jám Bhádín, fourth son of Jám Ari, progenitor of the Bápráni, Hamaláni, and Loháráni Jáms of Thána Búla Khán and Tawang in the Karáchi District. They were so named on account of their bravery by Mír Nasír Khán I. They used to pay *máli* to the Méngal Chief, but about 20 years since assumed some independence, and are now counted among the *Ráj-o-kabíla*. Féroz, one of their leaders, who gave his name to Férozábád, is credited with having turned out from Khuzdár the Mongol agent, Malik Chap.

The Sheikhs are descended from a saint named Ali Bézát, or Ali, the tribeless, whose shrine is in the Réshak hills to the north of Norgáma. According to local tradition, the saint accompanied Mír Nasír Khán I when he led his *sán* (feudal muster) to Kandahár, and on being questioned as to the tribe to which he belonged gave no answer. Thereupon the Khán exclaimed *Ali Bézát nai sán nai sursát*, which means that Ali does not belong to any particular tribe and he is therefore exempt from providing men-at-arms or supplies. Lalla Sulaimán of Súráb and Pír Fakírdád of Tuk were other reputed saints. Certain families descended from these saints have by custom the right to recover one-fiftieth of the produce of the unirrigated lands in Archino and Arzonán, while the Pallízai Pahlwánzai Méngals give them a kid on

POPULATION. marriages. The Sheikhs sell amulets, exorcise evil spirits, and are credited with power to cause rain. They are chiefly found in Gidar *Khushkáva*, Arzonán, and Archino.

Among the *khafi* clans, the Miráji or Mír Háji, which are the strongest clan in the tribe, are descended from three pilgrims named Mír Háji, Háji Mari, and Háji Barori, who first settled in the Di hills, were admitted by the Méngals as *hamsáyas* and given a share in lands in Chhattar. They are found chiefly in Sárúna and the Pab hills, and on account of their descent are treated as a sacred class. The members of the Dilshádzai, Horúzai, and Shambezai sub-sections are credited with powers to cast out devils, and their charms are much sought after.

The Makáli (938), a *khafi* clan, who live at Wár-i-Sardár in Wad and Kapoto are descended from Maka, a Nakíb woman of Makrán, whom Bátél, the progenitor of the Sháhízai Méngals, took as a wife and are held in little esteem owing to their low descent. Their leading men are Khati, son of Mehrán in Wad, and Muhbat in Kapoto. They are for the most part of nomadic habits.

The headquarters of the Méngal tribe are at Wad, where the Sardár resides and owns a *kárèz* and a small fort constructed in the time of Sardár Núruddín. The present Chief is Sardár Shakar Khán, who in 1895 married a daughter of Mír Jám Ali Khán of Las Béla. The Sháhízai, Pahlwánzai, Shádmánzai (except the Abábaki sub-section which has permanently moved to Mastung), Muhammadzai, Báránzai, Gwahráni, Umráni, Shámbav, Angalzai, Gorgéjzai, Mullázai, Lahri, Sásoli, and Mírwári sections are chiefly found in the Wad valley; the Mír Háji, Kúrd, Gungav and Natwáni and Chhutta reside in Sárúna; the Mardoi in Férozábád near Khuzdár; the Ghulámáni in Sásol and Goru and the Raísáni in Wahér and Lohéndav. The majority of the Raísáni Méngals lead a nomadic life in the vicinity of Wahér. Some Báránzais live in Iskalku, Umránis and Muhammadzais in Kapoto and Mámatáwa and the Khidráni Méngals along the Arénji river.

The wars and feuds of the Méngals have been mentioned under History. According to local accounts a feud arose between certain Méngals who were at the time living in the Harboi hills

and the Bízanjaus, in the course of which 18 Sháhízai Méngals were killed. In compensation for this loss, Wad was given to the Méngals, who at a later date ousted the Bízanjaus from Wahér also. Cattle-lifting, and consequently feuds, continued between the tribes and severe fights are reported to have taken place, in one of which two Méngal brothers, Kamál and Jamál, were killed. In the last fight, which took place at Bárán Lak, the Méngals, for the first time, succeeded, but lost their famous Sardár, Núruddín, son of Pahlwán, the progenitor of the Pahlwánzais. The quarrel was finally adjusted and a peace arranged by the conditions of which the Bízanjaus handed over as compensation to the Méngals, the upper half of the Drákálav valley adjoining Wad. POPULATION.

The Méngals had similar feuds, mostly in connection with cattle-lifting, with their Jadgál neighbours of Las Béla and Sárúna, which were happily put an end to by the marriage of the then Jám of Las Béla to a woman of the Sháhízai. Jám Mír Khán I was the son of a Sháhízai Méngal mother, and Jám Mír Khán II, father of Jám Ali Khán, and grandfather of the present Jám, married a daughter of Sardár Rahím Khán Méngal. In the time of Jám Mír Khán II, a dispute arose between the Méngals of Sárúna and the Jámots in which Muhammad, son of Muríd, Mír Háji Méngal, was killed. The case was taken up by Sardár Núruddín on behalf of the Méngals, and by the Jám on the part of the Jámots, and a fight took place at Bohir Más on the banks of the Poráli river in which both parties suffered heavily. From the fact that Kukur, a slave of the Jám, who could crow like a cock was killed, the affair is known as *Kukur-wála-jang*. A second fight occurred at Bárán Lak in which the Méngals headed by Bráhim Khán, brother of Núruddín, were utterly defeated, but in a third fight, which took place at Baréri on the Poráli river, the Méngals with the help of the Zahris beat off the Jám's *lashkar* which was aided by the Bízanjaus. Peace was then concluded and Sardár Núruddín received a large sum of money from the Jám. The Méngals supplied to the Afghán rulers 1,000 men-at-arms, but to the Kháns their quota is said to have been 18,000 men. They have *ghám* lands at Chhattar, Phuléji and Táhir Kot in the Lahri *niábat*, but there has been a dispute between them and the Kahéris,

POPULATION. since 1901 about the *Jágírdári* rights*. These lands are shared by the Sháhízai, Pahlwánzai, and Raísáni sections.

A brief reference has been made in the section on **History** to the conduct of the Méngals in respect of the Khán's officials in Súráb and Khuzdár. In April, 1903, the Khán's *náib* at Khuzdár was collecting camels at Karkh, which led to a quarrel with the Méngals, in which several of the Méngals, men and women, were wounded. The Méngals in retaliation looted eight villages and carried off large quantities of grain and other property. The case was decided by a *jirga* which assembled at Kalát. The occurrence of this serious case while the Chief, Sardár Shakar Khán, was present with the tribe, and in spite of his efforts to restrain them, gave immediate prominence to the fact, long generally recognised, of Shakar Khán's incapacity as a tribal Chief. At his request and with the unanimous consent of the Méngal headmen it was decided that his cousin, Mír Wali Muhammad, should be appointed his *vakil* or representative and should carry on in the Chief's name all the affairs of the tribe. In September, 1904, the question of the control of the Méngal tribe was again discussed in a full assembly of Sarawán and Jhalawán Sardárs and it was then unanimously arranged that Mír Wali Muhammad should continue to work as the Méngal Chief's *vakíl* and that the Chief's son should remain with the *vakíl* to support, by his presence, his authority with the tribesmen.

Mír Wali Muhammad Sháhízai, son of Mír Háji Ibráhím Khán, has married a daughter of Jám Mír Khán and aunt of the present Jám of Las Béla, and receives some allowances from the State. His eldest son, Rahím Khán, is married to a sister of the present Jám. Mír Jumma Khán, son of Mír Muhammad, is the head of the Rahmatzai sub-section of the Sháhízais. Mír Alam Khán is the head of the Tuk Sháhízais and was appointed *thánadár* of the Sárúna post in 1894, where he has done useful work. Mír Hamza (aged about 65 years), and Mír Jangi Khán are men of importance among the Pahlwánzai; Mír Dád Karím Raisáni, son-in-law of Mír Hasan Pahlwánzai, and Atta Muhammad, son of Súmár Khán (about 30 years), Mardoi, are also men of note.

*NOTE.—Further details about this case are given in the *Kachhi Gazetteer*.

POPULATION Muhammad Hasnis.

The Muhammad Hasnis, commonly known as the Mámasánis, are an important tribe. They inhabit Seistán, the hills of Luristán, and the valley of Mashkae in Baluchistán. They are found throughout the whole of western Baluchistán from Shorarúd southward to Málár and west to Panjgúr, and are scattered all over the Nushki-Chágai-Sanjráni country from the Rás Koh Kámarán range to Seistán. The name is classical, being that of a powerful tribe encountered by Alexander in Upper Bactriana. They are said to be connected with the Naushérwánis of Khárán, both claiming descent from the Mámasánis of Lur. The Mámasánis have the name of being the bravest and most savage of the tribes of Baluchistán and have the reputation amongst their neighbours of being bad friends and bitter enemies.

During the census of 1901, the number of Muhammad Hasnis in Jhalawán was roughly estimated to be 52,751. According to local accounts, they are the latest immigrants into the country in which they are now to be found. The present Chief alleges that his family came from Shíráz, and that up to the time of Mír Nasír Khán I they belonged to the Shía sect.

As they came to Jhalawán after the Mírwári-Jadgál fight and the distribution of the country among the tribes which took part in it, they were given a small tract of land along the bank of the Mashkae river, the place being called Jébri from *Jēb* (Bráhui), a pocket. They are mostly shepherds and goatherds of nomadic habits.

The tribe, in Jhalawán, is divided into several clans; those exempt from poll tax (*Ráj-o-kabíla*) include the Karamalízai, Mazárzai, Kéchízai, Gájíkhánzai, and Shéruzai. The Hárúni, Shahdádzai, Sumáli, Zangiáni Usafi, and Husaini are also exempt from the tax. The *goshi* include the Jongozai, Dilshádzai, Bangulzai (except Rahmánzai section), Nindwáni, Chákarzai, Bijjárzai, Chanarwáni, Sobázai, Fakírzai, Siáhízai, Durrakzai, Zirakáni, Sháhozai, Kéharái, Mandavzai and Kalágháni.

The headquarters of the tribe are at Jébri; the Hárúnis, Mazárzais and Shahdádzais are settled in Súráb, Garr hills, and

POPULATION. Gidar; and the rest are found in the Mírwári country and the Rakhshán valley, and wander in Khárán.

The Muhammad Hasnis have a bad reputation in Persia, where they are notorious for their lawlessness, but in Jhalawán they have led a comparatively peaceful life. They once had a feud with their neighbours the Sájdis of Grésha, in the time of Mír Méhráb Khán, when Rustam Khán, the Muhammad Hasni Chief, was killed. This led to further raids and cattle-lifting and the Muhammad Hasnis lost Músa Khán, brother of Usaf Khán, while the Sájdis had Hayát Khán, the Chief, and his cousin, Shér Ali, killed. A compromise was effected through the intervention of the Bízanjau and Méngal Chiefs. With the Kháns of Kalát they got on well, but in the fight between Táj Muhammad, the Zahri Chief, and Mír Khudádád Khán, Kamál Khán, brother of the Muhammad Hasni Chief, Usaf Khán, sided with the Jám and the Méngals when they fought with the Khán of Kalát. In olden days the Muhammad Hasni furnished 500 men-at-arms as *sán*, and had a certain amount of land and water in Pách (Gandáva) which was subsequently confiscated by Mír Khudádád Khán. The Muhammad Hasnis claimed the restoration of this *inám* land in 1897-98, but the confiscation having taken place before the Mastung Settlement of 1876, the Political authorities could not see their way to help them.

The present Chief of the tribe is Rustam Khán, son of Shahbáz Khán, who belongs to the Karamalízai clan. His sister is married to Sir Nauroz Khán, the Chief of Khárán, and he has also marriage relations with the Gichkis of Panjgúr, and the Sháhizai Méngals of Wad.

Mír Mazár, the progenitor of the Mazárzai clan, is said to have been a stout fighter, and took an active part at Delhi whither he had accompanied Mír Nasír Khán I to the assistance of Ahmad Sháh Abdáli. His descendants had some quarrel among themselves regarding the *máli* or poll tax recoverable from their *pádsha* clansmen. Allayár, the head of the Allayárzais, wished to recover one sheep per family for himself, allowing Mazár to receive one sheep per family. Rustam Khán, son of Allayár, did

not agree to this and a quarrel ensued in which he was killed. At present the Chief of the Muhammad Hasni tribe and the headman of the Mazárzai clan each recover a sheep per family from the *goshi* clans. POPULATION.

Hárúnis.

The Hárúnis (12,710) are an important clan among the Muhammad Hasnis, and they possess lands at Gurgut in Súráb, dry crop lands in Gidar, Dasht, Khísundún, Dasht-i-Gorán, and the Mardánshai section possess lands in Máráp, Siáh Kumb, Hájika, Chilbaghu, etc. The Sheikh Husainis, descendants of the saint Sheikh Husain whose shrine lies near Nushki, are treated as a sacred class and own some land in Dasht.

The headman of the Hárúnis is Sultán Muhammad (about 45 years of age) who is treated as a Chief among the Jhalawáns. He is descended from a Zarrakzai mother, has given his daughter in marriage to Sardár Pasand Khán, the Zarrakzai Zahri Chief, and has himself married that Chief's widowed sister. He is a man of strong, determined character and by these connections his position has been further strengthened. He formerly engaged in constant disputes with Sardár Muhím Khán, Gurgnári. In 1901 he opposed the Naushérwáni Chief's claim to inheritance of some land and water in Gurgut belonging to the late Mustaufi Fakír Muhammad's widow, which dispute was finally settled by the Political Agent, Kalát, in that year.

A serious dispute, originally of a petty nature, arose between the Rodéni headman and the Khán's *náib* at Súráb in 1901, in the course of which the Rodénis seized and mutilated (by cutting its ears off) a horse belonging to the *náib*. The latter proceeded to avenge this insult, and was joined by Sardár Sultán Muhammad Hárúni. In the attack which was made on the 17th of September, 1901, Sultán Muhammad and three of his men were wounded, while the Rodénis lost three men killed and five wounded. The case was complicated by Sardár Pasand Khán, Zarrakzai, a friend of Sultán Muhammad, who either directed or permitted the murder in cold blood of Mír Atta Muhammad as he lay wounded in his house. The case was decided by a full *jirga* of the Sarawán and the Jhalawán Chiefs in September, 1903. The net result of the

POPULATION. settlement was that the Khán's *náib* at Súráb should give the Rodénis Rs. 6,100 as blood compensation, and pay a fine of Rs. 1,000, Sardár Pasand Khán giving them Rs 4,250 and paying a fine of Rs. 1,000. The total amount adjudged as due from Sardár Pasand Khán was Rs. 7,500 but Rs. 2,000 was remitted as compensation for the wound inflicted upon Sardár Sultán Muhammad and Rs. 250 for a wound received by one of the latter's men.

Bízanjaus.

According to the Mírwári tradition Bízanj the progenitor of the Bízanjaus, was an attendant of Mír Bijjár, the Mírwári hero, and was paid as his wages 20 maunds of barley (*jau*) and the term *bist man jau* (20 maunds of barley) in time changed into Bízanjau. The Bízanjau themselves, however, claim a Baloch descent from the Núháni Rind Baloch. When Mír Chákar, the Baloch hero, marched on Kachhi the Bízanjau remained behind. The horse of Mír Bijjár, the Mírwári Chief, on the day of the Mírwári Jadgál fight, dropped a shoe (*nál*) which was found by Bízan, and hence the name of the tract of the country known as Nál which was conferred upon him. Temple considers that Bízan was the hero of the time of Rustam, who is mentioned in the Sháhnáma, and that the Bízanjau are therefore Kianian Persians.

The Bízanjau tribe, the strength of which was, in 1901, estimated to be 15,909, comprises four main divisions or clans: the Hammalári (6,622), the Tambrári (3,191), the Umráni (3,263), and the Siáhpád (2,833). Each of these clans has a headman of its own, while the Hammalári Sardár is the Chief of the whole tribe. Each headman levies *máli* or poll tax from his own clansmen.

The Bízanjaus occupy the country along the banks of the Hingol river from Nál to the Jáu valley; in this latter valley Sardár Fakír Muhammad Bízanjau obtained lands by purchase from the Mírwarís. The Tambrári clan are found from Ornách down to Tappi Dédár on the Béla frontier and in all the hills between Poráli and Kud rivers. The Hammalári and the Umráni also graze their flocks in this part of the country. A considerable number of the Bízanjau are found in Kolwa and Kéch in Makrán, whither they migrated when Mír Fakír Muhammad Bízanjau, the father of the present Chief, was employed as the Khán's *náib*.

The headquarters of the Hammalári clan, which is the dominant class, and is composed of Fakír Muhammadzai, Dost Muhammadzai, Gwáránzai, Kamál Khánzai and Bohirzai sections, are at Kháyán in Nál, and the Chief belongs to the Fakír Muhammadzai section. The Hammalári clan also includes the Nindawári, Báhurzai, Sásoli, Sheikh Ahmadi, Járárzai, Shahristánzai, Darmánzai, Shah Murádzai, Ghaibízai, Malikdádzai, Aidozai, Karkhízai, Safarzai, and Lángav, the majority of whom are occupancy tenants, and pay a share of the produce of their lands to the Bízanjau Chief. The Sásolis also obtained a share of land in Hazárganji after the Mírwári-Jadgál fight, and for this they pay no revenue. The Báhurzai, in addition to the rent of their land, pay a tax called *phori* which varies from 16 to 30 maunds of grain in a year. POPULATION.

The Tambrári have their headquarters at Ornách, and their principal sections are: the Gájízai to which the headman belongs, the Darwéshzai, the Fakírzai, and the Sodavzai. The Tambrári are said to be by origin Rakhsháni Baloch. According to local tradition, when the Mírwáris won the country from the Jadgáls, Malik Dostén, Chief of Khárán, deputed Timar, a Rakhsháni, to occupy Wad and Drákálav, which tracts were subsequently conquered by the Méngals. The Tambrári are the descendants of Timar.

The Umráni claim descent from Umar, a Rind Baloch; their headquarters are at Tégháp in Nál and the headman belongs to the Fakírzai section. The Férozai and the Ghaibızai sections among them are said to be Zahris. Most of the Umráni have emigrated to Kolwa.

The Siáhpád or blackfooted, so-called from the fact that in olden days they wore black blanket boots, and were notorious robbers, are also said to be Rind Baloch. Their headquarters are at Khurmáistán in Nál, and the headman belongs to the Mandavzai section. The greater part of Páriko belongs to them and they also wander about in the Khárán hills to graze their flocks.

The feuds between the Méngals and the Bízanjaus have been briefly mentioned in the account of the former tribe. When

POPULATION. Central Asian trade passed through the Jhalawán country, the Bízanjaus guarded the route between Nál and the Las Béla frontier. In the time of Mír Mahmúd Khán I (1793-4) an Afghán caravan was looted, and the Afgháns represented the case to the Khán at Khuzdár. Mír Kahéra, the Chief of the Bízanjaus, did not come to terms and was impertinent, which led to a fight between him and the Khán's men and he himself with 70 of his men was killed at Míri Bhut mound. Later on the Khán compensated the Bízanjau by giving the chief the Bént land in Mashkae and by recognising his minor son (the famous Fakír Muhammad, father of Mír Kahéra) as the Chief of the tribe. The Bízanjaus have always behaved well towards the Khán of Kalát. During his exile, Mír Nasír Khán II was given protection by the Bízanjau in Nál and Mír Khudádád Khán when deposed by Shér Dil Khán received similar treatment at their hands. When Mír Khudádád Khán, in the early days of his reign, was in constant disagreement with the Sarawán and the Jhalawán Chiefs, the Bízanjau Chief always acted the part of a peace-maker.

The Bízanjaus own the lands known as Náwra in Bhág, which were given to them as *inám*, or revenue free grant by Mír Mahmúd Khán I under a *sanad*, dated 1225 H.; of these lands half belong to the Bízanjau Chief and the remainder in equal shares to the Umránis and the Tambráris. By a *sanad* dated 1249 H., Mír Mehráb Khán gave the Bízanjau the tracts known as Bakhshi, Untum and Hásil in Bhág which are distributed in the same proportion as those of Náwra.

The Chief of the tribe is Mír Kahéra who is about 65 years of age, but the duties are actually performed by his son, Mír Fakír Muhammad, who is about 45 years of age. Mír Fakír Muhammad is considered the cleverest and most active man among all the Jhalawán Chiefs, and has considerable influence in Kolwa and Kech where there are a large number of his tribesmen. Mír Karam Khán, son of Mír Hammal, brother of Mír Kahéra, is also a man of importance among the Hammaláris. Owing to certain land disputes he is not at present on good terms with the chief. The headman of the Tambráris is Háji Alla Dina Alam Khánzai Gájiani who lives in Ornách. Shafi Muhammad, the head of the Umráni

clan, is about 40 years of age and lives at Tégháp in Nál. His son, Muhammad, when levying *máli* was killed by the Muhammad Hasnis in 1902, and since then the father has not been on good terms with that tribe. On the strength of a *sanad* granted in 1246 H. by Mír Mehráb Khán, Shafi Muhammad claims a share of 6 annas per camel in the duty levied at Nál on all exports and imports, but has not been so far able to enforce his claim. Mír Mandav Mandavzai (about 35 years of age), who is the headman of the Siáhpáds lives at Khurmáistán in Nál, and is a man of importance and influence among his tribesmen. When Mír Foládd, and Mír Lalla were, respectively, the Chiefs of the Siahpáds and of Khárán, the latter used to levy transit dues on merchandise passing between Shahdádzai and Grésha. A quarrel ensued between them on the tract known as Siah Marav in Páriko when 95 Siáhpáds were killed. Subsequently, a compromise was arranged by which Mír Lalla gave his daughter Bíbi Náz in marriage to Mír Folád. POPULATION.

Mírwáris.

The Mírwáris are an important Bráhui tribe, but owing to a misapprehension no estimate of their population was obtained in 1901. The principal *Ráj-o-kabíla* clans of this tribe in Jhalawán are the following: Gwahrámzai, Karamshazai, Fakírzai, Súmárzai and Jiandári. They all claim a common descent from Míro, speak western Baluchi, and consider themselves Baloch rather than Bráhui. Their origin and history is fully described under **History**. The *máli*-paying sections among them are the Hálid, Kotwál, Gazbur, Kalléchav, Jalambári, Rustamári, Saláhi, Kanarzai, Korak, and Gujjar. The Jhalawán Mírwáris are principally found at Parwár in Mashkae; and in the valleys of Nondrav, Pélár, and Jáu, where they own lands which are known as the Mírwári country. The Gwahrámzais reside in Pírándar, Pélár, and Jáu, the Karamshazais in Nondrav, the Fakírzai in Manguli Kalát, Bédi, and Kolwa; and the Súmárzais and the Jiandáris in Mashkae and Nondrav. The *máli*-paying sections wander about with their flocks in hills adjoining the Mashkae river and throughout the Mírwári country. Owing to demands for *máli*, many of these people have migrated to Béla and other places.

The headman of the Jhalawán Mírwáris is Khudádád Fakírzai, who, among his own tribesmen, has the title of Jám, and lives in

POPULATION. Nondrav; Malik Dinár, son of the late Abdul Karím, the Khán's *náib* in Mashkae and Kolwa and Mír Kádir Bakhsh (about 28 years old) of Jáu are also men of importance.

The Mírwáris, after the war with the Jadgáls, had many internal feuds, and their feuds with the Naushérwánis form the subject of numerous ballads. When they became weak, their neighbours, the Bízanjau, began to gain the upper hand, and the late Mír Fakír Muhammad Bízanjau, the Khán's *náib* in Kéch, induced many of the Mírwáris of Jáu and Awárán in Kolwa to sell their lands to him for nominal sums of money, thus gradually gaining influence and power in Jáu. At a later period, Mír Abdul Karím Fakírzai Mírwári, the Khán's *náib* of Kolwa, placed a check on the aggression of the Bízanjau, joined hands with Mír Baloch Khán, Naushérwáni, and picked a quarrel with the Bízanjau in Kolwa, which resulted in a fight in which Hásil Khán, the only son of Safar Khán, brother of Mír Kahéra, the Bízanjau Chief, was killed. The matter was decided by the Agent to the Governor-General in 1881.

Kambráris. The Kambrári tribe (4,315) comprises the Sobázai, which is the dominant section, the Báránzai, the Míránzai and Khushálzai, all of which are exempt from payment of *máli*. The *páli* sections of the tribe are the Kiázais and Sheikh Ahmadis. The headman of the Kambráris, Sardár Kádir Bakhsh, son of Mír Saádat Khán, who was born about 1855, lives at Tok near Rodénjo and sometimes in Gidar and is a man of considerable influence. The Báránzais live in the Mastung valley, the Míránzai in Nímargh, and the Khushálzais in Mashkae, Khárán, and Kalát. The Kambráris living in Norgáma in the Zahri country are known as the Iltázais. The Kiázais are a nomadic section and are found in Upper Jhalawán, Tok, the neighbourhood of Kalát, Iskalku, Khuzdár and Bághwána. It is said that Soba, the progenitor of the Sobázais, was a very avaricious man, and had a habit of annexing any object which caught his fancy in a tribesman's house. On a certain occasion he happened to visit the house of Hasan Kiázai, who was living in Iskalku with the Shahwánis and ordered him to kill a calf for him, which was done. Soba then began to take possession of other things in the honse whereupon Hasan

killed him. The case was decided by the Khán, Nasír Khán I, who ordered seven families of the Kiázais to be handed over to the successors of Soba and pay the poll tax in future to them. The Kiázais in Jhalawán are the descendants of these seven families. The Sheikh Ahmadi are chiefly found at Khurmáistán in Nál and a few in the neighbourhood of Wad and Mashkae. POPULATION.

The origin of the Kambráris is uncertain; one tradition affirms that they are descended from one of the sons of Imám Rambar, named Kambar. Masson includes them among the Mírwáris, while according to Maitland they are not connected with one another. According to another tradition they are descendants of Kambar, a slave of Hazrat Ali, and are considered to be of Abyssinian origin. But the general belief among the people themselves is that Kambar was one of the seven sons of Mír Ibráhím and that they are, therefore, collaterals of the Ahmadzais and Mírwáris.

The Gurgnári tribe (3,925) derives its name from *gurg*, a wolf, and they claim to be of Koreish Arab origin. According to local tradition they are descended from Mír Gurgín, brother of Míro, the progenitor of the Mírwáris. They are divided into Sháhbégzai, Míránzai, Azghalzai, Mahmúdáni, Usufári, Siáhízai and Khidri clans, all of which except the Sháhbégzai, which are the dominant clan, pay *máli*. Gurgnáris.

The headquarters of the tribe are at Chad in the Gidar valley where the Chief has a small fort. The Míránzai live in Lákorián; the Azghalzai in the Ornách hills and along the Poráli river; the Mahmúdánis in Sárúna, but some of them wander in the Khárán hills; the Usufáris in Lákorián, Poráli, and some in Shorarúd; the Siáhízais in Lákorián and Nál and some in the Mastung valley; most of the Khidris reside in Kolwa and Panjgúr and a few in Lákorián.

The bravery of Mír Gurgín or Gorgind is specially noted in the Mírwári-Jadgál war poem. His share of the country was half of Tútak, Gozhdaghán as far as Khulkunkad in Súráb valley, Lákorián, the upper part of Chad in the Gidar valley, a *kárēz* in Jébri, and the tract of country from Jébri as far as the Jáuri pass,

POPULATION. Khísundún or the part of the valley between Rodénjo and Hájika and the Dasht-i-baddu of Rodénjo.

Ali Muhammad, grandfather of the present Gurgnári Chief, had a fight with Ali Muhammad, Rodéni Chief, near the present Rodéni village in which the two Chiefs met their deaths at each other's hands.

Sardár Shahbáz Khán, the present Chief (1906), succeeded his father, Sardár Muhím Khán, who died in 1903 at Sibi on his return from the coronation *Darbár* at Delhi. He belongs to the Shih-bégzai clan and is connected by marriage with the Tambrári Bizan-jau, the Kambrári, the Bájois, the Sumaláris, and the Sásolis. Sardár Muhím Khán married a wife from among the Mírwáris and later on another from the Dehánis of Khárán, a daughter of Kádirdád, the famous camel breeder in Khárán. By this latter wife he left two young sons. The Chief receives a monthly allowance of Rs. 300 from the Kalát State and provides 4 sowars for the Zahri *thána*.

Sumalári. The Sumalári or Sumaláni, as they are sometimes called, are the descendants of Mír Sumál, one of the brothers of Míro, the progenitor of the Mírwáris. Sumál did not, however, join the Mírwáris in their war against the Jadgáls and did not, therefore, receive any share in the land so obtained. The Saidzais, one of the strongest clans of the Sumaláris, are of Afghán origin.

The Sumaláris were estimated to number 3,275 in 1901. The principal clans exempt from *máli* are the Hotmánzai, the dominant sept of which, the Shádénzai section, reside in Shorarúd in the Quetta-Pishín District and in Kahnak in Sarawán; the Murídzai, Mahmúdáni, and Sakhtaki. The revenue-paying sections include the Búrakzai Sheikh Husaini, Balokhánzai, Saiadzai, Gwahrámzai, Dádúzai, Loki-Tappori, Síkhi, and Rázánzai. The headquarters of the Chief are at Toba in the Gidar valley where he has a small share in a *kárēz*. The Saiadzai live in Koda and Korásk, where they have occupancy rights. The rest of the Sumaláris are nomads and wander with their flocks in Mashkae, Grésha, Drákálav, and other parts of the Méngal country.

The Sumáláris have a bad reputation as robbers. Their present Chief is Bhái Khán, born in 1882, who lives in Toba, but the

affairs of the tribe are managed by his guardian and uncle, Mír Ali Murád. This man gave trouble for some time, and was accused of three murders and of a number of thefts, and though summoned two or three times by the Political Agent in 1899 refused to attend. On the 25th of October, 1899, his village, Toba in Gidar, was surrounded and his property sold by auction, and he and his ward, Bhái Khán, tendered their submission to the Political Agent through Mír Mehrulla Khán Raísáni, Názim of Makrán, and Sardár Muhím Khán Gurgnári. This example had a salutary effect on Sardárs Shakar Khán Méngal, Pahár Khán Sásoli, and Mazár Khán Bájoi who were not at the time behaving well but thereupon submitted and had their disputes settled. POPULATION.

The Kalandránis (6,308) are descendants of Kalandar, a brother of Míro, the progenitor of the Mírwáris. The dominant clan is the Ferozshazai, to the Bhádínzai section of which the Chief belongs. Other clans exempt from *máli* are the Sanjarzai and the Shádénzai. The clans liable to pay contributions on marriages and deaths (*bijjár* and *purs*) to the Kalandráni Chief are the Sáhakzai, Míránzai, Lahrízai, Jallábzai, Chanderwári, Hasanári, Khidro, Baddájau, Búrakzai Smáilzai, Siahízai, Darwéshzai, Lotári, and Saláhízai. It is stated that Mír Nasír Khán I assigned to Mír Kalandar, in recognition of his services in the Meshed war, his right to levy a sheep from the Kalandránis. Their Chief, therefore, levies from each family two sheep annually instead of the one which is taken by other tribal Chiefs from their *goshi* clans. Kalandránis.

The present Chief of the Kalandránis is Ali Muhammad, son of Férozsha, who lives at Tútak where he has a fort. Férozsha is still living but after his pilgrimage to Mecca in 1903, he resigned in favour of his son. The Kalandránis live in Tútak and its adjoining hills and some in Poráli, Gidar, and Koráchav. They combin flockowning with cultivation and have only unirrigated lands.

The Rodénis are descended from Rodén, one of the seven sons of Bráho or Bráhim, but it is sometimes asserted that Rodén the progenitor of the tribe was born of a concubine. Most of the Rodénis live in the Sarawán country. Their number in Jhalawán, in 1901, was 1,565 and included the following sections: Yákub Rodénis.

POPULATION. Khánzai, the dominant clan, Zahrozai, Jamálzai, Jiandzai and Nangarzai. The Rodéni Chief claims that the Pir Káris of Gurgína and the Chágai District are liable to payment of *máli* to him, a claim which he has never been able to enforce.

The Jhalawán Rodénis chiefly own lands and water in Súráb and Gidar.

Mír Muhammad Khán, Bahádur Khánzai, Yákub Khánzai, who is about 50 years of age and lives in Súráb, is the leading man. From 1898 to 1900 he served as Khán's *náib* in Khuzdár. The present Chief is Habíb Khán who is a minor and the duties are performed by his grandfather and guardian, Mír Muhammad Khán.

Sájdis. The Sájdis are regarded by some writers as of Scythian origin, being descendants of the ancient Sagetae and part of the force that came from the north with Alexander. The dominant section of the tribe in Jhalawán are the Sákae locally known as the Sákázai, who seem really to be of Scythian origin. Sáka still exists on the borders of the Caspian. Captain Temple, Political Agent, Kalát, held that the Sájdi were true Baloch, but owing partly to intermarriage had become gradually amalgamated with the Jhalawán Bráhuis. According to local accounts the Sájdis first appeared about 18 generations back, from the north, and established themselves in the Gichk valley near Panjgúr where the ruins of their ancient villages, Sáka Kalát, still exist.

In 1901 the total number of Sájdis in Jhalawán was estimated to be 6,063. The principal *ráj-o-kabíla* clans are the Gichkízai, Mahmúdári and Ahmedári, while the *máli*-paying clans are the Sáyári and Sangor. The Gichkízai clan is subdivided into the Sákázai to which the Chief belongs; the Mákakári, Bíznári, Temúrári, Usufári and Sundwári all of which are *kabíla*, while the Bháét, Ajibáni, Gador and Notáni are aliens and were admitted into the tribe on condition of payment of *máli*. The Ahmedári are said to be Rind Baloch while many of the other clans are of Jadgál stock. The Sákázai are chiefly found in Dárdán in the Grésha valley, the Ahmedári, Sáyári and Mahmúdári in lower Grésha and at Kandiri in Mashkae, the Sangor in Kéch, Pasni and Basol, the Bháét at Drákopi-dap in Panjgúr.

The feud of the Sájdis with the Muhammad Hasnis of Jébri has been mentioned in the account of the latter tribe. POPULATION.

In olden times the Sájdis contributed 300 armed men as *sán*. They have no *gham* land in Kachhi, but own lands in Grésha, Sájid, Koda and Korásk, the last named three valleys being actually cultivated by Sumalári tenants who pay rent to the Mahmúdári and Ahmedári landlords.

The present Chief of the tribe is Mír Sáka.

The Sájdis are a peaceful tribe and are connected by marriage with the Bízanjau and Rodénis of Gidar. The Chief himself and the Haibuári section of the Mahmúdári are Sunni Muhammadans, while almost all the remainder of the tribe belong to the Zikri sect. They all speak western Baluchi, and owing to their difference of faith do not visit localities where they would not be free from molestation by the Sunnis, though they often migrate to Kolwa and Kéch where they are welcomed by their co-religionists. A considerable number have, however, emigrated to Las Béla and to the Karáchi District.

The Nícháris in 1901 were estimated to number 1,830 and though now numerically insignificant are undoubtedly a very ancient tribe. The tribe gave its name in former days to the Bráhui capital, which is mentioned in the *Ain-i-Akbari* as Kalát-i-nichára. Later it became known as Kalát-i-Baloch. According to local traditions Nícháris are Alikozai Afgháns. Their progenitor Aliko migrated, with his flocks, from Afghánistán to the Níchára country which was then in the possession of Hamír, a Jadgál, who resided in the Hamíri valley. Músa, a Rind Baloch, and Bangul, the progenitor of the Bangulzai Bráhuis, came later to Níchára and with Aliko, killed Hamír, took the country and divided it among themselves. The principal clans of the Nícháris are the Bahádur Khánzai, Bhádínzai, Khwashdádzai, and Ghulámzai, to which may be added the Lahraki, a branch of the Raisáni, and Bráhímzai, a section of the Lahri tribe. None of these tribesmen pay any *máli* to the Níchári Chief, but give the usual contributions on the occasion of a death or a marriage in his family. Nícháris.

POPULATION.

The Lahraki and Bráhímzai are all nomads, while the other clans mainly reside and cultivate in Níchára. Some Nícháris are also found in Sarawán.

It appears that up to the time of Mír Nasír Khán I both the Nícháris and their neighbours, the Pandránis, had direct relations with the Khán without the intervention of the Zahri Chief. In the time of Mír Khudádád Khán many Nícháris enlisted in his infantry regiment. On the death of their Chief, in 1894, a dispute arose in the family as to the succession, and a state of anarchy continued in which the two leading men, Dád Muhammad and Dáúd Khán, were killed. In 1902 Fázal Muhammad was chosen as the headman by a council of elders ; he died in 1904 and was succeeded by his minor son, Gauhar Khán. Mír Fateh Khán Músázai, son-in-law of the late Fázal Muhammad, is a man of much influence and directs the affairs of the tribe as guardian of the headman. He displayed conspicuous bravery in the fight against Sardár Gauhar Khán in 1895 on which occasion he received several wounds.

Pandránis.

In 1901 the number of Pandránis was estimated to be 240. They are divided into the following sections : Muhammadzai, the dominant section, Motáni Ramazánzai or Ramadánzai, Zarrakzai and Jogízai. The parent stock is admitted to be of Rind Baloch origin, and the Jogízais are considered to be of alien and inferior stock. The Pandránis have generally held aloof from the Zahri Chief and have, like the Nícháris, maintained direct relations with the Khán. The present headman is Fateh Muhammad, son of Gul Muhammad, who with his clansmen lives in Pandrán, but most of the Pandránis are nomad flockowners, grazing their animals in the Shékhri and Iskalku hills, in the neighbourhood of Gazg. A number of them have, during the last fifteen years, migrated to Shikárpur and Karáchi Districts in Sind where they are engaged in agriculture.

The Pandránis used to supply 200 men as *sán* and their lands were subject to payment of revenue to the Khán known as *dan* and *kalang*. The former took the shape of 6 maunds of madder, but is no longer imposed, as madder is not now cultivated, while the latter consists of 6 *gunis* or about 30 maunds of rice per annum.

POPULATION. Rékízais.

The Rékízais, who in 1901 numbered 1,277 in Jhalawán, claim a connection with the Régi or Réki Baloch of Máshkél. Réki their progenitor is said to have migrated with his brother, Fakíro, from Máshkél to Gidar. He had a pretty daughter who was married to Mír Nasír Khán I, and bore him a son, afterwards Mír Mahmúd Khán I. During the reigns of these two Kháns the Rékízais were by their favours, enabled to enrich themselves; they were given the Surkh spring in Súráb, and later on purchased land in Gidar. Their main sections in the Gidar valley are the Khairázai, Gwárámzai, Afghánzai, and Laskarízai, and the groups connected with them are the Fakírozai, Muhammadzai, Jangizai, Sabágázai, Sabzalízaí, Mullázai, Surkhi, Bégúzai and Chaunk. The Rékízai headman is not entitled to levy *máli* from any of his tribesman. The Rékízais are settled in Gidar and in Damb in the Súráb valley.

Their leading man is Mír Músa Khán, who was born in about 1828. He served the Khán of Kalát, as *náib*, in Súráb, Lahri, and Mastung and finally as his *wakíl*, but fell into disfavour in 1901 and resigned his post. He is now settled in Gidar, where he owns a considerable amount of land and water.

Characteristics of main tribes.

The Bráhuis are hardly to be surpassed in activity, strength and hardiness, being alike inured to the cold of the mountainous regions and the heat of the plains. Their natural fighting qualities are by no means despicable. They are slightly inferior in physique to the Afgháns, but quite as brave and far more hardy and enduring. They are excellent mountaineers and shoot very well with their inferior weapons. The Jhalawán Bráhuis are considered superior with their firearms. The women of the Bízanjau tribe are considered very handsome and so are those of Níchára; the latter are very dexterous in needlework and produce fine specimens of embroidery in silk. But the complexion of the ordinary Bráhui women soon becomes bronzed in consequence of exposure and they assume a hardy, masculine appearance. Pottinger, who visited the country in 1810, gives the following account of the general character of the Brahuis as compared with that of the Baloch: * "The Bráhuis are equally fathfu in adherence to their

* Pottinger's *Travels in Baluchistan*, pages 71 and 72.

POPULATION. promises, and equally hospitable with the Baluchis, and, on the whole, I greatly prefer their general character. From what I have already said on it, it is evident that they are a more quiet and industrious class, and their habits are decidedly averse from that system of rapine and violence pursued by the other; nor can we fairly ascribe this to any sentiment, save a good one, for in personal bravery and endurance of privations and hardships the Bráhuis are esteemed superior to the inhabitants of all the neighbouring countries: their Chiefs exercise a much more despotic authority in the various tribes and Khéls than among the Baluchis, and the people are equally tenacious of their respectability, though they obey them from a different feeling. In manner they are mild and inoffensive, though very uncivilized and uncouth; but as the latter is evidently the effect of a want of worldly knowledge and guile, their awkward attempts to be civil please, because we see that they are incited to make them by a natural propensity to oblige, unaccompanied by any interested motive. They are free from the worst traits of the Baluchis, which are comprised in being avaricious, revengeful, and cruel, and they seldom look for any reward for their favours or services; their gratitude is lasting, and fidelity such, that even the Baluch Chiefs retain them as their most confidential and trustworthy servants."

Mr. R. Hughes-Buller, the latest authority, describes the Bráhui as "of middle size, square-built, and sinewy, with a sharp face, high cheek bones, and long narrow eyes. His nose is thin and pointed. His manner is frank and open; though active, hardy and roving he is incomparable with the Baloch as a warrior, but he makes a good scout. * * With few exceptions the Bráhui is mean, parsimonious, and avaricious, and he is exceedingly idle. He is predatory but not a pilferer, vindictive but not treacherous, and generally free from religious bigotry. His extreme ignorance is proverbial in the country side: 'If you have never seen ignorant hobgoblins and mountain-imps come and look at the Bráhui'."

According to local accounts, the dominant classes, and well-to-do people in almost every tribe differ somewhat from the generality

of their brethren in as much as they lead a comparatively easier life and are in consequence delicate. To be a good shot, good horseman, and courageous is their pride, and they often indulge in coursing, shooting, and horse-races. The peasantry and nomads are on the other hand hardy and laborious. The Zarrakzais among the Zahris are noted for their bravery and hospitality and the Sháhízai Méngals are rightly proud of some of their brave Chiefs, men like the late Wali Muhammad Khán and Núruddín, who have left a mark on the history of the tribe. Masson considered the Muhammad Hasnis "to be the bravest and most savage of the Baloch tribes." The Hotmánzai Sásolis have a reputation for fearlessness and especially for prowess in hand-to-hand fighting, but are at the same time noted for their astonishing ignorance. The Sájdis are brave, but owing to the peculiar tenets of their faith are prone to bigotry. The Sumáláris were in old times considered the worst robbers in the country. The Pandránis are known among their neighbours as the *haft-kiti* or seven in a bag. This nickname has its origin in the following story, illustrating their Spartan qualities. On a certain occasion, a snake lay hid in a skin in which flour was kept. Seven Pandránis, one after the other, put in their hands to take out some flour and each was bitten in his turn, but not one would cry out or let the next know what had happened.

POPULATION.

The anthropometrical measurements of some of the principal tribes taken in 1903 showed the following results :—

Tribe.	Average Cephalic Index.	Average Nasal Index.	Average Stature.	Average Orbito-Nasal Index.
			C. M.	
Kalandráni	82·0	59·8	...	121·2
Músiáni (Zahri) ..	80·0	63·1	168·1	116·4
Muhammad Hasni ...	81·9	60·9	167·1	115·9
Méngal	82·8	54·5	...	120·6

POPULATION.
Inferior races.

The inferior races are represented by the Khán's *ulus* (6,245), Nakíbs (856), Loris (4,177), and servile dependants (5,103). Of these the first two, unlike the mass of the Bráhui, commonly have fixed abodes which they rarely leave, and are never of nomadic habits. Loris and servile dependants, of course accompany their employers or masters. The majority of the Khán's subjects and of the Nakíbs are engaged in agriculture, and of the Loris in various handicrafts. The class of servile dependants are engaged in agricultural work and in domestic service.

The people who cultivate the Crown lands of Kalát in various *niábats* in Jhalawán are known as the Khán's *ulus* or subjects, and, with the few exceptions which are mentioned later, are under the direct administrative control of His Highness' officials and have no direct concern with the tribal Chiefs. Out of the 6,245 persons estimated in 1901 to belong to this class, 2,087 are Chhuttas inhabiting the Kírthar range and Dáriáro on the Sind border, and 468 are Marris. The territorial distribution of the remaining 3,690 is as follows: 1,317 in the Súráb *niábat* comprising Nighánis (1,094), Alízai Déhwárs (223); 537 in Mashkai *niábat* including Kéhars (473), Shahwánis (64); 238 in Khuzdár Kúrds, and Gazgi (170), Maliks (42) and Kambrári (26); 575 in Bághwána, Kúrd (94), Sháhozai (116), Kambrári (64), Kiáni (92), Bandíja (190), Asiábi (19); and 1,023 in Zídi, Karkh and Chaku, Kori (211), Akhundáni (94), Ajibáni (106), Kárélo (165) and Jámot (447). Those residing in the Zídi, Karkh and Chaku valleys claim an equal status with the Sásolis owing to many of the Jámots having entered into matrimonial connection with them and with the Jattaks; they, however, pay revenue to the Khán, and his *náib* exercises full control over them. The Pandránis in Pandrán, the Lotiánis, Raís and Kambráris in Norgáma plain, the Dányas of Mishkbél and the Gazgi Jattaks of Gazg were included among the Zahri tribe; and though they are subject, in matters appertaining to revenue, to the control of the Khán's *náib*, they deal in other matters with the headmen of their clans and through them with the Zahri Chief.

The Nakíbs of Jhalawán claim connection with their compatriots in Makrán, where they are also known as Darzádas. Their number

in Jhalawán was estimated in 1901 to be 865, of whom 650 are included in the Zahri tribe. These chiefly live in the Múla pass where they cultivate as tenants of Músiánis and others, and some of them have acquired land by purchase. They speak Bráhui, have adopted Bráhui customs, and are gradually rising in the social scale. The remainder of the Nakíbs (206) are scattered in Khuzdár, Bághwána, Karkh and Chaku and are engaged in cultivation (as tenants) and some as weavers. They are treated as Khán's *ulus* and are subject to the *náib* of Khuzdár. POPULATION.

Loris.

These curious gypsy folk are scattered throughout the country, and a number of them may be found attached to every tribe or tribal group. Those in Jhalawán are known as the Sarmastáris from Sarmast whom they claim as their progenitor and who according to their accounts was a brother of Ahmad, from whom the Ahmadzai Bráhuis are descended; but other tribesmen consider this claim preposterous. These Loris are either handicraftsmen such as carpenters, blacksmiths, and goldsmiths, or musicians and reciters of ballads at marriage and funeral ceremonies in the families of leading tribesmen in whose guest houses they also discharge the necessary menial services. They are under the special protection of the clans and tribes to which they are attached, and are very jealous of their privileges and rights. Those Loris who are not settled, but wander about the country, besides pursuing the occupations above mentioned, practise jugglery, and their women are said to be experts in palmistry and fortune-telling. The Loris are known as rogues and vagabonds and their petty thieving and cheating are proverbial. The total number of Loris in the District in 1901 was 4,177.

Servile dependants.

The servile dependants known as Lángav or Khánazád are found in almost every respectable household and are mostly the descendants of war prisoners brought in from time to time by the Bráhui *lashkars* during the reign of Mír Nasír Khán I from Makrán. To these have been added fresh supplies similarly obtained in later years. They are employed in household work, and also in agriculture and are well treated. In 1901 their number in Jhalawán was 5,103, of whom 1,553 were in the Bízanjau, 1,492 in the Méngal, 474 in the Muhammad Hasni and

POPULATION. 405 in the Gurgnári tribal area, the remainder being distributed over the Kalandráni, Kambrári, Nícharí, and Rekízai tribes.

Hindus. The number of Hindus in Jhalawán is insignificant, amounting in 1901 to only 381 souls. Most of them are temporary residents hailing chiefly from Kachhi and Sind, and are engaged in trade at Súráb, Nál, Khuzdár, Mashkae, Wad, and other important places. They are the financiers of the tribesmen, and are specially protected by the Chiefs and headmen. They generally winter in their own homes and return to Jhalawán in summer. They are not strict observers of caste, would drink water from a tribesman's *mashak* and use his griddle to bake bread on. The Hindus have a local place of pilgrimage at Shobro near Khuzdár which they call Asiápúri, where there is a spring of water, and where they hold the New Year's fair in the mouth of *Wisákh*.

Religion. The major portion of the population are Sunni Muhammadans but most of the Sájdis and some of the Muhammad Hasnis living in the Mashkae valley profess the Zikri creed.

Islám. The Saiads and *mullás* alone know something, and even they but little, about the forms of their religion. The higher classes are devout in performing their prayers at the stated times, in keeping the fasts, and in setting apart a portion of their income for *zakát*, but for the rest gross superstition takes the place of religion, and there is a general belief in the intervention of saints in the pursuits of daily life. These saints are invoked to cure disease, to avert calamities, to bring rain, and to bless the childless with offspring. Although the Bráhuis are now professed Sunnis, there are indications that they have been much influenced by Shíah doctrines during long subjection of the country to Persia, and mourning is to this day observed in many a village during the Muharram. The Sheikh section among the Méngals and the Sásolis are treated as a sacred class and credited with the power to exorcise evil spirits, cure various diseases, and the former also with causing rain. Saiads, too, play an important part, and their amulets, charms, and blessings are constantly in request. Unlike the Afgháns the Bráhuis are little affected by the fanaticism of the priesthood which is very scantily represented among them. Among the local Saiads and *mullás*

the most influential men are Saiad Ghulám Sháh of Nahíg in Sind, who exercises a vast influence more especially in the Khuzdár *niábat*. The Saiads of Mastung and Níchára also command considerable respect among the people. Among the common superstitions are the following: If some one calls to a Bráhui as he is starting on a journey (*pasgwánk*) he must sit down before going farther. If, immediately after starting, a donkey brays, or a sparrow comes flying in front, or the ankle thong of his sandal breaks he must return home and start again. The cawing of a crow upon the wall of a house portends some calamity to the owner; a girl who has only one brother will not wash her head on a Sunday lest some ill-luck befall him; a married woman must not wash her hair on a Wednesday for fear of losing her husband; salt will not be given to a stranger after sunset for fear that the luck of the house may be lost; the wild fig tree is neither cut nor burnt. There is a general belief in evil spirits and their powers of theft and as a protection against them the grain on the threshing floor is encircled by a line drawn with a sword, and some twigs of the *kisánkúr* (*Peganum harmala*) together with the naked sword are planted in it until it can be measured for division. POPULATION.

Ordeal by water is very common, and in pre-British days "ordeal by fire" was resorted to for the purpose of determining the innocence or guilt of a suspected thief. A small ditch was filled with hot embers over which the accused was required to walk. If the man came out of the ordeal unhurt his innocence was held proved and the accuser was compelled to pay him some compensation.

The Zikri or Dái religion is, as already stated, professed by the Sájdis, with the exception of the Chief's family and the Habuári section of the Mahmúdári clan, who are Sunnis, and also by some of the Muhammad Hasnis. A detailed account of the Zikris is given at pages 116—21 of Chapter I of the *Makrán Gazetteer*. The sect appears to be of Indian origin and was founded by one Muhammad of Dánápur in Jaunpur, who is variously stated to have been an Afghán, or a Saiad. He wandered to the Deccan, Gujrát and Bikánér, Jaisalmér, Sind, Kandahár, and Farrah where he ultimately

POPULATION. died, but the Zikris of Makrán believe that from Farrah he visited Mecca, Medína, and Aleppo, and came to Kéch where he preached his doctrines for ten years on the Koh-i-Murád. Their principal doctrines are—

1. That the dispensation of the Prophet Muhammad has come to an end and he has been superseded by the Mahdi.

2. That the Prophet Muhammad's mission was to preach and spread the doctrines of the Korán in their literal sense, but that it remained for the Mahdi to put new constructions on their meaning. That the Mahdi was in fact the *Sáhib-e-táwil* of the Korán.

3. That prayer (*namáz*) has been dispensed with, and that instead of *namáz* people should resort to *zikr*.

4. That the fast of the *Ramzán* need not be kept.

5. That the recognised formula of the Muhammadan faith should be dropped and the formula *la iláha illalláh, Muhammad Mahdi Rasúl-ullah* should be adopted instead.

6. That instead of *zakát* at the rate of one-fortieth, zakát should be given at the rate of one-tenth.

7. That the world and the goods of the world should be avoided.

The orthodox Sunnis regard the Zikris with hatred, but most of their immediate Sunni neighbours do not object to have marriage relations with them.

Occupation. Owing to the tribal system of enumeration followed in the Census of 1901, no complete record was obtained showing the occupations of the people. The population may roughly be divided into four classes by occupation: landowners, cultivators, flockowners, and artisans.

Most of the population is engaged in agriculture combined with flockowning. The Chiefs, headmen, and their relations as well as other well-to-do people employ tenants, most of whom are servile dependants with some tribesmen who do not own

sufficient land to support them, while the rest of the peasantry cultivate their own lands. The principal classes engaged as tenants in Jhalawán are the following: Nigháris and Mullazais in the Súráb-Gidar valley; the Raís and the Lotiánis in Norgáma (Zahri), the Kúrds, Gazgis, Bandíjas in Bághwána and Khuzdár; Jámots and others in Karkh and Chaku; the Koris in Zídi; the Kéhars and Nakíbs in Mashkae; Lángavs in Nál and Wad; and a number of Muhammad Hasnis and Bízanjaus have embanked fields in the Mírwári country where they have occupancy rights. POPULATION.

The Nícháris, Pandráuis, and Muhammadzai Méngals of Mámatáwa cultivate their own lands. Except such of the tribesmen as possess irrigated lands, they generally supplement their means of livelihood by flocks of sheep and goats, a detailed account of which is given in Chapter II. The principal flock-owning tribes are the Méngals, the Sumaláris, and the Muhammad Hasnis.

The artisans are chiefly derived from among the Loris, who are found in Súráb, Gidar, Zahri, Khuzdár, Nál, Wad, and other important places. Their chief occupations are those of blacksmith, carpenter, bard, and musician. There are a few families of Nakíb weavers in Karkh and Chaku who weave coarse cotton cloth and some dyers in Nál, Wad, Ornách, Khuzdár and Jáu.

Social life.

At the head of each tribe there is a Chief or *sardár*, whose position is unassailable and the particular group to which the *sardár* belongs forms a small aristocracy which takes special precedence in the tribe. Within the tribe the precedence of each clan, section, and sub-section is marked and defined, and the head of each such group takes precedence strictly in the order of his group. Below these social equality is the rule. The Ahmadzais, as members of the reigning dynasty, take precedence above all others. Closely connected with them are the Iltázais. The social superiority of both of these groups is due to their connection with the ruling family. Next to these, the Zarrakzais, the head of the Jhalawán division of the Bráhui confederacy, have social precedence above all others. The question of social precedence among the Chiefs of different tribes in the *jirgas* and *darbárs* is frequently in dispute.

POPULATION. The first seat in *darbár* is disputed between the Zarrakzais and Iltázais; the second is assigned to the Méngal Chief, the third also is in dispute between the Muhammad Hasni and Magasi Chiefs though the latter was allowed to occupy it at the Darbár held by H. R. H. the Prince of Wales in March, 1906. The order of precedence among the rest of the Jhalawán Chiefs is as follows:—Bízanjau, Músiáni, Jattak, Sásoli, Gurgnári, Hárúni, Khidráni-Bájoi, Kambrári, Sumálári, Kalandráni, and Sájdi. There are certain sections in each tribe known as *khafi* or *goshi*, the members of which are looked on as of inferior status, and below these again, in the social scale come the Channáls (who are of Jadgál origin and constitute a small nomadic section of several tribes especially the Zahri); Loris, Nakíbs, and servile dependants with whom no self-respecting tribesmen of *ráj-o-kabila* would intermix.

As already stated the members of the *sardár khéls* or families of the Chiefs have a recognised social position, and it is considered an honour to marry into these families. The tribesmen endeavour to intermarry among their own septs or among septs of a similar social status among other tribes, but the poorer classes do not object to give their girls in marriage to men of outside tribes, and this action does not entail any social stigma. Many of the poorer classes give their daughters in marriage to the Jats of Kachhi, and this is remarkable as the Jats, as a subject-race are held in great contempt.

The Bráhui custom of taking and giving the news (*ahwál* or *chal habar*) prevails in all parts of the district. The manner in which it is conducted is regulated by the strictest etiquette, and is as follows:—

When a new-comer arrives at a place where several members of a tribe are assembled, he offers the usual Musalmán *salam-álaik* or "peace be with you," and is usually answered with *wa alaikossalám* or "with you be peace." Should the man be of a superior status all present rise and welcome him (*ba khairat*) who asks them to sit (*túlh khairat*); water and tobacco (*dir-o-chilum*) are now offered; this done the person highest in rank enquires the news. To an equal he would say *téná ahwál ná mehrbáni karak*

(favour me with your news), to a person of middle class, *téna ahwáláté até*, and to an inferior *ahwál ka* or give your news. The enquiries are not so profuse as in Sarawán and are limited to the welfare of the person concerned, his immediate relations, and generally about his tribesmen. When the new-comer has done, the leading man among those present gives his news. The tribesman when giving news would generally begin by good wishes for his *sardár* (*sardár ná durákhi*). POPULATION.

Hospitality. Hospitality is universally considered a duty, but the duty of entertaining strangers ordinarily falls on Chiefs, headmen, and other well-to-do people. Every village or settlement has a blanket tent set apart for the guests. The guests are entertained according to their status; a sheep will be killed for a guest of rank, *sardár* or headman, while an ordinary stranger must be content with what meals are ready. Bedding, grain, and fodder for the guest's animals are also freely supplied. The custom is carried to such an extreme as to plunge many men of position into debt.

Co-operation among the tribesmen. Chiefs of the tribes and headmen of clans claim, from the groups classed as *goshi* or *khaft*, a hereditary right to levy contributions on the occasion of a death or a marriage in their family, the former being known as *bijjár* and the latter as *purs*. They have a fixed rate, ordinarily one sheep per family. From their kinsmen, known as *ráj-o-kabíla* the headman cannot demand these contributions, but they are made voluntarily. The tribesmen among themselves raise subscriptions (*bijjár*) on the occasion of marriages and circumcisions, or when an individual has been reduced to poverty by unavoidable misfortunes through no fault of his own, or when he has to pay a heavy fine. These are made in cash or kind and regarded as debts of honour. On the occasion of a death, the kinsmen who come to condole with the deceased's family bring with them a sheep, some corn or cash, as *purs*, and the family are fed for the first three days by their relations. The custom of *purs* even obtains in the ruling family of Kalát, and the Khán sends *purs* at a rate which is fixed for each *sardár* of the Jhalawán and Sarawán confederacy. The rates for the Jhalawán Chiefs are as follows :—

POPULATION. Zarrakzai and Iltázai, Rs. 21; Méngal, Muhammad Hasni, Magassi, Bízanjau, and Músiáni, Rs. 19; Gurgnári, Sásoli, Jattak, Khidráni, Bájoi, Nícbári, and Pandráni, Rs. 11. These contributions are sent by the Khán on the death of a Chief, or near male relation of his such as a son or a brother. In the case of sardárs of high rank, such as those of the Raísáni or Zahri tribe the Khán ordinarily condoles with the family personally, in the case of a middle class *sardár* he sends his son or brother, while in the case of minor Chiefs and heads of clans the duty is performed by one of the Khán's officials on his behalf.

On the succession of a *sardár*, the Khán confers upon him a *khillat*, the quality or quantity of which is also fixed as follows:—

(1) Zarrakzai Chief—one Kashmere shawl, one piece of brocade, one horse with silver harness and one dagger with a golden hilt.

(2) Méngal—same as Zarrakzai but without the dagger.

(3) Muhammad Hasni, Magassi, Bízanjáu, and Músiáni, each—one Kashmere shawl, a piece of brocade, and a *choga*, or loose overcoat of broadcloth (*máhút*).

(4) Gurgnári, Sásoli, Khidráni, Jattak, and Bájoi—one Thatta *lungi*, a coarser piece of brocade and an ordinary *choga*.

(5) Nícbári, Pandráni, and other minor headmen—a Thatta *lungi* and a piece of *malmal* (cotton cloth).

Hashar. There is in vogue a method of co-operation known as *hashar* or *ashar* in accordance with which all the villagers and friends of a *zamíndár* help him in erecting a hut or new embankment (*band*) or in repairing an old one; when thus employed, they and their animals are fed by the person for whom the work is being done.

Food. The majority of the people have only two daily meals, one in the morning between 10 and 12 A.M. and the other at sunset. The former is called *swára* and the latter *shám*. During the spring when milk is abundant many of the flockowners have only one solid meal, in the evening, subsisting mainly on milk for the morning meal. Only well-to-do people take a third meal called *nihári* in the early morning which in summer consists of bread and

POPULATION.

curds, and in winter of dates and butter. Wheat is the staple food grain and is made into both leavened (*khamíri*) and unleavened (*patíri*) cakes baked on a stone griddle (*táfu*). The unleavened cakes are more commonly in use. Travellers and shepherds on the march eat *kurnu* made by wrapping dough round a heated stone and putting it in the embers, or *shiti* which is baked by putting the dough under hot ashes and embers or heated sand. In the Mírwári country barley is the staple food grain, and in the Múla pass rice, while the people of Mashkae like those of Makrán, largely use dates. The poorer classes in lower and western Jhalawán often substitute *juári* for wheat, making it into cakes. Porridge made of crushed wheat or pulse, and cakes of *prísh* (millet) are also used. *Pisht* or *lot*, a porridge made of half-parched barley flour, is considered a delicacy.

Most of the people eat their bread plain; but the use of a pulse as a relish is common in the Zahri country. An infusion of *shilánch*, dried whey, is poured over pieces of bread to which boiling *ghí* and onions are added. Flockowners and others who own sheep and goats generally use butter-milk (*khásun*) with their meals. Fresh meat is commonly used by the Chiefs, headmen or well-to-do people, among whom green tea is now finding favour. In the winter *khadít* or *pattao*, a kind of biltong, is used by the people in Upper Jhalawán. It is generally made of mutton. Sheep are specially fattened for the purpose and are killed about the end of October. The carcass is skinned and cleaned and the spine and larger bones removed. It is then scored over with a knife and rubbed with salt, wrapped in a sack and set aside for the night to drain. Next day it is again salted, a stick is fastened as a spreader across each pair of legs and the whole finally suspended from a pole or a tree in the open. It is ready for use in about a month. It is examined from time to time and more salt and occasionally asafetida are rubbed in, if it shows signs of decomposition.

When ready it is cut up and stored in a jar or sheep skin and is fit for use till March. Most people eat it once a week or on very cold days. Pieces of wheaten bread are broken into the gravy and eaten with the boiled flesh. It is usual to cook the *khadít* with *mung* pulse when it is called *khadít-o-páti*.

POPULATION.

Milk and its preparations.

The milk commonly drunk is that of sheep or goats, and sometimes of camels. Cows are mostly kept by the people of Lower Jhalawán and Hab river and the Múla pass, and those who own irrigated lands. Curds, made with rennet or *panérband* (*Withania coagulans*), form the basis of most preparations. Butter-milk is much consumed, next in demand to which is *shílánch*, or cakes of boiled whey, which are dried and mixed with salt.

Fruit and vegetables.

Mulberries in their season in some places form the staple food of the poor. Fresh dates, grapes, apricots, pomegranates, and melons are eaten largely. Large quantities of dates are imported from Makrán and the principal varieties comprise [illegible] *muzávati*, *pappo*, *jwánsor* and *kahruba*. Wild plants called [illegible] and *saréshko* have long been employed as vegetables and young lucerne shoots are also not despised. In Upper Jhalawán the fruit of the *pistacia khanjak* (*gwan*) is largely used in autumn and winter.

Tobacco.

Tobacco is used generally throughout the district for smoking and chewing, and for the latter purpose is mixed with ashes of *naromb* (*Ephedra pachyclada*). Snuff imported from India is used more especially by the elderly and the well-to-do.

Utensils.

The cooking and eating utensils are few; they usually consist of a tripod, a stone griddle, an earthen pot, another of copper, a few drinking bowls, and a wooden plate used both for kneading and eating. Skins of goats and sheep are in use in every household and include *khwa*, for keeping water; *hízak* for milk and curds; *zik* for *ghí*; and *kit* for flour. Other articles in domestic use are made of goats' hair, such as *jwál*, a sack for flour, *kandúri* or *parzona* on which bread is served.

Dress.

Pottinger and Masson, both of whom visited the country in the early part of the 19th century, were struck with the simplicity of the Bráhui dress. The former remarked that "the Bráhui always dresses in the same style, and whether it be summer or winter, freezing hard, or under a vertical sun, his whole clothes are comprised in a loose white shirt, a pair of trousers of the same texture, and a felt cap; the shepherds sometimes wear a

covering of white felt, made so as to wrap round the body and come to a peak above the crown of the head. The dress of a female consists of a long shift and a pair of trousers, both of cotton cloth; and after they arrive at the age of puberty they wear over the former a kind of stays, made to lace behind, the fronts of which are decorated with ridiculous devices of birds or animals worked in coloured worsted." This last garment, however, is now absolutely unknown, and Pottinger probably mistook for stays the embroidered patches on the breast of the shift which are universally worn to this day. Masson states that "the men wear a loose upper garment or frock called *kús*, extending nearly to the feet and giving a disorderly and womanish appearance, their trousers were narrow at the bottom. For coverings to the head two or three varieties of chintz cap, stuffed with cotton and fitting close to the head were in use, the Bráhui pattern as well as that of Lumris of Las, being distinguished by a small tuft or button in the centre of the crown. The inhabitants of towns wear shoes, while the nomads have a kind of sandal; a broad leather thong, frequently highly decorated and punctured with embroidered holes, encircling the instep, the toes being exposed, while from this thong a more slender one passes round the ankles. *Lungis* or turbans are not in general use. The women are arrayed in large loose gowns which cover them from head to foot and wear no trousers. The robes are ornamented with a profusion of needlework in silks of diverse colours and patterns, a *chádar* or a large piece of cloth is universally worn, thrown over the head and trailing along the ground. The head is moreover bound with a fillet of black stuff or silk. The women have a due proportion of trinkets, as armlets, ear-rings, nose-rings, etc. Ornaments of lapis lazuli are very common. The women in towns, of the wealthy classes, may dress in trousers, and may affect to hide their faces on the appearance of a stranger, but these are practices arising from imitation." POPULATION.

The description given by Masson still holds good to a considerable extent, though among the well-to-do classes there has been an appreciable change.

The ordinary dress of the poorer classes consists of a cotton shirt (*kús*), cotton trousers (*shalwár*), a wrapper (*khéri*), and a

POPULATION. cheap turban; the whole costing about Rs. 4 to 5. To this is added a long woollen coat (*shál*) with open sleeves costing from Rs. 3 to 5. On their feet the men wear sandals (*chavat*) made of leather, the cost being about Rs. 1-8, or of the dwarf palm leaves where this plant grows. Shepherds wear a felt cap only; in few cases, however, it is covered by a turban of a cheap sort; other articles of their dress are of inferior quality, the whole costing about Rs. 4.

The better classes wear a muslin turban (*dastár*), tied over an Afghán peaked cap (*kulla*), a shirt (*kús*) reaching to the knee, made of white longcloth and calico and buttoning on the right shoulder, and baggy trousers (*shalwár*). To the above are added a cotton wrapper (*khéri*) for summer wear, and a thick cotton wrapper (*khés*) in winter which costs from Rs. 3 to 6. On their feet they wear shoes imported from Kalát, Kachhi, and Mula. *Chavats* have been replaced by shoes in the neighbourhood of Súráb, Zahri, Nál, and Khuzdár, and by individuals who have occasion to be in touch with Sind and Quetta. The total cost of an ordinary dress is about Rs. 7.

The rise in the standard of living is noticeable in the general improvement in the style of the dress of the more wealthy, many of whom wear good turbans (*lungis*), embroidered coats, and cotton cloths of English manufacture are now in common use especially those known as *sán* and *kitábi*.

Women's dress.

A woman's dress ordinarily consists of a long shift (*kas*) reaching the ankles, a pair of drawers (*shalwár*), and a wrapper (*gud*). The poorer classes do not generally use the drawers. The shifts and wrappers of the better classes are sometimes made of silk; they are ordinarily of red cotton (*alwán*). For drawers a cheap striped cloth (*alácha*) is popular. The shifts are richly embroidered in front.

The total cost of a woman's dress, in an average case, is about Rs. 10, but when highly embroidered pieces for the shirt are used, they cost considerably more. On their feet the women wear a shoe (*mochri*), that imported from Makrán being known as *laghati*; the nomads use a sandal (*chavat*). Every married

woman possesses an embroidered shirt made of silk or some good material and a wrapper which were presented to her on the day of her wedding and are kept for use on special occasions, but for common use a less embroidered garment of ordinary quality usually suffices. The married women generally wear a red shirt and are further distinguished by wearing ear-rings (*panara*). Widows always put on a black or a white plain shift. Ornaments are confined to cheap rings, worn in the nose and ears and on the hands and feet. Shells and beads are in common use among the poorer classes. POPULATION.

Hair. The men generally wear long hair (*píshkav*). The hair of the females is parted in the centre, made smooth and glossy by the application of various gums, and brought behind the ears, whence it is plaited in two braids of three strands each, one braid on each side of the head. These braids are prolonged by false plaits (*chotíl*) of worsted or silk, usually red in colour. The two *chotíl* are connected about the level of the waist by a woollen thread (*chotílband*). The married women also wear short locks (*zulf*) of hair on each temple.

Dwellings. The nomadic population generally live in blanket tents (*gidáns*) in the winter, and in summer in a temporary shelter made by spreading mats over poles (*manah*). The *gidáns* are made of goats' hair and generally consist of 11 pieces (*pát*), the ordinary width of each of which is 3 feet, and the length from 15 to 24 feet. Three of these pieces stitched together form the fly and two stitched together form each of the four walls. They are stretched over curved wooden poles known as *gindár*. In the front of each *gidán* there is usually a small courtyard fenced in by bushes. A *gidán* costs from Rs. 25 to Rs. 30 and should last for several years. Only the well-to-do can afford a separate *gidán* for their flocks, and as a rule in winter the family, lambs, kids, and all herd together at night in the same tent. *Gidáns* are also used by the cultivators in the spring and summer and by permanent residents while on the march. The nomads shift their tents ordinarily within their respective tribal jurisdictions from place to place in search of pasture. The *gidán* is waterproof. The numerous encampments of these black tents form a characteristic feature of the country during the spring.

POPULATION. The permanent inhabitants in Upper Jhalawán have mud huts, which in Zahri and Harboi have generally two storeys, while the houses of the *sardárs* and headmen often take the shape of forts for offensive and defensive purposes, the walls being loopholed. The cost of these varies from Rs. 100 to 300. In the Múla pass, Koláchi and Mashkae valleys, the huts (*kudis*) are made of tamarisk hurdles. The dimensions vary, the larger huts being often about 20 feet by 10. Each family has usually two huts, one of which is the *ura* or family dwelling place and the other (*bae-i*) is used for storing fodder. A third hut for cattle (*gér* or *géd*) is sometimes provided separately. During the winter some of the permanent residents keep their cattle in an underground hut known as *kond* or *khond*. The huts are generally made facing the south and east in order to avoid the cold north winds in the winter. Caves in hills, known locally as *bhád*, are sometimes used by nomads in winter in Paudrán, Mámatáwa, and the Dhrún hills.

No beds or lamps are used by the majority of the tribesmen, either settled or nomad, and the household furniture is scanty, consisting generally of a few carpets, quilts, and pillows which are piled on one side of the hut or *gidán*, skins for water, grain, flour and *ghí*, a stone griddle, some cooking pots and a handmill (*nuskhal*).

Disposal of the dead. The method of burial usual among Muhammadans is in vogue, the body being laid on its back with the head to the north and the face turned to the west. The *mullá* draws the *kalima* either on a strip of cloth (*patti*) which is wrapped round the forehead, or on a stone which is placed close to the head in the wall of the grave. Mourning lasts for three days in the case of a person over seven years old and for one day in that of a child. On the first day no food is cooked, but the family of the deceased is fed by friends and relations. Persons coming to condole with the family from a distance bring a sheep or some cash as an offering (*purs*) and are entertained by the bereaved family. In case of the death of Chiefs the headmen of clans and sections pay formal visits of condolence to the heir of the deceased on behalf of their clans and present to him a *dastár* in acknowledgment of his position, the *máli*-paying subjects having to make other fixed contributions (*purs*).

Two stones are placed on a grave, one at the head and the other at the foot, those in cases of *sardárs* and headmen being larger and in such cases the graves are often surrounded by low mud walls. POPULATION.

The nomads, if on the march, temporarily inter a corpse (*amánat*) and when convenient remove it to the tribal cemetery. When a man dies childless (*aiwár*) sheep are killed, a stone cairn, an enclosure for a mosque and a miniature hearth to represent a guest-house, are erected in his name on a public thoroughfare—these memorials being collectively known as *bádofarr*. The Zikris offer no prayer—*nimáz janáza*—for the dead.

Amusements and festivals.

The amusements are such as one would expect to find among a wild and uncivilized people. The indoor game that is most popular is *katár*, which somewhat resembles chess and is played with 9 or 18 pebbles or pieces of wood known as the *nuh-bandi* or *hazhdah-bandi*, respectively. Boys play with knuckle bones (*béri* or *bédi*) and are also fond of marbles (*gori*). Mention may be made of the common amusement followed by Bráhuis, during the winter of assembling by the fire-side and solving riddles which are known as *chácha*. The most popular outdoor games are *hu, ji* or *ju*, a kind of prisoners base; *allahdád*, a kind of hide and seek; wrestling (*mal* or *bak*); and *tilli* which is played with bat and ball. Racing (*go)*, tent-pegging (*nézabázi*), and dancing (*cháp*) are also indulged in on festive occasions, such as the *Id* and at marriages and circumcisions. The *cháp* performed by the people of Nícháraand Zahri is famous. It is popular among both men and women. The dancers move in a circle, clapping their hands; a Lori generally stands in the centre and beats the drum. Men and women dance in separate circles. Coursing is done only by a few of the well-to-do. Shooting is considered an accomplishment and the variety of *shikár* known as *wér*, by which wild sheep are rounded up and then driven past the concealed sportsmen is especially affected by Chiefs and men of position. Singing is also a popular amusement, but is practised generally by Loris who make a speciality of ballads commemorating tribal heroes, each tribe generally possessing a musician whose services are requisitioned on festive occasions. Young lads often indulge

POPULATION. in reciting Baluchi ballads and playing a kind of guitar called *dambúra.*

Festivals. The only festivals of consequence are the two *Ids* known as *bhalla-íd* and *chuna-íd*, which are celebrated at all villages and encampments ; on these occasions horse races, tent-pegging and dancing form the chief amusement.

Shrines. Shrines are ubiquitous, almost every village graveyard and important points on principal routes having a patron saint. Reverence for such saints is very strong among the whole of the population. The majority of these shrines consist of little more than a heap of stones or a rough mud or stone enclosure, surrounded by some poles to which rags, horns of wild goats and metal bells are attached. The shrine of Pír Sháh Kamál in Zídi is, however, enclosed in a solid structure. The best known shrines in the district are those of Pír Sultán Arifi in Norgáma (Zahri), Sakhi Ramadán in Rodénjo, Lalla Sulaimán in Súrab, Pír Umar on the banks of the Simán river near Khuzdár, Pír Sháh Kamál in Zídi, Pír Lákha in the Múla pass (a special resort of childless women), Husain Bári in Warúma near Chaku, and Pír Kalandar in the Lédav river, a tributary of the Múla. The shrine of Sultán in Zahri is much revered by the people and any offender who takes refuge within its precincts is safe so long as he remains there.

Pír Umar's shrine is on the banks of the Simán river, midway from Khuzdár to Wahér. The saint is said to have met with his death in Panjgúr where his shrine still exists and where he is said to have dispersed the forces of the Mongols by miracles and rescued the people of Panjgúr from further trouble at their hands. There is a pool of water containing fine fish, the preserve of the saint, and in it suspected offenders are tried by ordeal.

The shrine of Pír Sháh Kamál is in a magnificent mausoleum at Zídi on the banks of the Koláchi river. His descendants who reside at Nahíg in Sind have immense influence in Khuzdár, as they are credited with possessing power to increase, decrease or stop the water-supply of rivers and *kárézes.* They are given one-third of the produce of the State lands in Karkh, Rs. 100

POPULATION.

per annum out of the *sung* proceeds of Khuzdár, and also levy various small contributions known as *tuk* in Khuzdár and Kalát.

Names and titles.

Both among girls and boys many names are to be found which are possibly of totemistic origin. They are borrowed from trees, plants, and animals, such as *gwani* (pistachio), *khati* (olive), and *malakhi* (locusts); such names are, however, mostly confined to the servile classes and to the more ignorant classes among the Bráhuis. A totemistic name is given when previous children have died young, the belief being that a child named after a plant, etc., will have a long life. In other cases the denominations used for men are those usual among Muhammadans while, in the case of women, names beginning or ending with Bíbi, Khátún, Gul and Náz are popular, such as Bíbi Náz, Gul Bíbi, Murád Khátún Mah Náz or Náz Bíbi, etc. Shortened forms of the long names given to men, such as Táju for Táj Muhammad, Pakhu for Fakír Muhammad, etc., are frequently used.

No ceremonies are observed on the birth of a girl, and such is the dislike for a girl among the Zahris that a father whose first child happens to be a girl receives a sound shoe beating from his near male relatives unless he offers them a sheep or goat as a bribe. The birth of a son is announced by firing guns and there are general rejoicings. Infants of both sexes are named on the sixth night after their birth, the former by female relations and the latter by the father in consultation with a *mullá* or some other pious man. The custom of naming the first child after the grandfather is common, and is based on the consideration that it serves as a memorial. The title of *sardár*, though officially used for the Chiefs of principal tribes, is locally employed by the tribesmen, for the heads of clans whose proper title is *mír*, a term also prefixed to the names of members of the Chief's family and other leading men. The titles *arbáb* and *raís* are used by the well-to-do people among the Khán's tenants. Among titles possessing a religious significance may be mentioned the suffix *sháh*, which is given to Saiads only, the term *mullá* is applied to men who have some pretensions to religious learning. For Loris, who work as blacksmiths and carpenters, the term of courtesy is *usta*, and Hindus are similarly addressed as *sháhúkár*.

POPULATION. Rules of honour.

A knowledge of the rules of honour (*mayár*), which prevailed among the people before the British occupation and which still influence their actions to a great extent is not without importance from the point of view of administration, and a short reference may be made to them here. It was incumbent on a tribesman:-

(1) To avenge blood.

(2) To fight to the death for a person who had taken refuge with him. The refugee was called *báhot* and was always maintained by his protector so long as he remained under the latter's roof.

(3) To defend to the last animals and other property entrusted to him.

(4) To be hospitable and to provide for the safety of the person and property of a guest.

(5) To refrain from killing a woman, a Hindu, a menial, or a boy who had not taken to trousers.

(6) To either pardon an offence on the intercession of a woman of the offender's family or to dismiss the woman with a dress as a token of honour. Exception would, however, always be made in cases of murder due to adultery.

(7) To refrain from killing a man who had entered the shrine of a saint, so long as he remained within its precincts.

(8) To cease fighting when a *mullá*, a Saiad or a woman bearing the *Korán* on his or her head, or a naked sword in hand intervened between the parties.

(9) To punish both the adulterer and the adulteress with death.

System of reprisals.

In pre-British days if the parties were of equal position and influence, blood had to be avenged by blood; but if the relations of the deceased were weak, the matter could be compromised by the payment of compensation. In cases in which the parties belonged to the same tribe and the offender himself was out of reach, his nearest relation was slain. If, however, the offender belonged to another tribe, it was incumbent on the

POPULATION.

aggrieved party to kill one of the section, clan, or tribe to which the former belonged. Such a system was liable to indefinite extension, and led to interminable blood feuds which could only be checked if the authorities or friends intervened to arbitrate. The losses on either side were then reckoned up and compensation was paid to the side which had lost most. The only departure from this rule is that in case of adultery. If the adulterer is able to escape, his other relations are not molested, the culprit being the only person on whom vengeance is wreaked.

Blood compensation.

Might was right in days gone by and the position of the party aggrieved was the principal factor in determining the price to be paid for blood; hence the compensation for a *mullá*, a Saiad, or a person belonging to a *sardár-khél* or leading family was ordinarily double that payable for a tribesman. Similarly compensation for members of subject races such as Hindus, servile dependants and Loris was high in consideration of their usefulness and protected position; but in such cases no rates were fixed, indeed, a case occurred very seldom, a tribesman considering it derogatory to attack any one not his *siál* or *mat*, i.e., a person of an equal status. The Loris were specially dreaded for their ability to compose satirical poems and the compensation in their case is described to be as much as Rs. 14,000 to Rs. 20,000.

The general rate, as fixed in the time of Nasír Khán I, was Rs. 2,700 plus another Rs. 100 to be paid to the Khán of Kalát, if the latter decided the case. In cases occurring between the members of the Bízanjau and Méngal tribes, which were frequent in old days, the rate of blood money was 14 camels valued at Rs. 40 each. Cash payments were rare and land, camels, bullocks, sheep, goats, arms, and girls were usually given instead, a girl (*sáng*) for this purpose being valued at Rs. 500, and other articles being priced considerably higher than their intrinsic value. One rupee paid in cash counted as five. The punishment which was most dreaded was to require the aggressor and one or two of his relations to surrender their arms in a tribal assembly known as *mukh*, and this was considered equivalent to half the amount of compensation payable.

POPULATION.

The rate of compensation now prevailing is Rs. 1,500 which is paid in cash, and in addition to which a further sum of Rs. 500 is levied as a fine.

Compensation for serious injuries was variously estimated for different parts of the body. The loss of an eye or leg was counted as equivalent to half a life; compensation for the loss of an arm was Rs. 500, for a finger Rs. 100, and for a tooth Rs. 70; and in cases of theft, the thief, if caught, was both tortured and required to pay eleven times the value of the property stolen.

CHAPTER II.—ECONOMIC.

Jhalawán, the Kohistán of Baluchistán, consists generally of valleys, some of considerable width, lying among lofty mountain ranges. The inhabitants are flockowners and breeders first, ane cultivators afterwards, the cultivation being confined to thd valleys and the flats bordering the river beds, and mainly dependent for water on a precarious and scanty rainfall, the floods from the hills and the overflow of the rivers. The country gradually slopes from north to south and, though mountainous, is not barren, a single fall of seasonable rain being sufficient to clothe the valleys and slopes of the hills with verdure and ensure a good crop on the *khushkáva* or rain crop lands. An imaginary line drawn east and west through Bághwána would divide the counr try into the natural divisions of north and south but agriculturally it is better divided into Upper, Central, and Lower Jhalawán.

AGRICULTURE
General conditions.

The principal valleys in which cultivation is carried on are called after the rivers which flow through them, and are—the Hingol, comprising Súráb, Gidar, Grésha, Nál, and Jáu; the Múla including Pandrán, Zahri, and the Múla pass; the Koláchi comprising Tútak, Bághwána, Khuzdár, Zídi, and the Koláchi and Gáj passes; the Mashkae including Koda, Korásk, Jébri, Mashkae, Gwarjak, etc.; the Poráli comprising Wad and its neighbourhood and the Karu including Karkh and Chaku. All these rivers are subject to heavy floods which inundate and fertilize the land on either bank, but none have a continuous flow of water throughout their course.

The quantity of permanently irrigated land is small, less than one-fourth of that under cultivation, and is situated on the skirts of the hills at Súráb, and the upper part of Bhágwána; where water is available from the perennial streams coming down from the mountains, and on the banks of the rivers whence water is drawn through small channels called *kaurjo*, the best cultivation being naturally in the centre of the valley nearest the river-bed and

AGRICULTURE.

gradually decreasing towards the sides and slopes of the hills as the difficulty of conveying the water from the river-bed increases.

Soil.

The various descriptions of soil are known as *matt*, *karkat*, *rêkpád*, *zhalli*, and *sorah*. Of these *matt* is the best and richest, consisting of silt washed down from the hills. It is of a clayey nature. *Karkat* is considered next best, it is harder, cracks when dry and requires breaking up after ploughing, but requires less water than *matt*. Both *matt* and *karkat* are suitable for spring crops and are to be met in Súráb, Gidar, Harboi, Pandrán, parts of Bághwána, Tútak, Nál, Koda, Karkh, Kondsi, and Jáu. *Rêkpád* is a light sandy soil found only at Wad. Wheat, barley, and *juári* grow well on it, but the crop is considered inferior to that grown on *matt* or *karkat*. It is well suited for melons, onions, and vegetables generally. *Zhalli* is a gravelly soil, found in the irrigated areas of Súráb and Khuzdár, on the skirts of the hills and along the banks of the rivers. It is suitable for corn and vegetables, but the crops grown on it are thin, and require great care. *Sorah* or salt land is the poorest soil of all, and is found in large tracts at Hisár in Zahri; the Gidar, Nondrav valley in the Mírwári country; and between Mír-ná-shahr and Bájoi in Bághwána.

Rainfall.

No statistics are available as to the yearly rainfall. There are two rainy seasons, the summer rains (*bashám*) being expected from the last week in July to the end of August, and the winter rains (*chillá-i-thar*) from the end of December till the commencement of February. Showers are also expected in September or October (*luddav*).

The rainfall is an important factor in the cultivation of non-irrigated land, and, in some cases, easily discouraged cultivators will, on the failure of the summer and autumn rains, trek with their families to Sind in search of employment leaving their lands fallow and without waiting for the winter rains.

Population engaged in, and dependent on, agriculture.

While there is no particular class engaged especially in agriculture like the Jats of Kachhi, nearly every one has a greater or less interest in cultivation, more particularly that of non-irrigated

or dry crop land. The majority of the inhabitants are primarily flockowners and breeders, taking up agriculture more as a means of providing food for themselves and families and forage for their animals than with a view to sale or export. Generally thriftless, unaccustomed and disinclined to much active exertion, preferring a nomadic life, they are unfitted for the incessant and continuous work required on a farm in the busy season and so are easily discouraged by scanty rains or an unfavourable season. The cultivators are generally the landlords themselves, but tenants are also employed. AGRICULTURE.

The cultivator divides the year generally into nine periods of 40 days each, known as the *chills*, and these nine *chills* are as follows :— Seasons of the year, sowing and harvest.

Chillá-i-sabz commencing from 16th March; *chillá-i-zard*, *Ahár*, *Sáwan* or *Basham*, *Sohél*, *Naft*, *chillá-i-khusk*, *chillá-i thar*, and *chillá-i-siáh*; the *zamíndárs* of Bághwána add ten days, after *Sáwan* and call this period *Jéth*.

Two principal harvests are recognised: the *jopák* or spring harvest, which includes the crops sown between October and January and reaped by the month of June; and the *hámén* or autumn harvest which includes the crops sown from May to August and reaped by the month of November. The following are the chief crops produced at each harvest:— *Jopák* or spring harvest; wheat (*Triticum sativum*), barley (*Hordeum vulgare*); *hámén* or autumn harvest; *juári* (*Andropogon sorghum*); rice (*Oryza sativa*); *prish* or *gál* (*Panicum miliaceum*); *mung* (*Phaseolus mungo*); *shir* or *niginz* (*Lens esculenta*); *bhang* (*Cannabis sativa*); tobacco (*Nicotiana tabacum*).

Both the sowing and harvest times are earlier in Lower, later in Central, and latest in Upper Jhalawán.

Wheat is the principal crop throughout the country except in the few tracts nearest the sea in Lower Jhalawán where, owing to the dampness of the climate, barley has superseded it. Staple food grains: Wheat

Upper Jhalawán is celebrated for its wheat, that from Surkhén in the Harboi division, being said to be the best and

AGRICULTURE.

most nourishing, but that of Central Jhalawán is not so highly thought of.

Wheat is sown in October and November in irrigated land, and up to January in unirrigated land in Lower Jhalawán, and harvested from April to June.

The land is watered and when dry ploughed. Twenty days afterwards it is generally, not always, ploughed again, and left until two weeks before sowing when it is again watered, a week later harrowed, and sown the week following.

There are three ways of sowing, called *chhat*, *kil*, and *nári*. The seed is sprinkled broadcast (*chhat*), by hand, the ground afterwards ploughed and harrowed, and if irrigated is divided into slightly embanked plots. Irrigated lands are mostly sown by *chhat*. *Kil* is a very expensive and rarely practised method only used on irrigated lands when there is reason to think that seed sown by *chhat* will fail. The ground having been sown as for *chhat*, is then reploughed, a man following the plough with a bag of seed, and sprinkling it just in the freshly-turned furrow. The ground is then harrowed and divided into small plots as in *chhat*. *Nári* or drilling is the common method, almost universal on non-irrigated land and occasionally adopted on irrigated land. It is more economical as the seed, instead of being sprinkled broadcast by hand, is placed in a holder (*nári*) made of *pish* or wood and fastened to the handle of the plough whence the seed drops grain by grain as the plough moves. The land is not harrowed after sowing, but irrigated land is formed into the small plots already referred to. It is estimated that a piece of land requiring one seer of seed sown by this method would take four seers by *chhat* and six or seven by *kil*.

Fifteen days after sowing, when the seeds have germinated and the sprouts are just rising above the ground, the field is well-watered and then left until the spring, the second watering not being given till three months before harvesting, after which it is regularly watered until ripe. The above refers generally to irrigated lands.

In unirrigated land the procedure is much the same, except that the ground is not divided into small, slightly embanked plots nor harrowed, and the watering will depend on the rainfall or such irrigation as the winter floods may afford. AGRICULTURE.

The crop is cut by labourers who are given one bundle out of every 20 bundles of harvested crop, as their wages; the cultivator and his family superintending the removal of the bundles to the threshing floor. Harvesting and threshing

The method of threshing is that usual in India, a long pole being placed in the ground in the centre of the threshing floor and bullocks and donkeys being driven round it to tread out the grain. Threshing being over, both straw and grain are collected into a heap and the winnowing is then commenced with the four-pronged fork. The process is repeated several times till the grain is quite clean. A propitious day and hour having been selected for the purpose, the division (*batái*) is carried out with all ceremony, the actual sharing being done by a pious *mullá.*

The principal varieties cultivated are the *dayak*, *shoráwaki* *kandahári*, *kút*, *sohr-bij* or *surkh-bij*, *pêsar*, *súndia*, *trimáhi* and *géroli*. Of these the *dayak*, *shoráwaki* and *kandahári* are the favourites both for growing and seed, being the quickest to ripen, the most reliable and needing least water. For eating they are not considered equal to the *kút*, bread made from them being said to dry quickly. They have bearded heads. Varieties cultivated.

Kút and *sohr-bij* or *surkh-bij* are generally grown on the irrigated lands in Súráb, Harboi, and Zahri and require ample water. Bread made from them is said to be better than that made from any of the other varieties. *Pésar* is the chief variety grown in Jébri and Mashkae and a little has lately been introduced into Súráb. It looks extremely well, the grain being large and white but as an edible it is only esteemed as *ábos*, that is plucked when half ripe and parched, bread made from the ripe corn being considered dry and tasteless. It is not bearded and requires plenty of water and careful tending. *Trimáhi* and *géroli* are greatly esteemed for bread. They are grown mainly in Central Jhalawán especially in Bághwána and Wad. They

AGRICULTURE.

require more care and water than the *dayak*, *shoráwaki* or the *kandahári*. The *géroli* is of a reddish colour. *Súndia*, sometimes called *shutar-dandán*, on account of the length of its grain and resemblance to camel's tooth, is grown in Zídi and Wad in Central Jhalawán, and while not of the best description is considered superior to *pésar*. It has a blackish beard.

The principal disease to which wheat crop is liable is the rust or *ratti*. It is attributed to excess of rain or irrigation, in the spring and cessation of the north wind (*gorich*).

Barley.

Next to wheat, barley is probably the most important crop, particularly in the Mírwári district of Lower Jhalawán, where owing to the dampness of the climate it has superseded wheat as the staple food. It is extensively grown in Zahri, where it is used as a food for colts. Of the two varieties generally grown that known as *jau* is the ordinary sort, the other being a superior kind called *ding-i-jau*. This latter requires more care and more water and is the favourite variety in the Khuzdár *niábat*. Lately a custom has sprung up in Central Jhalawán, which is rapidly extending, of mixing barley seed with that of wheat in the proportion of one-fourth barley to three-fourths wheat and sowing them together. The chief object of this is to obtain food for the cultivator, his family and cattle at a time when both food and forage are scarce. The barley so sown, is plucked when half ripe, the corn being parched or boiled for the household, while the stalks afford a succulent food for the cattle. When cultivated by itself barley is sown later and reaped earlier than wheat. It is hardier than wheat and does not require so much care or water. It is grown both on irrigated and unirrigated lands being often sown on the latter when the lateness of the winter rains has prevented the sowing of wheat.

Juári.

Several varieties are cultivated in Jhalawán, the principal being called *turi* and *kángar*. The stalks of the former are so sweet as to be eaten like sugarcane, and are also relished as fodder by cattle. *Kángar* is not so sweet but the stalks are thicker, and it is more productive. It is sown both in irrigated and unirrigated land in Upper Jhalawán after the spring rains in April or May.

some six weeks later in Central, and up to August in Lower Jhalawán. Harvest commences in August or September in Upper, correspondingly later in Central, and up to November in Lower Jhalawán, the crop being estimated to take 100 days to ripen in each case.

AGRICULTURE.

On irrigated lands it is sown by hand, sprinkled broadcast, or by the drill, and wholly by the drill on unirrigated land, melons being often sown with it. In Mashkae the seed is steeped in water for 24 hours and then dried in the sun before sowing, and in irrigated land it is planted in seed beds, and well watered, the plants being transplanted when about a foot high. It is a crop which rapidly exhausts the soil, and requires as much water and manure as can be given it. It is harvested, threshed, and winnowed as in Kachhi. The stalks are used as fodder for cattle and horses. It is subject to a disease called *putk*, known as *kauri* in Kachhi.

Rice is cultivated along the bed of the Múla, Mashkae, and Koláchi rivers in Central; in small quantities in Gazg, Paudrán, Mishk, and Khuzdár in Upper; and Pélár and Ornách in Lower Jhalawán; the Múla pass and Mashkae being the chief centres. The soil is prepared in April, and the seed sown in May. The ground is ploughed twice, then harrowed, and after any remaining clods have been broken, is well-manured and divided into fields or plots embanked sufficiently to retain water some inches deep Water is then run over these fields or plots until it is at last 3 inches deep and allowed to sink in, after which the ground is thoroughly cleared of any rubbish, and, if necessary re-harrowed. The seed is sown broadcast and the ground kept well watered until the seed begins to sprout, when the water is again run over the land which is now kept well-flooded and the roots thoroughly immersed until the crop ripens in September. As will be seen, water is the great necessity and the cultivator has to risk not only failure by the running dry of the river but also mountain floods coming with sufficient force to sweep away his puny embankments and stop the thorough immersion of the roots, until they can be repaired, which takes time; the out-turn is, however, so large, varying in a favourable year from one to two hundred fold, as to amply repay him for the risk. The young plants are not

AGRICULTURE.

transplanted as in Sind, the cultivator being quite content if he can keep his crop sufficiently watered. Several varieties of rice are grown, the *sukdási* or *sukrási* and the *jambáli* being the most common, the former is considered the better in quality, and the latter the more productive. There is no difference in cultivation, but *jambáli* which is slightly the thicker and heavier, is generally kept for household use, and the *sukdási* for sale and export. The seed of *sukdási* originally came from Sind while that of *jambáli* is indigenous.

Rice requires but little manure, over-manuring inducing a disease called *ranj* which causes the head and stalks to sweat and exude a sticky substance which by sticking the leaves and plants together causes them to gradually wither away. Rice forms the staple food of the people in the localities in which it is grown, being generally husked in mortars. The stalks (*lizzi*), are almost useless for fodder, being only sparingly given when mixed with other kinds.

Prísh or *gál*.

Prísh is sown broadcast throughout Upper Jhaláwán, on irrigated land; it follows wheat and barley, being sown about June and cropped in August; on unirrigated land it is sown after the April or May rains, usually mixed with *juári* and melons. It takes about 70 days to ripen. There are two varieties—*prísh*, a pale yellow colour (*Panicum miliaceum*) and *piún prísh*, a white variety (*Panicum Italicum*), the latter is the better but the former is the more common and productive. Both are used as food by the poorer people and also as fodder for cattle and camels, but not for horses or donkeys with which it does not agree.

Mung.

Mung is cultivated to a great extent on irrigated land at Zahri, and in smaller quantities on unirrigated lands at Wad, Ornách, and Jáu. It is sown broadcast in July generally with *juári* and harvested in October. In Wad and Jáu the roots are attacked by a worm, while in the Múla pass and Zahri its leaves and flowers suffer from the attacks of a small fly. It is mainly grown for home consumption, though small quantities are exported from Zahri to Kalát.

AGRICULTURE.

The dry stalks are given as fodder to camels and cattle.

Other crops.

The other crops need little description. *Matar* or pea is grown in small quantities in Upper Jhalawán. It is sown in November and harvested about a week before barley. It is sometimes plucked when half ripe, and parched and eaten ; when ripe it is boiled whole and eaten with wheat.

Shir or *niginz* is a red pulse. It is grown on irrigated lands, sown in October or November and harvested just before barley.

Stimulants. *Bhang*.

Bhang is cultivated in small quantities in Níchára, Norgáma, Súráb, Bághwána, and Khuzdár, on irrigated lands, and at Lahr in Níchára on unirrigated land. *Charas* is extracted from it. There is very little local consumption in Jhalawán, both *bhang* and *charas* being exported to the tribal area in Kachhi. A detailed account of the method of cultivation and of the extraction of *charas* is given in the *Sarawán Gazetteer*.

Tobacco.

Tobacco is cultivated in parts of Upper Jhalawán, and in considerable quantities in Súráb, Gidar (Toba), Zahri, Bághwána, and Mashkae. That grown in Mashkae is renowned for its flavour and is supplied to the Khán of Kalát. The method of cultivation is the same as adopted in Sarawán.

Rotation, out-turn, and manuring of crops.

There is no fixed rotation for various kinds of crops. Irrigated land in which both wheat and *juári* crops are raised in one and the same year is manured every second year, while that from which only one crop is raised in a year is manured every third year. Barley, *prísh*, *mung*, and tobacco fields are also manured. The droppings of cattle and sheep is the only manure used, and in some places animals are tethered in the fields with this object.

No crop experiments have been made in the district, and the yield per acre cannot be ascertained. The out-turn much depends on the quality of the soil and on timely irrigation, and accordingly varies with the seasons. The cultivators roughly estimate that the average out-turn of wheat is ten fold in irrigated land, fifty fold in unirrigated land, in a good season, eight fold of *juári*, one hundred to two hundred fold of rice, fifty fold of *prísh*, and ten fold of *mung*.

AGRICULTURE.

Fruit cultivation. Fruit culture is but little studied, trees are fairly plentiful throughout the country, nearly every place irrigated by perennial water having its garden, but the fruit itself is of inferior quality consisting of common varieties deteriorated through want of care; the propagation of good stocks, budding or grafting are unknown though the climate is, in most parts, favourable to fruit growing.

The following are the principal varieties grown: apricots, apples, mulberries, pomegranates, dates, grapes, almonds, plums, walnuts, peaches, and figs. Of these the pomegranate is the most common, being found in nearly every garden. There are two varieties, sweet and sour, the sour ones being dried and used as a condiment. Of the sweet there are two descriptions, *dánai*, the commonest, having a hard grain and inferior flavour, and *bédána* of good flavour and without hard seeds, but this is scarce. Apricots, apples, and mulberries are found in Northern Jhalawán, Súráb, Níchára, Pandrán, and Mishk in Zahri with a few in Bághwána. Walnuts only grow in Níchára and Zahri, which latter place is also famous for *unáb* or *chéla*, a species of small plum eaten both fresh and dried. Figs are common throughout he country.

Date palms. Mashkae, Jébri, Nál, and Ornách are the chief centres of the cultivation of the date palm, the following being the principal varieties: *Kroch*, *Kahruba*, *Muzáwati*, *Ap-i-dandán*, *Shakar*, *Haléni*, *Sauzo*, *Rabai*, and *Jwán-sor*. The harvest commences in September. The best dates are those of Nál. Those of Jébri and Mashkae are of about the same quality as those of Kéch. The method of cultivation is the same as prevalent in Makran.*

Vegetables. A few vegetables are grown in Jhalawán but are not used to any great extent. The Hindu shopkeepers of Nál and Bághwána grow a few for their own use; carrots and onions are grown in Súráb, Gidar, and Tútak, an inferior kind being also grown on the irrigated lands in Nál and Mashkae. A small quantity of beans is also grown in Mashkae.

Extension and improvement. There has been neither extension nor improvement in cultivation, indeed, the numerous remains of massive stone-built

* Vide *Makrán Gazetteer*, pages 166—177.

AGRICULTURE.

embankments (*gabrbands*) for storing water and irrigating the land with a completeness now unknown, and the disused *kárézes* scattered throughout the country, prove that it was once cultivated to an extent now undreamt of and by people of a much higher civilization than the present owners. The cause of decay can now only be conjectured, but it probably commenced with the widespread ruin that accompanied the Mongol conquerors and was completed by their successors. In later times neither the Jadgáls, who are said to have first re-populated the country, nor the Bráhuis who succeeded them, proved good agriculturists, both preferring a predatory and pastoral nomadic life to agriculture. Nasír Khán I, from the *sanads* given by him, appears to have encouraged agriculture, but after his death tribal disputes recommenced, and it is only within the last quarter of a century that, owing to increased security of life and property, the cultivators have begun to devote their attention to agriculture. The poverty and ignorance of the people has greatly retarded progress, and though a rise in the price of land and the construction of three new *kárézes* in Gidar and Tútak are indications of improvement still progress can only be very slow until better irrigation and many new *kárézes* secure them to some extent from dependence on a precarious rainfall. On the other hand, less land is in cultivation than in former days, the cultivation of madder has almost disappeared and that of cotton, once considers-able in the Múla pass and Karkh, is fast dying out.

Implements

The principal agricultural implements are *langhár*, the plough; *jugh*, yoke; *kén*, harrow; *mála*, clod crusher; *lél*, spade; *kodál*, mattock; *lashi*, sickle; *dalli*, a wooden spade for removing manure; *dhall*, large wooden spade lined with tin and worked by two or three men.

Indebtedness

Indebtedness is universal, the inability to find fresh lenders being the only restriction. Naturally thriftless, a single unfavourable season is sufficient to send flockowner or agriculturist to the *bania*, and once involved, it is rarely that the debtor extricates himself. Ordinarily advances are made in kind, and limited to what the *bania* considers the debtor can repay from that year's harvest or the young, fleeces, and *ghí* of his flocks, the *bania* or

AGRICULTURE.

his agent being generally the first to attend the *batái* or the weaning of the young stock, to demand payment. He can also rely on the local headman to influence reluctant payers, as himself a debtor, he is glad to curry favour by such assistance.

The rate of interest varies, but As. 4 in the rupee or 25 per cent. per annum is the common rate, though this is at times increased by fixing the rate of payment above the normal, e.g., supposing the rate for grain to be three *kásas* per rupee repayment would be fixed at four *kásas* per rupee. In cases like the above written agreements are rare, being restricted to cases of large advances in cash to tribal Chiefs and local men of means, when they are drawn up by the village *mullá*. The *banias*, too, are the pawnbrokers of their district, making small advances on jewels, rugs, household furniture, etc., for which the interest varies from 6 pies to 2 annas per rupee per mensem.

Land mortgage with right of possession is usually restricted to the tribesmen themselves, the mortgagee retaining possession of the land until the debt has been discharged.

Domestic animals.

Sheep, goats, horses, camels, bullocks, and donkeys are the principal domestic animals. Jhalawán is not, however, a horse breeding district, and a few ponies only are to be found, though the Zarrakzai and Bizanjau Chiefs possess an excellent breed of horses. Plough oxen are generally imported from Kachhi and Las Béla. The indigenous bullocks are of inferior type, small in size, light in build, and reddish in colour, and are chiefly used as beasts of burden. The detailed description of prevalent cattle diseases given in the *Sarawán Gazetteer* applies also to Jhalawán. Every Hindu shopkeeper has a number of donkeys, which he uses for transport and for riding. Fowls are largely reared; greyhounds known as *shanki* and *léri* and shepherd's dogs (*bár*) are not uncommon.

Camels.

Camels are the baggage and transport animals of Jhalawán and kept chiefly for those purposes. There is no local breed; the animals in possession of the tribesmen are generally males and are imported from Khárán, Makrán, Kachhi, and Nushki. The Mír Háji Méngals of Sárúna, the Muhammadzai Méngals of

Mámatáwa; the people of the Khidráni country, and the Nícháris of Níchára, own a considerable number of camels. The camels are generally distributed throughout the country in small units, each owner looking after his own stock. For this reason no statistics are available as to the number in the country. They accompany the flocks as the transport of the owners, and even in the summer when collected at home, it is estimated that more than 3,000 would not be available most of which would be found in Níchára, Nál with Grésha, Wad, Sárúna, Zahri, Bághwána, and Jáu; and a few in Karkh and Chaku during the winter. Riding camels are also kept by the Chiefs for their personal use. Camel diseases have been mentioned in the *Sarawán Gazetteer*.

AGRICULTURE.

Flock-owning.

The Jhalawán country is so vast a grazing tract, flock-owning is so important an industry, and the products of the flocks form so large a part of the food of the people that the subject will be dealt with here at some length. The two breeds of sheep known in the country are the Jhalawáni and Khurásáni. The latter is much preferred for its compact heavy tail and heavier build. It is hardier than the local sheep and fattens quickly. The Khurásáni sheep is, therefore, that which is most commonly met with. There is only one local breed of goats, the animals generally being black in colour. Preference is given to sheep as being hardier and producing more *ghí* than goats.

Breeding.

The usual covering time lasts from July to September. If milk is required in late winter and early lambs can be fed a few sheep are covered in July, but most of the sheep are covered in August and September, the season known to the Bráhui as *bashám*. A few sheep are also sometimes covered in February and March for lambing in July and August, though this custom is by no means universal.

At the time most of the ewes in a flock are giving milk, the ram is allowed to graze with the flock, i. e., from March till the end of May. During June and July the ram is tied up at home and fed on good grass and grain to add to his powers. Covering time arrives with August and September, when the ram is allowed

AGRICULTURE. to graze with the flock, after which he is again taken away. In other seasons of the year, if the ram is ever allowed to graze with the flock, a piece of felt or thick cloth called *laparav* is tied round its waist to prevent covering. With goats the *laparav* is seldom used, and less care and attention devoted to he-goats than to rams.

The ewes produce their young five months and some days after covering. The shepherd is now very busy assisting the birth of the lambs and car rying home those that are born whilst the flock is grazing. It is customary for him to fill the after-birth (*pathrik*) with milk and to eat it after roasting it in the embers. The lambs and kids live on milk for the first fortnight after birth during which time they are known as *khákcharái*. After this time they begin to pick up a little grass and get ful grazing when a month old.

On returning home at night the sheep are kept either in at pen made of a thorn hedge called *hankén*, or in the open air Lambs and kids of the same age are tied by the neck to a rope. called *bilum* which is provided with a number of nooses. Lambs and kids which are too young to be tied up in this way are kept in a separate small pen made of stones and called *garav* to protect them from cold and prevent their being trodden on by the older ones. All the young, after learning to graze, are kept apart from the main flock (*kur*) so long as the ewes are in milk and sent to graze in a separate flock (*zál*). If only a few ewes remain in milk, their udders are covered with bags (*zhála*) and they are sent to graze with the lambs. Weaning takes place after the fourth month. Sheep and goats are known by different names according to their ages up to one year. After the milking season is over, the shepherd generally takes his flock to great distances from the encampment and is absent for a fortnight or more at a time. This season is known as *wándi*.

Castration. The Bráhuis always castrate (*khassi*) their male lambs and kids as soon as they are about four months old and the cold weather has set in and dispersed the flies. The meat of an uncastrated animal is considered tasteless and liable

AGRICULTURE.

to cause diarrhœa, and there are difficulties in fattening them. Most shepherds are sufficiently expert to do the work, which is carried out by tying up the animal's legs and opening the scrotum with a razor or knife. Salt and ashes are then applied to the wound which is tied up with a rag. The animal is afterwards allowed to stand and walk about, but is not allowed to lie down for twelve hours for fear of injury to his hind legs. Rams and he-goatsy when they have become unfit for breeding purposes are also castrated. Such an animal is known as *gush kut.* Round Wad there is said to be a curious custom of extracting one of the testicles of a ram which is known to, get a large number of male stock, the operation resulting it is said, in an increased number of female stock being produced.

Shearing.

Goat hair is called *drassam* and sheep's wool is called *kás.* A goat is shorn once a year and a sheep twice. April or May and September are the shearing seasons, when the days are not very hot and the nights are not very cold. The production of spring wool is larger than that of September. The shears used are of local manufacture and called *durkách.* Before the export of wool to Sind became common, the people generally used the wool of their sheep for their domestic purposes; they always used to wash their sheep before shearing, but nowadays all the dirt and dust is left in the wool to increase the weight. Prices are so high that flockowners have little inclination to retain much of their wool but when they do so they keep the best. The lower part of the legs and the stomach of the animal are not shorn as these parts require protection. A smart man can shear 20 to 25 sheep in half a day; in the evening the animals are generally allowed to go out and graze.

Goat hair is generally made into grain bags called *jwál*, but it is only used for the weft not for the warp, into blanketing for tents and a coarse kind of carpet called *garrak.* Ropes made of goat hair are also in general use. It is seldom sold unmanufactured. Except in the case of tent blanketing it is not generally used for the warp owing to its want of strength.

AGRICULTURE.

At the spring shearing a sheep yields from 2 to 3 lbs. and in autumn about half this amount. A goat yields from 1 to 2 lbs. of hair.

Among the Bráhuis there is a saying that Nasír Khán I described the sheep as a tree producing no less than 21 kinds of fruit; more than half of these consisted of milk and its preparations and the rest of the wool and flesh and articles made from the former. Milk is known as *pálh* and new milk for the first three days after lambing as *kharwálh*. Among the many preparations made from it are *dahi*, *khasun*, *sunbár*, *panír*, *chikka kurút* of three kinds, *shilánch*, *khassi*, *si*, and *madar*. Milk and all articles made from milk are almost always kept in leather *mashaks*, known as *hízak* or *drang*. The latter are larger than the former.

Dahi or curd forms the foundation of almost all preparations of milk. It is prepared by putting a small quantity of sour curd (*mís*) into the fresh milk, which has to be slightly warmed, however, in very cold weather. Butter (*khassi*) is made from *dahi* by putting the latter in a *hízak* and rolling it on the ground. It is always made early in the morning, and air has to be admitted to the *mashak* at intervals. The buttermilk which remains is generally diluted with a little water and is a favourite beverage with all families. It is known as *khasun*, the *lassi* of other parts of India.

Another method of making butter is with the *drang*, which is attached to a tripod and swung to and fro by two women sitting opposite one another.

In hot weather buttermilk soon gets sour and undrinkable, and in such cases it is usual to put a little of it in a vessel into which fresh warm milk is milked. The *khasun* thus becomes sweet again and is known as *sunbár*. It is often given to guests.

Cream cheese.

Good cheese (*panír*) should be quite sweet. If it goes sour it is thrown away. It resembles cream cheese and is only made occasionally in a nomad household. It is considered a very acceptable present to be sent to a friend who lives in a town or

village. It is prepared with fresh milk either by using rennet from the preserved and dried stomach of a two-day old lamb or kid or from the fruit of the *panérband* plant (*Withania coagulans*). When the milk has congealed it is either eaten at once or hung up in a cloth for a few hours for the water to drain off. It only lasts well for 24 hours. In preparing cheese with the fruit of *Withania coagulans*, which is generally wrapped in wool for the purpose, care must be taken not to immerse the seed for too long a time or the taste becomes slightly bitter. AGRICULTURE.

Sour cheese, which is known as *chikka*, is prepared from butter-milk by placing a quantity in a cloth through which it is strained after which the residue is salted. This *chikka* forms the basis of *khurút*, which is made by keeping the butter-milk in the cloth two days longer than for making *chikka*, after which it is made into balls and dried in the sun. Two other articles are known as *khar khurút* and *nar khurút* and are prepared from the residue of *shiláneh*. The latter is made by boiling curd until it begins to bubble, when it is poured into a cloth bag through which it is strained. The whey is caught and kept while the solids, when nearly dry, are made into square cakes and dried in the sun. *Shiláneh* is not so sour as *khurút*. *Khar khurút* is made from the whey of the *shiláneh* which is re-boiled and re-strained, the solids being made into balls. They are very sour and much used as a drug by people recovering from fever and other ailments. *Nar khurút* is made by boiling the whey obtained from *khar khurút* to a thick consistency after which wheat flour is added to it and it is made into balls and dried. This preparation is also looked on partly as a drug and is said to be a good appetizer. Sour cheese.

Ghí, which is known as *si*, is made from butter, when a sufficient quantity has been collected, by heating it until the greater part of the moisture evaporates. The oil-like *ghí* is gently skimmed during the process. All the refuse, cannot, however, be removed by skimming and some half crushed wheat is, therefore, dropped into the vessel which absorbs all the refuse curd and settles at the bottom. The *ghí* is then poured off and the soaked wheat, which is known as *madar* is eaten and is esteemed a great dainty. *Ghí*.

AGRICULTURE.

The Bráhuis eat all parts of a sheep except the marrow of the backbone the smaller stomach, and the organ of generation. They generally make mutton into stew (*bédír*), or roast it (*kabáb* or *sajji*). The shoulder and saddle are the parts which are most prized. The hind legs which contain marrow are given to honoured guests. The blood is also consumed sometimes plain and sometimes by filling the intestines with it. The brain (*mili*) is regarded as invigorating, but is not given to children as it is said to make the breath unpleasant.

Skins.

For local use, goat skins are much more valuable than sheep skins as the former can be used for *mashaks* whilst the latter are useless for this purpose. Sheep skins are, however, made into flour bags (*kith*) and bags for *ghí* (*zik*).

Hiring milch goats and sheep.

This system is known as *déru*. Permanent villagers and owners of irrigated land who are not flock-owners arrange for their supply of milk during the spring and summer by hiring sheep and goats which are in milk from some flock-owner with whom they are acquainted. They are generally kept by the hirer until their milk becomes dry. The hirer arranges for feeding them and is responsible for any loss which may occur, and generally pays the owner one *kása* or about 5 seers of wheat as the hire of each animal.

A sheep yields more *ghí* than a goat, though the latter gives more milk than the former. Goat's milk is not, however, so rich in cream as sheep's milk.

A very good goat will give $2\frac{1}{2}$ lbs. of milk a day, i.e., one and a half-pounds in the morning and one pound in the evening; a sheep will, however, give only two pounds of milk.

A sheep is estimated to yield on the average about 3 lbs. of pure *ghí* during the whole time it is in milk, whilst a goat yields only 2 lbs.

Wages of shepherds.

The people who own large flocks engage shepherds for a year at a time and their wages (*zoba*) are paid at the following rates :—

(*a*) For every 10 sheep or goats (*doshi*) excluding rams, he-goats and young stock (*koshi*), a kid or lamb, half males, half females;

AGRICULTURE.

(*b*) cooked food when near home; and when away from home 5 to 7 *kásas* of wheat flour or 7 to 9 *kásas* of *juári* per mensem, and also a *kása* of flour for his watch dog; (*c*) a shawl or Rs. 3 to Rs. 4 in cash, wool of one sheep for every ten sheep in his charge for his felt-coat or *zor*, two to three pairs of trousers ofc oarse cloth, occasionally at urban, and as many sandals as he may use. The headmen and chiefs sometimes supply the shepherd with a piece of meat from every sheep or goat killed for food.

When the flock belongs to different owners of a village, the shepherd gets his daily food from them by turns in proportion to the number of animals belonging to each, and one *kása* of wheat per head at the end of the season which lasts from March to June. In Bághwána the shepherd is paid at $1\frac{1}{8}$ seer of grain per sheep for goat per mensem.

Diseases of sheep.

Epidemic diseases common to flocks are *pihi*, *ríkhok*, *chálari*, and *putau*. *Pihi* attacks the liver and bowels, the animal passes blood freely and dies in about three days, 80 per cent. of those attacked dying; *ríkhok* or purging occurs during the spring season and is attributed to grazing on unripe pasture. The flocks are taken to other pastures, those attacked being dosed with fresh milk and and segregated.

Goat diseases

These are *buzmark* or *pifuk* and *garr* or itch.

Buzmark or *pifuk* attacks the lungs, either drying or withering them up or puncturing and causing them to swell the animal in either case suffers great pain.

Remedies.—Inoculation by injection through a cut in the ears of a fine powder made from the dried lungs of an animal that has died of the disease, the operation being done by a Saiad or Shai.

Garr or itch.—Animals attacked become very thin and lose their hair.

Remedies.—Dipping of their tails or ears in water in which the ashes of the *kalér* tree (*Capparis aphylla*) have been boiled, or in soup made from snakes, or drenching them with a cow horn full of soup made from the flesh of a jackal or goat. This is also said to be very fattening. Animals affected are segregated.

AGRICULTURE.

Values.

Male camels used for transport vary from Rs. 60 to Rs. 110 and riding camels from Rs. 80 to Rs. 120. Female camels are but little used and fetch from Rs. 50 to Rs. 70. Ponies cost from Rs. 80 to Rs. 120; the price of horses varies considerably, good ones fetching Rs. 300 or more.

A pair of Jhalawán bullocks would cost from Rs. 50 to Rs. 70 cows varying from Rs. 18 to Rs. 30 each and a pair of Kachhi plough oxen Rs. 100 to Rs. 140. Sheep fluctuate from Rs. 3 to Rs. 7 each, according to their age and season. Lambs cost from Rs. 1-8 to Rs. 2-8 each and goats from Rs. 2-8 to Rs. 4, their kids bringing from As. 12 to Rs. 2-4. An ordinary donkey, generally of a poor description, averages from Rs. 6 to Rs. 30.

Pasture grounds.

Jhalawán is essentially a pastoral country and though its immense expanse of hill and mountain slopes covered with verdure may not alone furnish sufficient nourishment for cattle they provide ample subsistence for the immense flocks of sheep and goats, especially the former, that graze on them from year to year. This is particularly the case in Upper Jhalawán and, if the central and lower portions are not so well provided, each has localities of its own famous for its rich pasturage. With so large a district and one so well provided with good pasture areas, it would be difficult and tedious to enumerate them all, or the different varieties of shrubs, plants, and grasses for which they are noted, but, briefly, it may be said that the hills contain forests of juniper, and the river beds everywhere extensive tamarisk grazing for camels the *mar* tree (*Prosopis spicigera*) thrives in forests in Marnki in Nál, Marérav in Chaku, and in the Karkh and Lanjár valleys in Jáu; while groves of the *parpuk* tree (good camel grazing until it flowers) flourish in Wad and Sárúna, *sora* or *lahnri* plants thrive on the saltish land in the Gidar, Grésha, Nál, Bághwána, Karkh and Chaku valleys and the Mírwári country, and in the saltish parts of the Central and Lower Jhalawán valleys, while the few herds of bullocks graze at will in the beds of hill-torrents and ravines.

In addition to the grasses, there are many varieties of plants and bushes on which the flocks browse readily, a list of which

with descriptive detail, is given in Appendix I. The tribal Chiefs generally assert their rights by reserving the grazing in the valleys adjoining their lands, for themselves and tribesmen, but the upper hills and remote slopes are usually free to the nomadic flockowners, the light impost of a sheep or lamb per flock to the local headman being generally freely paid and willingly accepted.

AGRICULTURE.

Irrigation.

More than three-fourths of the cultivable area is unirrigated, and depends on precarious rainfall. Flood-water, when available, is diverted to these lands in channels or trenches called *gwaz*.

The irrigated area, which is small, lies chiefly in Upper Jhalawán, and the principal sources of irrigation are streams (*kaurjo*), *kárézes*, and springs. The local distribution of the two last named sources is shown in the following statement:—

Name of locality.	No. of *kárézes*.	No. of springs.
Súráb and suburbs	4	12
Gidar	11	...
Mámatáwa	...	1
Níchára	...	2
Pandrán	...	4
Zahri	...	2
Bhapav	...	2
Tútaká	1	...
Bághwna	...	2
Khuzdár	1	...
Zídi	2	8
Karu	1	...
Chaku	...	1
Ferozábád	...	1
Wahér	1	...
Wad	1	...
Nál	1	1
Páríko	2	...
Khurmaistán	...	2
Jébri	4	...
Nokjo (in Mashkae)	4	...
Mashkae	1	...
Total ...	34	38

AGRICULTURE.

The people generally are undoubtedly very poor and plead their poverty as their excuse for not making new *kárézes*. Only three have been constructed in recent years, one in Tútak and two in Gidar.

The Múla river and its tributarie, sthe Mishk Bél and the Pissi Bél; the Koláchi river, known also as the Trundén, Rabát, Jaraghar, and Khuzdár; Kud and Mashkae rivers are the chief suppliers of water for permanent irrigation, the largest irrigated areas being Norgáma and Mishk in Zahri; the Múla pass, Khuzdár with Koláchi river valley; Ornách and Mashkae. The Karu supplies a little water for some plots in Karkh, but the Hingol and Poráli only irrigate when in flood.

Irrigation could doubtless be increased by the erection of dams, and the proximity of side hills makes such works feasible in the Hingol river valley at Gidar (where traces of old *bands still exists*), Nál and Jáu; in the Karu valley at Karkh and Chaku; and the Chil river in Nondrav valley, but the cost is prohibitive as far as the people of Jhalawán are concerned.

The methods of apportioning the water for irrigation vary in different localities and with the amount of water available, as, where water is plentiful and land scarce' the cultivators are not nearly so careful about exact shares as where the conditions are reversed. With water plentiful, the owners of a stream content themselves with constructing primitive dams of pebbles and tamarisk stalks, the water so retained being diverted to slightly embanked fields on eithe side by narrow, shallow channels. The fields nearest the stream thus receive a prior and more constant supply of water.

When, as occasionally happens, a flood comes down with sufficient force to sweep away these temporary dams and embankments, a general levy of the inhabitants is called to repair damages.

Streams and division of water. Indigenus methd of irrigation.

The distribution of water taken from the permanent streams for irrigation purposes is supervised by local deputies called *raís*, *arbáb*, or *míráb*, who calculate the time allowed forthe running of the water through each cultivator's land according to his share, in

AGRICULTURE.

the day time by the height of the sun, and the length of the shadow thrown by it, and by the position of certain stars at night.*

In Norgáma the water of the Soinda stream is divided by means of wooden logs in which notches are made of sizes proportioned to the shares. The main stream is first divided into two equal parts, each branch being sub-divided by means of such a notched beam into three parts. Thus the distribution of water is in six channels or *kaurjos*. These six *kaurjos* are: Saitáni, Dáru, Sírmár, Jagasúr, Samáwári, and Shábégzai, the first three of which are owned by H. H. the Khán, while he also shares with the tribesmen in Jagasúr and Shábégzai. The water supply of each of these *kaurjos* is divided into 40 *shabánas* (a *shabána* representing 24 hours' flow of water), or two *puk* of 20 *shabánas* each, and each shareholder uses the entire channel when his turn comes according to the number of *shabánas* held by him.

Water-mills.

There are only thirteen water-mills in Jhalawán, three being in Súráb, and two at each of the following places: Pandrán, Norgáma (Zahri), Hisár, Bághwána, and Khuzdár. They are constructed in the same way as those in Kachhi.

The stones are brought by the Loris from the Band hills at the base of the Western Jhalawán Range near Sháhdádzai in Gidar, a place celebrated for the quality and hardness of its stones, which last, it is said, for ten years. For the water-shoot, *ispédar* wood is generally used, the shaft and water wheel being of mulberry.

The charge for grinding is one-tenth of the grain ground, and a mill will grind from 1 to 4 standard maunds per day.

RENTS, WAGES, AND PRICES.
Rents.

Reference will be found to the character of the tenures and tenancies in a subsequent section. As might be expected in a backward country in which crops are liable to great variations, rent almost invariably consists in a share of the produce.

Produce rents
Method of distribution of the grain heap.

In such cases the distribution in unirrigated lands is generally made on the principal of an assignment of a portion of the produce for each of the chief requisites of cultivation: the land, seed, bullocks, and labour; in irrigated lands a further share is assigned for the water. Variations occur in different parts of the district and on different kinds of land. The following

* The method is described in detail in the *Sarawán Gazetteer*.

statement shows the distribution between landlord and tenant in important localities—

Locality.	When tenant supplies labour only.				When tenant supplies labour and bullocks.				When tenant supplies labour, bullocks, and half seed.				When tenant supplies labour, bullocks, and full seed.			
	Irrigated land.		Unirrigated land.		Irrigated land.		Unirrigated land.		Irrigated land.		Unirrigated land.		Irrigated land.		Unirrigated land.	
	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.	Landlord's share.	Tenant's share.
Súráb	...	...	3/4 to 4/5	1/4 to 1/5	2/3	1/3	1/2	1/2	...	...	1/3	2/3	...	...	1/4	3/4
Gidar	...	...	3/4 to 4/5	1/4 to 1/5	2/3	1/3	2/3	1/3	...	...	1/2	1/2	...	...	1/3	2/3
Do. (Rékizais)...	...	...	4/5	1/5	...	...	3/5	2/5	...	...	1/2	1/2	...	...	2/5	3/5
Níchára	...	...	9/10	1/10 & food	2/3	1/3	1/2	1/2	...	...	1/3	2/3	...	...	1/4	3/4
Pandrán	9/10	1/10 & food	...	...	1/2	1/2 (a)	...	...	...	...	...	...	...	...	...	...
Norgáma (b) ...	4/5	1/5	3/4 to 4/5	1/4 to 1/5	2/3	1/3	1/2	1/2	...	...	...	...	...	...	...	...
Mishk	4/5	1/5	...	...	2/3	1/3	...	...	...	...	...	...	...	...	...	...
Hisár ... / Tútak ... / Bághwána / Khuzdár ...	4/5	1/5	4/5	1/5	2/3	1/3	1/2	1/2	...	...	...	...	...	...	...	...
Karkh	3/4	1/4	4/5	1/5	3/5	2/5	3/5	2/5	1/2	1/2	...	...	...	...	...	...
Chaku	4/5	1/5	4/5	1/5	3/5	2/5	3/5	2/5	...	...	...	...	...	...	...	...
Wad	...	...	3/4	1/4	...	...	1/2	1/2	...	...	...	...	...	...	...	...
Nál	4/5	1/5	3/4	1/4	2/3	1/3	1/2	1/2	...	...	...	...	...	...	...	...
Ornách	4/5	1/5	3/4 to 9/10	1/4 to 1/10	2/3 to 3/5	1/3 to 2/5	2/3 to 3/5	1/3 to 2/5	1/2	1/2	1/2	1/2	1/3	2/3	1/3	2/3
Mashkae valley ...	3/4	1/4	3/4	1/4	2/3	1/3	2/3	1/3	As in Ornách.							
Gazg (c)	5/6	1/6	9/10	1/10	...	...	...	...	...	...	...	...	...	...	...	...
Múla pass	4/5	1/5	...	...	3/5	2/5	...	...	...	...	...	...	2/5	3/5	...	...
Mírwári country...	...	...	3/4	1/4	...	...	2/3	1/3	...	...	1/2	1/2	...	...	1/3	2/3

Notes—(a) Applies to rice cultivation for which manure is also supplied by the tenant.
(b) For orchards the tenant receives 1/4 of the number of trees planted by him.
(c) [illegible] supplies labour only he gets his food and 1/10 of the seed sown, known as [illegible]. With this seed he grows [illegible] at the expense of the landlord.

In Nícháraand Gazg a tenant on unirrigated lands (*shat-bazghar*) has to look after the landlord's plough oxen, fetch fuel for him and assist in household work. Throughout the greater part of Jhalawán, the irrigated lands of the dominant classes are cultivated by their servile dependants who are either fed and clothed for their labour, or given a share of the produce varying from one-sixth to one-third.

The tenant of an orchard (*toho* or *bágh-pán*) has to repair the walls of the orchard and receives generally one-fourth of the produce for his labour, all other requisites being supplied by the landlord.

In the Khán's *miábats*, where lands are subject to payment of revenue and cesses, including the alms given to *mullás* and Saiads, and in *lat-band* tracts, which are subject to rent, all these charges are paid from the gross produce and the balance is divided between the tenant and the landlord.

In every case it is the duty of the tenant to carry the harvested crop to the threshing floor and to assist with his bullocks in threshing it.

Wages.

No cooly class exists among the cultivating population; tenants-at-will perform the services mentioned above, while the household work of men of means is invariably performed by their servile dependants or by poorer classes from among the nomads and Loris. In the houses of headmen and chiefs the Loris serve the guests also. The Hindu shopkeepers also retain Muhammadan servants who clean their vessels, fetch water, grind corn and assist in other household work for food and clothing. The women who grind the corn are paid their wages in kind at one-fourth of the quantity ground. Women of the poorest class also wash and sew clothes, the charges for making a pair of ordinary trousers and a shirt being As. 2 and 4, respectively. The Nícbári women are excellent embroiderers, and their ordinary wage equals the price of the silk thread to be used in a given piece of work. The poorer females among the Muhammad Hasnis in Mashkae make dwarf-palm mats, and are paid in grain at $2\frac{1}{4}$ seers per linear yard.

RENTS, WAGES AND PRICES. Agricultural labourers.

Crops are generally harvested by nomads and poor tribesmen who have not sufficient land of their own. These hired harvesters are called *laigar*. Men, women, and children all work and are given as wages (*lai*) one-twentieth of the wheat and barley crop cut by them, while for *juári* there is no fixed proportion. They have to carry the harvested crop to the threshing floor. Little children and old people glean the sheaves in the field. Sometimes oxen and donkeys are hired for threshing wheat and barley, the hire paid being $2\frac{1}{4}$ seers per ox and half that amount for a donkey. The women who sweep the threshing floor are paid $1\frac{1}{8}$ seer of grain per diem. In cases where tenants perform these services they get the same wages. Sometimes other *zamíndárs* are called in to help in threshing with their oxen, and these are sumptuously fed. The system is known as *hashar*. Oxen hired for ploughing are paid at rates varying from one *kása* of grain to As. 8 a day per ox, and the driver who has no oxen of his own gets As. 4 a day.

Village servants.

The Chiefs and leading men retain *mullás* whom they pay allowances half yearly at the time of the harvest. Besides these fixed payments, the *mullá* is given *dayak* or one-tenth of the produce of land, and *sarsáya* or offerings in the month of *Ramzán*.

Loris.

The Loris, who act as blacksmiths and carpenters, are paid in cash or kind for any new articles they make but the rate is not fixed. For a plough-share it is about $4\frac{1}{2}$ seers of wheat. They contract to repair agricultural implements, etc., by the year and for this service each blacksmith and carpenter is paid in kind, the general rate being 12 sheaves of wheat (*báhu*) per *jora* in unirrigated land, and per *shabána* in irrigated land, and one *kása* of grain from every 50 *kásas* of the produce. In Níchára, the blacksmith is paid 12 sheaves out of the wheat crop, the carpenter 8 sheaves, and the Dom or minstrel $2\frac{1}{2}$ seers of grain per *jora*, while from *juári* and *prísh* crops in irrigated lands the carpenter and blacksmith each get 8 *kásas* of grain per *shabána*. In Gazg, the Lori is given 4 sheaves per *jora*.

azirs.

Gazírs are messengers appointed by the people and placed under the *náib* at Mashkae, whose orders and instructions they

carry out and for whose horses or for the Khán's camp when required, they collect supplies such as fodder, etc. They are fed by the *náib* and are paid 16 Mashkae* maunds of wheat or *juári* per share by the *zamindárs* of the Zurrat Jaga lands, the tract being divided into 13 shares. RENTS, WAGES AND PRICES.

The duties of *Gazírs* are, in Karkh and Chaku, performed by *nakíbs* known officially as *darbáns*. They have also to fetch water and fuel for the Khán's *náib*, and carry his messages to different villages in the *niábat*. They get the sweepings of the threshing floors and 4 bundles of cut crop from each *shabána*. *Darbáns.*

These *nakíbs* also work as weavers and charge as their wages 20 per cent. of the material handed over to them to be woven.

A *kotwál* is maintained in Níchára who communicates to the people the news of deaths, marriages, births, etc., acts as town crier, and collects supplies for the Khán's camp. Thefts committed in the village are also proclaimed by him. He has a double portion given him at marriage and other feasts, and his share in water is exempt from *gham* or labour for repairing channels, etc. *Kotwál.*

A few *kárêzes* have been dug recently in Gidar and Tútak. The work is done by the Ghilzai Afgháns, who are experts and who periodically visit the country, and whose remuneration is fixed by a contract in each case. Besides the amount agreed upon, all tools required are supplied by the owners, and food is given to the diggers. This consists of 25 to 30 *kásas* of flour per *charkh* or party of 4 men, 4 seers tobacco per month, a sheep once a week, salt, oil, and loin cloths. Extensive repairs are also done by the Ghilzais, but ordinary repairs are carried out by the co-sharers themselves.† *Kárêz* diggers.

No regular system of fixing or recording prices exists, and the prices are regulated by supply and demand and seem to be in the hands of the Hindu dealers at headquarters, or of the *náibs* who have to dispose of the Khán's revenue grain. Chopped straw Prices.

* A Mashkae maund is 2½ seers.

† The method of *kárêz* digging is fully described in the *Sarawán Gazetteer*.

RENTS, WAGES AND PRICES.

is seldom sold, but at times of scarcity its price varies from R. 1 to Rs. 2-8-0 a *trangar* or netful, which weighs about 4 maunds. When Government officials visit the locality, *bhúsa* is supplied to them at As. 8 to 14 a maund, and firewood at As. 4 to 8 a maund. In Zahri, green wheat and barley are sold as fodder by plots, the average price being about Rs. 2 for a plot 30 feet by 12 feet.

The enquiries made by the Gazetteer staff from the shopkeepers showed that during the ten years ending with 1903, the average price of wheat per rupee in Khuzdár was 16 seers, and in Súráb about 15 seers. In 1903 the price of wheat was 18 seers per rupee in Khuzdár and 15 seers in Súráb.

WEIGHTS AND MEASURES.

A seer known as the *khâni* or *kaláti sér* of 88 tolas is in genera use by the *banias* throughout the district. The smaller weight in use are—*ana* ($5\frac{1}{2}$ tolas), *ném páo* (11 tolas), *páo* (22 tolas), and *ném sér* (44 tolas).

Measures of grain.

Grain is measured for sale with wooden measures; in Upper Jhalawán, i. e., Súráb, Gidar, Zahri, and Bághwána, the common measure is *kása* or *sark*, while in other parts *man* is used. Those in use by traders in Súráb and Khuzdár are generally marked with the State seal. The different measures in ordinary use are shown below, the lowest unit being the *chotra* where *sark* is used, and *chárikí* where *man* is in use :—

2 chárikis	=	1 chotra.
4 chárikis	=	1 man, yakman or yagman.
100 man	=	1 guni or gwála.
2 man	=	1 kása.
80 kása	=	1 kharwár.

The *gwála* or *guni* and *kharwár* are merely convenient terms, the wooden measures in daily use being *kása* and *man*.

The capacity of a *kása* and a *man* varies slightly in different localities and also with different kinds of grain. The grain always used for testing the capacity of a wooden measure is the pea

(matar) or mung. The weight of a kása and man of wheat in different localities is as under :— WEIGHTS AND MEASURES.

Kása.

Súráb	4 seers, 5 chittacks.
Níchára	4 „ 6 „
Zahri	4 „ 4 „
Gidar	4 „ 5½ „

Man.

Bághwána and Zídi ...	2 seers, 2 chittacks.
Khuzdár	2 „ 1½ „
Karkh and Jébri	2 „ 2½ „
Wahér	2 „ 3 „
Wad	2 „ 9 „
Nál...	2 „ 3½ „
Mashkae	1 „ 7 „
Pélár	2 „ 0 „
Jáu	2 „ 4 „

Salt, cumin seed, and pistachio fruit are also measured with the kása, and ghí with *chotra* or *cháriki*. In their households, the tribesmen also use other terms of measure for grain and flour, which are: *phak*, a mouthful; *churu*, the contents of four fingers; *mut*, a fistful; *khafo*, a handful; *chank*, a double handful; and *ásér*, 1½ *chotra*. The terms used by the cultivators in connection with the crops are *púli* or *báhu*, a bundle or sheaf; *khumb*, the quantity that can be carried in both arms; *badd*, a man's load; *jwál*, a sackful; *bachh*, a larger sack, such as is carried by a bullock; *malav*, a still larger load; and *trangar*, a netful.

Miscellaneous measures.

Salt is bartered for wheat, double quantity of the former being given. Firewood is sold by the bullock, camel, or donkey load, *bhúsa* by the *trangar* or netful dates by the bag (*katil*), green barley and wheat by the plot (*gáwér* or *kurda*), and pomegranates by the hundred. The wool shorn from each sheep is made into a separate bundle (*kás*), and is sold by this unit.

Linear measures.

At centres of trade the *banias* use the standard yard of 16 *girahs* or 36 inches, made of iron, for measuring expensive cloth such as silk. The common measure is the cubit (*harish* or *arish*),

WEIGHTS AND MEASURES.

an indefinite measure which varies with the stature of the customer, and is measured from the projecting bone of the customer's elbow round the end of the middle finger, with arm and hand extended and back to the second knuckle joint. The *banias* have also an iron *harish*, which measures about 10 *girahs* or 22½ inches. In the household of tribesmen cloth is measured by the span (*gidisp*). For measuring *kárēz* tunnels, the depth of wells, and mud walls the Kandahári yard, which is equal to about 3¾ feet, is used.

Superficial measures.

The term *jora* or *juft* is frequently used both in irrigated and unirrigated land, but has no definite value. It represents the land which can be brought under cultivation by a pair of oxen, and is approximately the area in which about 6¼ maunds of seed could be sown. Irrigated land is generally spoken of in terms of the water attached to it, such as *shabána*.

People have no definite idea of distances. They use the word *mizal* or *maizal*, the distance which a camel can traverse in 12 hours, and, for shorter distances, *tawár* and *túfak-ná-tawár*, as far as a man's shout can be heard, and as far as a report of a gun can be heard, respectively. *Hulli-ná-maidán* signifies "a horse's gallop," and may be taken roughly to be about a mile.

Measures of time.

The leading men alone know the Muhammadan months, which are used in all documents, but the Muhammadan days of the week are universally recognized; the divisions of the day (*dé*) and night (*nan shap* or *shaf*), are those mentioned in the *Sarawán Gazetteer*.

Coinage.

British Indian coins are now in use, and the remarks made on this subject in the *Sarawán Gazetteer* apply also to Jhalawán.

MATERIAL CONDITION OF THE PEOPLE.

The bulk of the people are poor, and live very simply, but an improvement in the condition of the dominant classes and of the cultivators is noticeable in the last few years, during which administrative control over the tribes has been extended and a check put on those too frequent feuds which in the past rendered life and property so insecure. The growing sense of security finds expression in the increasing tendency of the people to live in scattered villages, whereas under the old conditions the tribesmen,

in their blanket tents, clustered round the forts of their Chiefs for protection and with a view to greater facility in taking the offensive. The surplus wool and *ghí* now find a ready market, as these commodities can be easily and safely exported by the *banias*. The poorer classes have now found a new source of income in the bride-price, which was formerly unknown, but can now be readily obtained from the well-to-do *zamíndárs* in Sind. It is estimated that, at an average, about 500 girls are thus given away in marriage annually, the usual price being about Rs. 300 per head.

MATERIAL CONDITION OF THE PEOPLE.

There is an appreciable change in the material used for the dress of both males and females. Cotton piece-goods, which are imported largely by the Hindu dealers, are rapidly replacing the country coarse cloth (*shoi*) ; silks are used by the better class of women, and some of their important ornaments are now made of gold, while among the men of this class embroidered *lungis*, coats, waistcoats and English boots are not uncommon. Green tea and a better class of food have come into use by the well-to-do. The improvement in the standard of living has not, however, been free from disadvantages which, coupled with the hospitality which is incumbent on leading men, have led to indebtedness. The greater part of the cultivation depends on rain, the failure of which involves in pecuniary difficulties both the cultivators and the flock-owners.

FORESTS.

The well wooded tracts are chiefly met with in the hill ranges in the northern, central, and western parts of the district, and the principal trees are:—

Scientific name.	English name.	Bráhui name.
Pistacia cabulica ...	Pistachio ...	Gwan.
Juniperus macropoda	Juniper	Apurs or hapurs.
Olea cuspidata ...	Olive	Khat.
Tecoma undulata ...	......	Parpuk.
Prosopis spicigera ...	......	Mar.

FORESTS. Among other forest growth of less importance may be mentioned the following :—

Scientific name.	English name.	Bráhui name.
Tamarix articulata ...	Tamarisk ...	Kirri or gaz.
Pistacia mutica ...	......	Kasúr.
Prunus eburnea ...	......	Archin.
Berberis vulgaris ...	......	Zárch.
Daphne oleoides ...	......	Pipal.
Euphorbia neriifolia ...	......	Túher or dédár.
Fraxinus xanthoxyloides	Mountain ash ...	Shíshár.

The juniper forests in Jhalawán are found on the Harboi Range as far as the Anjíra river, the best ones being round Mámatáwa Níchára and on the Sháhmoz hill bordering on the Norgáma valley. Juniper also exists on the top of the Drakhél hill in the neighbourhood of Bághwána and in the Pab Range close to Tuk and Wad. The Western Jhalawán Range is particularly noted for the abundant growth of *gwan* tree, the best forest tracts being Gwandán in Súráb, the Landi Gwandán close to the valley of Máráf, and the Zíri hills close to the Gidar valley. It is also found, though scattered, in the Central Jhalawán Range, and in hills between Níchára and Zahri.

Olive. *Khat* is common all over the hills in Northern and Central Jhalawán. Big forests of it exist in the hills in the vicinity of Pandrán, Zahri, Bághwána, Khuzdár, Drákalav, and Wad, and the wood is used as fuel. It also abounds in higher altitudes of the Kírthar and Pab ranges.

Parpuk. The growth of *parpuk* is considerable in valleys beginning at Nál and Khuzdár and extending to Wahér, Wad, Tuk, Drákalav, and Ornách, and in the last named five places it exists in thick forests. It also grows to some extent in Sárúna. The wood is used by the Loris in making pots, such as *kása, man, karsán,* etc., some of which are exported to Sind.

Mar. *Mar* (*Prosopis spicigera*) grows in hot climates only. Considerable forests of it exist in Karkh and Chaku, and it

is the principal tree of the country drained by the Hingol river, from Márúki in Nál to the southern extremity of the Jáu valley in the Mírwári country. The wood is used as fuel and the leaves as fodder for camels, sheep, and goats. FORESTS.

Písh (Nannorhops Ritchieana) or dwarf-palm is a stemless gregarious shrub, common on rocky ground up to about 3,000 feet. It grows extensively on the slopes of hills and in beds of rivers and streams. *Písh.*

The uses to which *písh* is put are many and various; indeed there is hardly any purpose to which it is not applied by the people of the areas in which it grows. The leaves are used in the manufacture of matting, fans, baskets, caps, sandals, and other articles for local use. Ropes are made from the leaves and leaf stalks, but are not as strong as those made of *munj*. The delicate young leaves, which have a sweet astringent taste, are in great repute for the treatment of diarrhœa and dysentery. The heart is eaten uncooked as a vegetable in times of scarcity. The stems, leaves, and petioles serve as fuel; while the reddish brown moss-like wool of the petioles, called *purz*, after being dipped in a solution of saltpetre, is employed as tinder for matchlocks. A rude kind of drinking cup is made of the entire leaf by tying together the tops of the segments. Ropes and mats made from *písh* are exported to Sind. The Khidráni, Mír Háji, and other Méngals export the leaves and articles manufactured from them to Sind.

Tamarisk grows in the beds of rivers and hill-torrents, most especially in the Múla river, the Koláchi, the Hingol, the Kud, the Poráli and the Mashkae. Tamarisk trees of considerable size are to be found in forests in Karkh and Chaku, Nál, Ornách, Pélár, Nondrav, and Jáu. Similarly the Mashkae river valley throughout its course from Koda down to Páu abounds with tamarisk. The branches of the tree are chiefly used for roofing huts, and the trunk serves as beams and posts. Three varieties are locally known, viz., *shingir-gaz*, which is small in size and loses its leaves in cold weather, the *sohr-gaz*, with red twigs, and the *siáh-gaz*, which attains a large size and is used for making implements of Tamarisk.

FORESTS. husbandry and wooden pots. It forms excellent grazing for camels wherever found.

Jag. *Jag (Dalbergia sisoo)* is found in small groves at Pír-Kalandar in the Lédav river, an important tributary of the Múla river, in Báhéjau close to Kharzán and Pír-Lákha in the Múla pass, and at the top of the lofty Dhrún hill to the south of Jáu. The wood is much valued for beams, for which purpose it is employed in the houses of Chiefs and other persons of means. Combs and walking sticks are made of the wood by the Loris, and both sold locally and exported to Kachhi. Gun-stocks are also made from the *jag* grown in Dhrún hill by the Bízanjaus of Jáu and by Loris, and exported to Makrán.

Pathk. *Pathk* grows abundantly and attains large size in the Mashkae river, between Tank and Manguli Kalát, and is also to be found in the Simán and the Koláchi rivers. It is chiefly used by the Bráhuis in the preparation of light charcoal for gunpowder.

Tribal measures of protection. No systematic arrangement for the preservation of forests exists in the district. A small area of juniper forest in the Harboi Range is being protected by the Kalát State, to which reference has been made in the *Sarawán Gazetteer*. Pistachio trees are so highly valued for their fruit by the Bráhuis, that the felling of a green tree is considered an offence, and sometimes results in bloodshed. The localities where the tree grows are owned by certain tribal sections, who protect the fruit by appointing watchmen (*toho*) and divide it according to prescribed shares. The juniper tracts in Sháhmoz, and in Mámatáwa in the Harboi Range, are strictly preserved by the Jattaks and Muhammadzai Méngals; the felling of trees is prohibited except by the tribesmen who have a share in the forest, who have the right to timber for building and other purposes. Dry wood only is permitted to be removed even by the tribesmen.

Elsewhere forests in the vicinity of villages and encampments are being rapidly denuded of trees, but in some parts selected areas are reserved for grazing.

FORESTS.

Minor forest products.

The minor forest products include —

Asafetida (*hing*) found in the Garr hills, Zíri, and Kuchéni. The green leaves are eaten as a vegetable, and Afgháns occasionally collect the plant in the Garr hills for export.

Wild plum (*pissiléŕ*) is found principally in the central and lower parts of Jhalawán. The fruit ripens in the autumn, is eaten largely by the nomadic shepherds and their women and children, and is sold by them in villages in exchange for wheat. The dry fruit, powdered and mixed with curds, is used as a food and as a remedy for diarrhœa.

Chigird and *guggul*.—The growth of these two is confined to the lower parts of the Pab range fringing on the Las Béla State territory, and the hills to the south of Jáu. A considerable quantity of these gums is exported to Béla and Karáchi by the local tribesmen.

Khwashdár (*Glycyrrhiza glabra*) grows in the Garr and the Zíri hills; the roots are used as a cough medicine.

Cumin (*ríza*) found in the Harboi Range near Rodénjo, Gurgut Húnd, Sacháp, and Ghat in Zahri, sells locally in the season at 4 seers for a rupee.

Gwanik grows abundantly in the river beds in Khuzdár, the tributaries of the Múla river, Nál, Ornách, and other places. The leaves are used in the preparation of a green dye, and the seeds, which are of a black colour and about the size of *juári*, as a drug for colic.

Panérband (*Withania coagulans*) is widely distributed. Its fruit takes the place of rennet, and is exported in fair quantities to Sind and Kachhi. *Gwathk* and *izghind* are medicinal drugs which mostly grow in Upper Jhalawán. A small quantity of a red dye called *lák* is found in Lower Jhalawán in the Poráli river valley.

With the exceptions noted, all these are consumed locally and are of no commercial importance.

Nal (reed) grows in abundance in some of the mountain ravines which have a perennial water supply, such as the Lédav river, the

FORESTS. Narélak on the route from Zahri to Kachhi, and the Nali river near Jébri. Sometimes the people of Zahri, especially the Jattaks and the Lotiáni Zahris, export the *nal* to Kachhi, where a camel load sells for from Rs. 8 to Rs. 12.

MINES AND MINERALS. No scientific account of the mineral resources of the district is available, but in the course of their enquiries the Gazetteer staff was able to collect some specimens.

Khághal or *zágh* Iron sulphate. During the cold weather of 1902, Mr. Hughes-Buller, C. S., Superintendent, "Imperial Gazetteer," Baluchistán, forwarded several samples of economic products to the Indian Museum for identification. Among those were two specimens of *khághal* and *pulmak* which are employed in the Bráhui method of dyeing, in conjunction with pomegranate husk, in producing black or deep green colours. Mr. David Hooper, F. C. S., of the Indian Museum, presented an interesting paper* on the occurrence of Melanterite in Baluchistán to the Asiatic Society of Bengal in June, 1903, from which the following extract is taken :—

"It appears that the collection of *khághal* is a regular industry in two or three localities in Baluchistán. One of the mines is about forty miles from Norgáma and at Zango,† about a mile distant, is another mine, situated at the foot of the hill and on the bank of a river. The entrance to the mine is an opening about a yard wide leading into a gallery of unknown length. The *zágh* has been collected from these mines for several years, and although large quantities of the mineral have been taken away, only a small area of about two yards has been worked. It is always mixed with a slatelike stone. The narrow gallery forming the mine is called 'Ragh,' a vein of the hill. The inhabitants say that, after a rainfall, pure white *zágh* 'bursts out' in the mine, which in the dry weather is dug out together with the decomposed slate. The mine has a disagreeable corrosive smell 'like iron rust,' and this causes the workmen to vomit in the course of half an hour. Further samples were sent by Mr. Hughes-Buller, one from Lédav pass, said to be of superior quality, and another from Bhapav

* *Journal of the Asiatic Society of Bengal*, Vol. LXXII, Part II, No. 4, 1903.

† There are two mines in the Lédav river, one at Zango and another about a mile further.

which was very inferior. It has also been discovered at Chotok on the Kíl river, Múla pass, and at two places * at Khuzdár. MINES AND MINERALS.

"The mine at Chotok is in a gorge, at a distance of 6 miles west of Jánh. Here a cave is formed in the hill with a pool of warm water, noted for its mineral properties and overhead is a rock from which water drops from innumerable stalactites of fantastic shape. The length of the pool is 150 yards, through which guides conduct visitors after they have undressed. At about 10 yards from the entrance of the gorge is a large cave on the bed of which the mineral incrustation known as *khághal* forms. This is of a yellow colour and is said to be in an excellent condition for dyeing purposes.

"Upon examining the samples of *khághal* it was soon discovered that they were impure forms of ferrous sulphate or green copperas. The sample from Lédav pass contained 30·1 per cent. of anhydrous ferrous sulphate, and that from Kíl Chotok 27·36 per cent.

* * * * * *

"The minerals contained about 40 per cent. of matter insoluble in water consisting of silica, iron, alumina, and lime. These estimations leave a balance of about 20 per cent. which might be referred to water of crystallisation.

"The specimen of *khághal* from Bhapav yielded to hot water only a small quantity of sulphate of alumina with traces of calcium sulphate, and was therefore almost valueless as a dye or mordant."

* * * * * *

Other specimens (1903). Mr. Hughes-Buller, who was accompanied by Mr. B. A. Gupte, Assistant to the Director-General of Ethnography in India, collected geological specimens during his tour in the district in 1903, which were examined by the Geological Survey Department of the Government of India, and found to include the following :—

Calcareous sandstone, cerussite calcite with ferruginous staining, limonite and calcite, slag, limestone, calcareous red

* In the Gahwaro hill near Khuzdár.—*Ed.*

MINES AND MINERALS.

shale, calcite mixed with iron ochre, and ribbed lamellibranchiata from a limestone.

Iron pyrites are found on the Harboi hills in Jhalawán and Dobánzil near Gidar. Water from a spring "Láka-ná-Tobro" on the Garri hills near Wahér was found to contain saline matter in which sulphates of lime and iron and alumina were detected. A sample of mud from the same spring was found to consist of a large proportion of calcium and magnesium carbonate.

Wad and Pab Range.

Specimens brought from Wad and Pab hills included iron slag; calcite; massive malachite (a rich copper ore) agates and jaspers; red jasper; fragments of gabbro and other basic crystalline rocks; fragments of limonite with quartz; cerussite; quartz pebble and basic porphyries.

Sárúna and the Khidráni country in Jhalawán.

Specimens collected in Sárúna and the Khidráni country included limestone, conglomerate, diabase, ferruginous concretions in sandstone, gypsum, fragments of argillaceous limestone and volcanic ash-beds, cerithium (a species very common in the "Nári group" both upper and lower), and chromite in serpentine form. The last two are said to be very interesting specimens. Rich calcopyrite or copper pyrites, associated with a little malachite and some calcite is also found.

Khalmolt or *silájíd.* Pab hills in Wad.

Khalmolt (rock smoke) or *Mashana churro* (hill juice), which occurs in the Pab hills near Wad, is the black variety of what is called *silájíd* or *shilajatu* in India, and is allied to the Persian drug named *mumiai*. It is one of the most peculiar medicinal substances of the East. It is found in certain inaccessible places in the Pab hills and also in the southern part of the Harboi and is said to be contained in the substance of the rocks in which it appears as an exudation drawn out by the heat of the sun. Its origin, occurrence and formation and the nature of the rocks which produce it, are, however, matters that still require investigation. It is collected during the hot weather before the rains set in.

Khalmolt agrees in many particulars with the substance brought down from Népal every year and sold in the bazars of Calcutta as

a very effective medicine. In Jhalawán it is used particularly for cough and pneumonia. It is also alleged that wounded ibex and mountain sheep generally try to reach a place where *khalmolt* occurs in order to lick it as a cure for their wound. MINES AND MINERALS.

Lead mines in Sékrán.

In ancient days, lead mines were worked in Sékrán, which is situated about 12 miles west of Khuzdár. Masson who visited the district in 1840 refers to these mines and says that 200 men were constantly employed in extracting the ore. Vast quantities of slag lying about on the surface testify to the former extent of the industry. The rocks including the ore, evidently from Dr. Cook's * description, are cretaceous limestone and from his mention of fragments of granite being seen at one of the entrances of the shafts, it is most probable that here the occurrence of the metalliferous deposit is directly connected with the intrusion of igneous rocks into beds of cretaceous age. Dr. Cook says that in one place the rocks resembled an altered claystone, variously mottled and containing small cavities and the fracture of some specimens showed a metallic steel-grey appearance (*galena*). Major George LeMesurier who surveyed the route from Kalát to Sonmiáni, speaks of the antimony at the Sékrán mines occurring in crystals of an inch square imbedded in black vitrified rock. It is added that the lead ore found was of inferior quality and small in quantity. The so-called antimony must have been *galena* if it occurred in cubes. The mines are at present abandoned and regarded with superstitious awe by the people. The tribesmen occasionally break off slabs of rock from other hill sides in the vicinity and from them manufacture lead and antimony for local consumption.

ARTS AND MANUFACTURES.

There are no important industries in the district, and arts and manufactures are chiefly confined to embroideries, rough felts and carpets, leather work and mats.

Embroideries.

The embroideries worked by the Bráhui women are highly artistic and enjoy a considerable local reputation. There are several descriptions, which are known as *mosum*, *prawéz pariwár*, and

* *Topographical and Geological Sketch of the Province of Jhalawán, etc.*, by Dr. H. Cook (1860).

ARTS AND MANUFACTURES.

chakan. The first named is the best and is much valued. The embroideries are chiefly done on married women's shirts. Almost all females know the work, but the Méngal women are especially good at it, and the Nícbára women excel all.

A third prize with a bronze medal was awarded at the Delhi Exhibition of 1903 for an embroidered dress, and the following interesting description of the samples submitted for his inspection is given by Sir George Watt: "The Bráhui embroideries contain both darn and satin stitches, the latter being often double and mainly utilized on linen. The former is, however, the chief stitch used on the beautiful work shown on their dresses. The design especially in the women's dress is primarily geometric but certain of the colours cross from one ridge to another and thus cause the notched or toothed outline that is more or less peculiar to this style of work. These are the special constructive features of the Bráhui dress and they are completely covered with the line form of satin stitch embroidery except the shoulder bands which are invariably done in wool or coarse silk, and in stem and feather stitches not in satin stitch. The silk used in the front panels is mostly dark red, orange, green, white, and black, the pattern being outlined in black and picked out by a bold conception in white embroidery. This striking use of black and white, amid elaborations in Indian red or purple may be taken as the dominant feature in the scheme of colour of the Bráhui embroideries. The isolation of the pattern by narrow bands of the field material recalls, of course, the Jat embroideries (*phúlkáris*) of the eastern Punjab, but there the comparison begins and ends. It would be exceedingly curious were a study of the races cognate with the Bráhuis, such as the Khonds and Gonds of the central tableland of India, to reveal the existence of work similar to that of the Bráhuis which otherwise stands by itself as one of the most strikingly peculiar and beautiful forms of needlework met with in India."*

Carpets and rugs.

There are no professional weavers, and carpets and rugs are made by the women chiefly for domestic use and for presents at weddings. The carpets made by the Bádinzai (Kalandráni)

* *Indian Art at Delhi*, by Sir George Watt. (Calcutta, 1903).

sardár-khél women are the best in the district, The common varieties are *garrak*, *kont*, and *shifi*. The former, which is usually a narrow striped rug, simple in pattern and of no great artistic merit, is principally used for household purposes, the price of an ordinary rug about 3 yards by 1½ yards varying from Rs. 3 to Rs. 12. *Kont* is slightly superior and costs from Rs. 5 to Rs. 20. The *shifi* is made of richer material and has a more finished design the usual prices are from Rs. 20 upwards, but a good specimen has been known to fetch as much as Rs. 100. Both *kont* and *shifi* are made of sheep's wool. The history of the industry is unknown but the patterns appear to be of Persian origin and design. Tútak is famous for its carpets, but those made in Jáu are also considered to be good. The process of manufacture is thus described by Mr. B. A. Gupte, Assistant to the Director-General of Ethnography: "The wool is cleaned, spun, and, if necessary, dyed. The implement used for spinning wool is called *jhallak*. It is a spindle of the most primitive type made of a pair of pieces of wood crossing each other at right angles, with an upright handle which has a notch in it fixed at the joint. A bundle of thread is called *girik*. The loom is equally primitive, although the whole work turned out is very clever. It consists of four pegs fixed in the form of an oblong, the breadth being 3 feet and the length 9 feet. Between the first two pegs is tied a beam. Another beam is similarly tied to pegs at the other end. These beams are known as *pukhtu*. About 3 feet from the first beam stand two sticks arranged in a triangle (*trikal*). The sticks of this tripod are fixed on either side of the oblong and to them is tied a cross beam called *drangdár* or *makri-ná-pát*. To this *makri-ná-pát* are attached by ropes two or four sticks (*gula-pát*) which regulate the action of the heddles. The strings connecting the heddles (*gul*) to the cross beam (*makri*) are called *makri-band*. As the weaver goes on weaving the carpet, he has to tie the outer ends or borders to another stick, known technically as the stretcher and called *pahnád kash*. The stretcher is moved forward as necessity requires. The comb, with which the weft is driven home is called *duk*. Armed with this the weaver proceeds by passing each thread of the warp through the heddles in the way he has been carefully trained to do in order to regulate the designs. He has no plan

ARTS AND MANUFACTURES.

nor can he recount or sing the numbers as pile carpet weavers do and he can produce only a few geometrical designs. The warp is called *gwafta* when arranged. The weft when laid is called *khol* and each of the warp-threads is called *tánista.* It will thus be seen that a distinct name is used for each of the materials used and even the weft-thread before it is passed through the warp or 'laid' is distinguished by a separate name (*pot*). One end of each of the threads of the warp is tied to the first beam and the other to that at the farthest end. The heddles are next tied with the *makri band* to the cross beam. In cotton-weaving in other parts of India sizing is the first process, but in carpet weaving it is not necessary and no size is used as the outer ends of the 'hair' or wool have to be left loose to cover the interstices. The weft thread is carried through the warp thread by the weaver without the use of a shuttle and passed in and out in accordance with the design he carries in his head. The weft thread is made into a small bundle (*lait*) having been wrapped round a piece of wood. It is then pushed home or 'laid' with the comb (*duk*). The process is tedious and a *kont* $3 \times 1\frac{1}{8}$ yards may by steady work be completed in about a fortnight and a *shifi* $4\frac{1}{8} \times 3$ yards in from one to two months. In practice, the work is done only in leisure hours and generally takes a longer time."

Among other articles similarly manufactured are *gidán* or blanket tents, *shál* or woollen coats, *khurjín* or saddle bags, *tobra* or nose-bags, and coverings for cattle, horses, and camels.

Coarse cloth or *kora*.

The Nakíbs of Chaku and Karkh are the professional weavers of the coarse country cloth, *shoi*, *jori* or *kora*, but the industry is on the decline as Indian piece-goods are now in common use. The weavers charge as wages 20 per cent. of the material given to them to be manufactured ; a piece of cloth is ordinarily about 14 yards long and the width is $1\frac{1}{2}$ feet, the selling price being about Rs. 2 per piece.

Dyeing.

Yellow dye is prepared from turmeric, blue from indigo, deep green from *khághal* or *zágh* (ferrous sulphate) and *gwanik* (a tree), and black from *khághal*.

COMMERCE AND TRADE.

In ancient times very little trade appears to have existed in the district. Exports were confined to wool and *ghí* and grain was

imported. A considerable amount of traffic, however, found its way through the district either from east to west and *vice versa* or from Central Asia to Sonmiáni on the sea coast, or to Sind by the Bárán Lak, Hab valley and Múla pass routes. The Arab geographers mention that the main road from Persia to Multán passed through Khuzdár in the time of the Caliphs, and in later times traders seem to have preferred the Jhalawán route to tha by the Bolán pass as one of the principal duties laid upon the Khán of Kalát by the Kandahár Government was to protect the trade caravans travelling by the former. In the time of Mír Mahmúd Khán I (1208-32 H.) the Bízanjau and the Méngal tribes harassed the traders and levied exorbitant transit duties. Complaints having been made to Sháh Zamán of Kandahár, he sent two officials to the Khán, who proceeded to Khuzdár to arrangs matters. The Méngals agreed to stop the duties, but the Bízanjaur refused, and in the fight that ensued the Bízanjau Sardá Fakír Muhammad was killed. According to Masson, Mahmúd Khán permitted these tribes afterwards to levy small transit fees amounting to not more than Rs. 4 a load but in Mehráb Khán's reign (1816-7) a load of merchandise was not cleared under Rs. 23 or Rs. 24 and the tribesmen (while Masson was in the country) are said to have realised in one year about Rs. 90,000 from *káfilas*. The trade in olden days was chiefly in the hands of Bábi and Bábar Afgháns. By the treaty of 1854 Nasír Khán II bound himself to protect merchants passing through his country, and to permit no exactions beyond an equitable duty to be fixed by the British Government and the Khán, the rate being fixed at Rs. 6 per camel load from the northern frontier to the sea and Rs. 5 from the same frontier to Shikárpur. During the early seventies, caravans were much plundered throughout the Kalát State, and when the treaty of 1876 was concluded it was provided that there was to be entire freedom of trade between Kalát and British India subject to such restrictions as the British Government might deem necessary for the protection of fiscal interests. In the second fortnight of October, 1876, 1,080 camels and 108 donkeys carrying merchandise passed through Kalát *en route* to Karáchi by the Hab river route.

COMMERCE AND TRADE.

COMMERCE AND TRADE. Existing trade.

What little trade exists at present is almost entirely in the hands of the Hindu dealers who originally came from Shikárpur and Sehwán in Sind and a few from Kachhi and are now scattered in various trade centres in the district.

The shopkeepers of Khuzdár, Zídi, Nál, Mashkae, Karkh, and Chaku deal for export with Shikárpur, but for import they find it cheaper to deal with Karáchi. The imports for Súráb come from Quetta, but the exports are carried to Shikárpur by the Múla pass. The traders in Wad Drákalav, Ornách, Jáu and Nál deal with Karáchi via Béla.

Exports.

The important items of export comprise wool, *ghí*, sheep, goats, skins, and dwarf-palm leaves with mats, ropes, baskets, and brooms made from the last named. When the harvest is good, wheat is exported by the people of Nícháre, Zahri, and Súráb to Kalát; a small amount of rice from Múla and *charas* from Nícháre and Zahri find their way to Kachhi. The export of wheat to Makrán in exchange for dates is mentioned later in the remarks on the system of *gwáchi*.

Imports.

Cloth, spices sugar, tea, *gur*, oil, rice, and other groceries (*kiráña*) and shoes are imported from Sind; salt *juári*, country liquor, bullocks and camels from Kachhi; dates from Makrán; *maghér*, a wild millet *dánichk*, a drug ; and *shakargaz* or tamarisk gum from Khárán; fresh fruit and miscellaneous articles from Kalát to Zahri, Súráb, and Bághwána, this trade being in the hands of Dehwárs; and a small amount of tobacco, dried mulberries, and apricots from Mastung into Wad.

Gwáchi system.

In Makrán every alternate year which is known as the *hámén*, yields a larger harvest of dates, and it is during these *hámén* years that there is a rush of people into Makrán to export dates. Caravans from Jhalawán generally carry wheat to Makrán and bring dates in exchange. The owner of the wheat, if he has no transport of his own, hires camels, and pays to the camel-owner half the quantity of dates imported in exchange for the wheat. If the owner of the wheat provides his own camels, the driver in charge, who acts as his agent, is paid one-fourth of the dates and his food for the journey, or one-third of the dates he imports.

The dates on arrival in Jhalawán are exchanged for wheat and other commodities. The people engaged in the *gwáchi* are the Nícháris, the Pandránis and Trassánis of Zahri; Hárúnis and Nigháris of Súráb; the Rékizai, Sháhdádzai, and Mazárzais of Gidar; the Bízanjaus of Nál; the Sájdis of Grésha; a few Kalandránis of Tútak; Kambráris and Bájois of Bághwána; and Lángavs of Wad. COMMERCE AND TRADE.

Classes engaged in trade.

It has already been mentioned that the export and import trade of the district is in the hands of Hindu dealers, while certain tribes engage in the *gwáchi* trade, i. e., exchange of wheat and dates with Makrán.

The Hindus who keep shops at central places send out their agents or servants with small quantities of merchandise into various villages. These retailers, who are known in the country as *pingiwála*, are welcome in every village and encampment and are well treated and fed. Their principal business is to retail their commodities in exchange for grain, wool, *ghí*, etc., and to advertise them so that the people requiring larger supplies may go to the shopkeeper's headquarters. These servants are not authorised to sell articles on credit. When a partner in a firm is out in the district he gives credit, realises loans, and at the same time arranges to purchase wool, *ghí*, and other articles for export. These purchases are generally arranged through the headman of the village or encampment to whom a small present has to be made, and if he himself has any articles for sale a special rate has to be fixed for them.

Modes of carriage.

The trade between Jhalawán and Sind is chiefly carried on camels, but for the internal trade of the district the Hindu shopkeepers use donkeys, of which a number are maintained by each man for his requirements. The owners in the former case do not accompany the caravans themselves, but the merchandise is placed in the hands of the camel owners, who are responsible for its delivery. The hire is determined by the camel load, which in case of wool represents 8 maunds and *ghí* 6 maunds, other commodities being calculated at 5 to 6 maunds.

Transit dues.

The Jhalawán Chiefs have, from time to time, introduced and levied transit dues. Representations on this point were

COMMERCE AND TRADE.

made to the Political Agent, Kalát, who in 1898-9 made enquiries and discussed the matter with the Jhalawán Chiefs in the presence of the Khán's *vakil* and orders were passed by the Agent to the Governor-General in 1900. In accordance with these orders the following transit dues were allowed:—

Name of sardár.	Locality where *sung* is levied.	Rate.
Sardár Pasand Khán, Zarrakzai.	Hussoi in Múla pass.	Rs. 4-8-0 per camel load on merchandise, such as oil, tobacco, cloth *ghí*, and wool passing through Múla pass.
Sardár Shákar Khán, Méngal.	Wad	R. 1 per camel load of 8 maunds merchandise, such as *ghí*, wool, oil, cloth, dates and tobacco through the Wad valley.
Sardár Kahéra, Bízanjau.	Nál	R. 1-4-0 per camel load on *ghí*, wool. and cloth passing through the Nál valley.
Sardár Shakar Khán, Méngal.	Wad	Rs. 5 on each camel load of merchandise, such as *ghí*, wool, oil, and cloth. Rs 2-8-0 per camel load (8 maunds) of tobacco. On dates An. 1 per 30 seers.
Sardár Rustam Khán Muhammad Hasni.	Between Koda and Tank-i-Maskhac only on exports and imports from and to Jébri.	R. 1 on each camel load of the following articles:— Dates, grain, salt, and to bacco irrespective of weight of load carried by each camel.
Sardár Kahéra Khán, Bízanjau.	Nál	Rs. 5-8-0 on each 8 maunds of wool and *ghí* exported from Nál. On tobacco imported into Nál R. 1-4-0 per maund. On cloth imported into Nál Rs. 2-8-0 per load.

In connection with the transit dues (items 1 and 2) the Agent to the Governor-General remarked, "that it is probable that as in Bolán, *badraka* dues used also in former times to be levied in the Múla pass and on the trade route to Karáchi. There is no desire, therefore, to interfere with the dues levied by the Jhalawán Sardár in the Múla, and by the Méngal Sardár at Wad, but they should be called on to prove their right to levy these dues. So

long as the dues are levied, the Sardárs concerned must be held responsible for the safety of caravans. If they cannot undertake this responsibility the dues will be disallowed." COMMERCE AND TRADE.

Further enquiry made by Captain A. B. Drummond, Assistant Political Agent, Kalát, in 1904 showed that the following dues were levied:—

(a)—By Sardár Pasand Khán in the Múla pass—

	Rs.	a.	p.
Each camel load of wheat	0	4	0
" " " cloth, *ghí*, sugar, etc.	1	4	0

(b)—At Norgáma—

Camel load of wheat	0	4	0
" " cloth, wool, *ghí*	1	4	0
" " sugar and similar articles.	1	0	0

(c)—By H. H. the Khán on goods passing from Zahri to the Múla or Kalát—

Camel load of wheat	0	4	0
" " wool	4	8	0
" " *ghí*	11	4	0

(d)—An additional *sung* of Ans. 3 per camel load of wheat and Ans. 2-6 on wool was also levied at Kalát on goods passing the latter place from Zahri.

(e)—On goods coming from Quetta and other places and going to Zahri via Kalát—

Cloth, per maund	0	9	6
Oil	0	13	0
Tobacco	0	13	0
Sugar, etc.	0	9	0

It was also ascertained that it was the custom in all parts of Zahri to levy a tax on *banias* and shopkeepers trading in a village, in return for which the Sardár levying it assumed responsibility for the safety of the property of the payer. The amount paid varied from Rs. 30 to Rs. 60 per annum according to the status of the person paying, the amount of trade involved, the size of the

COMMERCE AND TRADE. village, etc., but at Norgáma a *bania* paid as much as Rs. 100 per annum and one Chétu, the only *bania* of any standing in Zahri, paid Rs. 500 to Sardár Pasand Khán for the privilege of trading in Norgáma, Pandrán, and Níchára. Captain Drummond concluded by saying that "with taxes such as these there is small wonder that there is little trade in the country and the wonder is that there is so much. . . ."

MEANS OF COMMUNICATION. A list of more important routes is attached as appendix IV. These routes include—(1) Kachhi-Mashkae-Makrán route via Khuzdár and Nál; (2) Kalát-Béla route via Súráb, Khuzdár, and Wad; (3) Kalát to Panjgúr via Súráb and Zayak; (4) Kalát to Kotra via Pandrán and Zahri valley; (5) Hab river route; (6) Gidar Dhor route to Jáu; (7) Nál to Khárán via Koda, Beseima valley, and Garruk river; (8) Nál to Bela via Bárán Lak; (9) Khuzdár to Jhal via Karkh; (10) Gidar to Jébri via Koda; (11) Wad to Karáchi via Sháh Biláwal; (12) Lak Harbáb route; and (13) Lukh river route from Tútak to Grésha.

As the hill ranges of Jhalawán generally run in well defined parallel lines from north to south, the routes which follow this direction and lie along the valleys of the country are, as a rule, considerably easier than those which run at right angles to the strike of the ranges, from west to east, where in many places the only means of communication are through difficult gorges and hill passes. The descents into the adjoining plains of Kachhi and Sind on the east and into Khárán on the west lie through rough and difficult country as do the southern routes leading into the Béla State territory.

Kalát-Wad road. The principal unmetalled road is the Kalát-Wad road which passes through Rodénjo, Súráb, and Bághwána via Anjíra, Záva, and Noghai to Khuzdár, and thence changes its course to Pír Umar, Wahér, and Wad. This road has been cleared and improved (1906), from Kalát to Khand village, about 100 miles, by the Kalát State.

Transport. The camel is the principal means of transport throughout the district. The bullock and donkey are only used for domestic transport purposes by the indigenous nomads only in the absence

of camels. The rate of camel hire varies, but for long journeys the amount ordinarily paid is Ans. n9 a day or, when engaged by the month, Rs. 16.

MEANS OF COMMUNICATION.

Post and Telegraph offices.

There is a combined Post and Telegraph Office at Kalát whence to Khuzdár the mails are carried by Postal sowars kept up by the Kalát State, six times in a month in each direction, the journey occupying about 48 hours. The Sub-Post Office at Khuzdár is in charge of one of the clerks in the office of the Native Assistant, Jhalawán, who is paid an allowance of Rs. 12 per mensem by the Postal Department.

Sárúna dák arrangements.

The letters for the Khán's *thána* at Sárúna are sent to Johi in the Lárkána district whence they are carried every fourth day to Tando Rahím Khán and delivered there to a policeman, and thence carried by Levy sowars to Sárúna.

FAMINE.

The greater portion of the cultivated area depends on rain for its water-supply and where there is any water for irrigation the land available is often inadequate. The sources of irrigation are much affected by rainfall, and in years of scanty rain their irrigating capacity is largely reduced. The flocko-wners, who form the majority of the population of Jhalawán, look to the autumn and winter rains for their supply of grazing and fodder. The primary cause of the scarcity, therefore, is the failure of the autumn and winter rains, and if such failures continue for two or three consecutive years scarcity becomes serious and famine may even result. A very important factor is the condition of the crops in Kachhi, Béla, and Sind, whence the people import grain, even in ordinary years, and where a number of them migrate to work as agricultural labourers. The condition of the date harvest in Panjgúr also affects the people of Jhalawán. Other causes of agricultural loss, which, if combined with other influences, may cause scarcity are the visitations of locusts and the appearance of *ratti* or rust in the wheat crop. Of the two harvests the more important is that reaped in spring, but in Lower Jhalawán greater reliance is placed on the autumn harvest. The former consists principally of wheat and the latter of *juári*, and in the greater part of the district, a good spring harvest after a winter which

FMINE. has permitted of the cultivation of dry crop lands, is sufficient to carry the population through the year. A good harvest of the fruits of the *gwan*, the dwarf-palm or *pésh* and the *sírés* plant also help to tide over years of great scarcity.

History of periods of scarcity.

According to local tradition, 1870 and 1879 were years of severe distress caused by failure of rain, wheat selling at about $5\frac{1}{8}$ seers to a rupee. This distress led to the Bráhuis selling their girls in marriage to the *zamíndárs* of Sind, a practice which has since been continued.

In 1886 the wheat crop was affected by rust throughout the district, more especially in Súráb and Khuzdár, where standing crops were burnt to make room for the autumn sowings. During 1899-1900 the *rabi* or spring harvest failed for want of rain and the price of wheat rose to 8 seers for a rupee. The scarcity was felt in Sind also, and at the suggestion of the Commissioner of Sind the Jhalawán Bráhuis were warned not to resort to that Province in quest of agricultural labour.

Protective measures.

No organised protective measures have been undertaken in Jhalawán by the Kalát State, and the greatest safeguard consists in the migratory habits of the people and the proximity of Kachhi and the protected areas in Sind. Again, the majority of the people are both graziers and agriculturistc, and though a year may be unfavourable to agriculture, it may still be one of fairly good pasturage. Thus, it is only a combined failure of crops both in the district itself and in the neighbouring tracts, and of fodder that can produce an actual crisis.

CHAPTER III.—ADMINISTRATIVE.

For administration purposes, the lands of the Jhalawán district fall into two separate and well defined categories, viz.—(*a*) the areas subject to the direct jurisdiction of the Khán of Kalát, and (*b*) the areas held by tribal groups.

ADMINISTRATION AND STAFF.

The former category comprises those lands on which revenue is paid to the Khán, and, as a general rule, all persons cultivating such lands are considered to be the subjects of the Khán. To this rule the cultivators in the Zahri *niábat*, comprising the Pandráni, the Lotiáni, Raís, Dányás, and Saidzais form an exception, and are regarded as on the same footing as other tribesmen in the tribal area, and deal in tribal matters with the Zarrakzai Chief, while the Khán's *náib's* dealings with them are strictly limited to revenue and agricultural matters. The administrative units into which the revenue paying lands are organized are the *niábats* of Súráb, Khuzdár, Mashkae and Zahri and the isolated area of Gazg, which correspond to the tahsíls in a British administered province.

The tribal areas are those revenue-free lands held by the Bráhuis, the principal tribes being the Iltázai; Zahri (with its numerous clans, Músiáni, Jattak, Bájoi, Sásoli, Khidráni, etc.); Méngal; Muhammad Hasni; Bízanjau, Mírwári; Kambrári; Gurgnári; Sumálári; Kalandráni; Rodéni and Sájdi. The locality where each tribe predominates is mentioned in the account of the tribes in Chapter I under **Population.**

In the time of Mír Nasír Khán I and his immediate predecessors, the Bráhui tribesmen were gradually organized into a confederacy with the Khán of Kalát at its head. During the time of Nádir and his successor Ahmad Sháh, the tribal organisation was fully developed under the *sán* or feudatory system, the title of *Beglar-Bégi* or Chief of chiefs being conferred upon the Khán. The tribes living to the north of Kalát became the Sarawán division, and those to the south the Jhalawán division. The Raisán Chief and the Zarrakzai Chief of the Zahris as the premier Chiefs, respectively, of the Sarawán and Jhalawán divisions, had seats

ADMINISTRATION AND STAFF.

in the Khán's *darbár* on the right and left of the Khán, respectively, formed with him a consultative body, and were admitted to a substantial share in all deliberations affecting the affairs of the confederacy generally. The Chiefs of tribes were bound to find men-at-arms for the purposes of confederacy, when called upon to do so, but, in consultation with their headmen of sections, had almost absolute power in the internal administration of their tribes, though there appears to have been a general right of appeal to the Khán. The Chiefs were, and still are, elected by their tribesmen, but the election was subject to the confirmation of the Khán. As a rule, the eldest son of a Chief succeeded his father, but he was liable to exclusion on grounds of general unfitness.

Attempts by the Khán at personal aggrandisement at the expense of the tribesmen ended in the rebellions which assumed so serious a shape during the reign of Mír Khudádád Khán, and in the interference of the British Government. Since then, the relations of the Khán and the tribesmen have been governed by the terms of the Mastung agreement, by the treaty of 1876, and by the custom which has been established on these bases. Shortly after the conclusion of the Mastung agreement, the Khán issued a set of rules regarding the collection of revenue, settlement of claims, disposal of criminal cases and other matters, which are fully described in the *Sarawán Gazetteer*.

These agreements and rules are the basis out of which the internal administration of the Kalát districts has grown up, but in the course of more than a quarter of a century the position has been somewhat modified, among the more important innovations being the grant of allowances by the Kalát State to the principal Chiefs of the Jhalawán tribes, the appointment of a Political Adviser to the Khán and of a Native Assistant at Khuzdár, and the establishment of *thánas* or posts at central places.

The Political Agent in Kalát exercises general supervision and control in all matters, particularly over the Bráhui tribes, though leaving the internal management of each tribe to be conducted, so far as possible, on tribal lines. In dealing with the tribal affairs of Jhalawán as well as Sarawán, the Political Agent is assisted by

the Assistant Political Agent, who also exercises jurisdiction on the Nushki Railway, which is combined with the Bolán Pass district for purposes of administration. ADMINISTRATION AND STAFF.

The Kalát State *niábats* in Jhalawán are under the administration of His Highness the Khán. The Native Assistant in Jhalawán is in charge of the Jhalawán tribes, in subordination to the Kalát Agency.

The Gazg country is under the direct control of the Khán and its revenue is collected, as is that of Johán in Sarawán, under a contract system, the contractor keeping a *já-nashín* at Gazg to collect revenue on his behalf. In each of the remaining *niábats* that is Súráb, Mashkae, Khuzdár (known also as the Jhalawán *niábat*) and Zahri, there is a *náib* or deputy. The revenue and administrative staff comprises the following :—

	Náib.	Munshi.	Já-nashín.	Gazírs
Súráb	... 1	1	...	...
Mashkae	... 1	...	...	2
Khuzdár	... 1	...	3	...
Zahri	... 1	...	...	...

One of the three *já-nashíns* in Khuzdár is placed at Bághwána, the second at Zíli and the third at Karkh, and these, in subordination to the *náib*, are responsible for the collection of revenue and general administration.

The village headmen who assist in the collection of revenue and other administrative matters are appointed from among the cultivators and are known as *arbáb* and *raís*. There are two *arbábs*, one in Khuzdár and the other at Bághwána, and there are eight *raíses*: one in Súráb, one in Gidar, one in Bághwána, and five in Norgáma. The position of these *raíses* is quite distinct from and much superior to that of the ordinary *raíses* who are village servants, and of whom there is one on the lands served by every *kárez* or spring and on each dry-crop tract. The office of *raís* is hereditary in the leading families of Lotiáni and Raís in Zahri, and similarly that of *arbáb* of Bághwána and Khuzdár among the Kúrd and Gazgi tribal groups. The *raís* at Súráb is paid a small share out of the produce at the time of revenue collection, those

ADMINISTRATION AND STAFF.

at Zahri (Norgáma) are each allowed some water and land, revenue-free, for their services, and the one *raís* in Bághwána-Khuzdár *niábat*, is paid 200 Jhalawán maunds of wheat as his fixed annual allowance.

Internal tribal administration.

The principal figure in the tribal administration is the Chief, who, by virtue of his position, commands great respect and almost reverence. If to uprightness of character he adds a reputation for open hospitality, his power is almost boundless. He uses his *takkaris*, or heads of clans, for executive purposes, and, when necessary, for purposes of consultation, but he is in no way bound to consult them in any matter. His near relations, when required, also assist him in the management of tribal affairs and are deputed to keep the peace or to settle disputes on the spot as occasion may require.

As a general rule, minor disputes, such as those of petty assault, are referred by the tribesmen themselves to their *takkaris* for settlement. But it is open for them to go direct to the Chief. If either party is dissatisfied with the decision of the *takkaris*, they appeal to the Chief *de novo*. Important cases, such as those of adultery or cattle-lifting, are always dealt with by the Chief, as are all civil cases in which Hindus are concerned, and disputes regarding land and inheritance. After all evidence has been taken, the Chief passes orders which are generally verbal and not reduced to writing. The penalties inflicted by the Chief generally take the shape of compensation to be paid by the guilty party in arms or money, or in case of cattle theft, of double, treble, or even eleven times the number of the cattle stolen. Fines are also inflicted, and an offender is sometimes detained for a short period in the Chief's guest-house. In cases of adultery the injured husband is compensated, either in cash, girls, and land, or by disarming a number of men of the adulterer's party in a tribal assembly. In cases of moveable property, such as debts, etc., the Chief, who settles the case, levies a fee at the rate of 25 per cent. on the amount decreed.

In recent times it has become customary for the Jhalawán Chiefs to refer important cases of murder, adultery, etc., to the Political Agent, Kalát, for reference to *jirgas*, which assemble at

Sibi and Quetta, and sometimes *jirgas* are held by the Political Agent at Kalát to which a reference is made later on. Applications are either sent direct or through the Native Assistant, Jhalawán, to the Political Agent, by whom all *jirga* awards are confirmed. ADMINISTRATION AND STAFF.

JUDICIAL.

Tribal custom generally, and Muhammadan Law to some extent, form the basis on which the judicial work of the country is carried on, though different systems prevail in the areas administered direct by the Khán as, for example, in the Súráb and Khuzdár *niábats*, where cases concerning the cultivators of Khán's lands are disposed of by the *náibs*, and Zahri and Gazg, where justice is administered in accordance with ancient custom. Crime is investigated by either the *náib* personally or by the *jánashíns*, directly or under the orders of the *náib*, the latter referring the cases to the former. Petty cases are finally decided by the *náibs*, who only make an entry of the names of the parties concerned in their revenue books, showing only the amounts of fines, etc., recovered by them under the general name *bádi hawái*, and at the time of the settlement of accounts, one-fourth of the amount thus realized is paid to the *náibs*. Cases of a serious nature, more especially those of murder, and important land disputes, are investigated by the *náib* and referred for decision to the Khán, to whom the parties are also sent. In cases of a civil nature, the Khán receives 25 per cent. *ad valorem* on the value of the suit, and 5 per cent. as *mohsili* or collection charges, making a total of 30 per cent. In Zahri, including Pandrán, Norgáma, and Mishk, and also in Gazg, the Khán's jurisdiction is limited to collection of revenue, while civil and criminal jurisdiction is left to the tribal headmen, who deal with cases according to local custom.

The system of tribal control and the method of disposal of cases has been already referred to. To coordinate this system with the general administration of the country, tribal *thánas* paid from the Khán's funds have been established at Zahri and Sárúna (1894), Súráb and Khuzdár (1904), and Mashkae (1905). The jurisdiction of the *thána* at Mungachar (Sarawán district) includes a part of the Kalát *niábat* in Jhalawán. The *thánadárs* are under the control of the Native Assistant, Jhalawán, to whom they send

JUDICIAL. a weekly diary and all reports, copies of reports in serious cases being sent direct to the Political Agent in Kalát. In disputes arising between the Bráhui tribesmen and the Khán's *ulus*, the *náibs* and the Native Assistant act jointly to effect a settlement. The following instructions were issued to the Native Assistant, Jhalawán, in October, 1904 :—

(1) All petitions, whether in political, civil, or criminal cases, shall be accepted by him when presented by the applicant in person or by some person duly authorised to act in his behalf.

(2) A fee of As. 8 shall be charged on all ordinary petitions, but on those seeking relief in purely civil matters, *e. g.*, the recovery of property, money, land, etc., a fee of Rs. 7-8 per cent. to be levied on the value of the property in dispute.

(3) In criminal cases, such as adultery, abduction, murder, etc., the fee chargeable to be as above, viz., As. 8 only.

In disposing of petitions or of cases that may otherwise come to his notice, the Native Assistant is guided by the following rules :—

(i) Cases in which both parties belong to the same tribe (other than the Khán's subjects) are to be left for settlement to the *sardár* of the tribe concerned, unless the *sardár* asks for assistance or is found to be avoiding the settlement of the dispute; in the two last instances the Native Assistant is to endeavour to bring about a settlement in communication with the *sardár*. For the purposes of this rule the Zarrakzai *sardár* is the head of the under-mentioned tribes, and cases occurring among them should, in the first instance, be referred to him or his son, the *thánadár* of Zahri, Zarrakzai, Músiáni, Bájoi, Jattak, Lotiáni, and Dánya.

(ii) In cases between different tribes, the *sardárs* or headmen should be summoned to bring about a settlement by amicable means, if possible, or failing that, by some one of the recognised methods of the country as *sharíat*, arbitration, or *jirga*.

(iii) In all routine and unimportant cases, such as criminal assaults, theft of grain, cattle-lifting and other thefts, damage to crops, etc., the Native Assistant is to proceed with the cases and bring about a settlement, if possible, without further reference.

(iv) In the following cases the Native Assistant is not to proceed without previous reference, viz.—land disputes; disputes about water; adultery cases, and other cases connected with women; disputes between *sardárs*; disputes between Bráhuis and Khán's subjects; and serious cases of riot and murder cases, and generally all cases of a serious nature. JUDICIAL.

In such cases all he is to do is to make preliminary enquiries, to take security, if necessary, and report the facts to the Political Agent, Kalát, with his opinion as to the best mode of settlement.

(v) *Jirgas* should be assembled and cases ordinarily settled at the Native Assistant's head-quarters at Khuzdár, and he should proceed to Norgáma from time to time and there assemble a *jirga*, in which the Zarrakzai Chief should take part for the settlement of pending Zahri cases.

(vi) All cases settled by *jirga* or otherwise should be submitted to the Political Agent, Kalát, for confirmation.

(vii) No offenders should be detained in custody unless it is absolutely necessary to do so. Accused or defendants should, as far as possible, be released on bail or security to be furnished by their *sardárs* or headmen.

Local *jirgas*.

Local *jirgas* are occasionally held by the Native Assistant, Jhalawán, at his headquarters at Khuzdár, and sometimes at Norgáma, for the settlement of petty cases. The awards of *jirgas* are submitted to the Political Agent, Kalát, for confirmation.

Sháhi jirgas.

Disputes occurring between the tribes are now settled by the *Sháhi jirgas* which assemble at Quetta in summer and at Sibi in winter, and a tendency is observable for Chiefs of tribes to refer all important cases, such as murder, adultery, theft, etc., even among their own tribesmen, to these *jirgas*. Chiefs who do not wish to refer inter-tribal cases to *Sháhi jirga* not infrequently make settlements by mutual consent. During the summer months, the Political Agent, Kalát, sometimes holds *jirgas* at Kalát to settle important cases connected with the Jhalawán tribes, and Sarawán *sardárs* are also summoned to assist in these.

JUDICIAL. The *jirga* awards are sent up to the Political Agent for confirmation, and appeals from the *jirga* decisions lie to the Agent to the Governor-General.

Prevalent crime. No accurate statistics of the prevailing forms of crime are available, but, compared with pre-British days, crime is said to be on the decrease. In old days, the raiding attacks of the trans-frontier Seistánis, some of whom are identifiable with the present Dámanis, still described by the people as *Harám Khors*, were not infrequent in Western Jhalawán. The Méngals committed incessant raids on Las Béla, and the Khidránis and Chhuttas, the Sásolis and some petty sections of the Zahri tribe constantly committed thefts on the Sind border. Inter-tribal raids were also common. The Baduzai and Mithází of Zahri were notorious thieves and so were the Hápursizai Jattaks. The wandering Sumaláris and the Mír Háji Méngals often looted caravans and the Umráni Bízanjau harassed the travellers using the Dhrún hill route to Las Béla. This state of anarchy continued up to the time of Mír Nasír Khán I, but the unsatisfactory internal state of the country was considerably improved by the reformatory measures introduced by him. Among other things it was ordained that a thief should be required to restore eleven-fold the property stolen and this rule still prevails in the tribal territory. Land disputes, petty assaults, and thefts of crops at the time of harvest are common forms of crime. Serious cases generally take the form of adultery with murder, and sometimes inter-tribal feuds.

Kázis. A *kázi* was appointed in Níchára by Mír Nasír Khán I, with injunctions to enforce the tenets of Islám in Jhalawán in social as well as religious matters, and an allowance was fixed for him and a grant of land made in Kachhi. The office of *kázi* was, however, abolished by Mír Khudádád Khán, who also stopped the allowances and confiscated the land granted. The leading man of the former *kázi's* family still retains influence, and tribesmen occasionally refer disputes to him for decision.

The Zarrakzai Chief keeps a *kázi* at his head-quarters to decide such cases as he may refer to him. He is given a monthly allowance by the Chief and, with his permission, levies fees in cases at

5 per cent. on their value. The Bízanjau Chief similarly retains a *kázi* at Nál for the disposal of cases in his tribe. JUDICIAL.

FINANCE. The only parts of Jhalawán from which revenue is derived by the State are the *niábats* of Súráb, Mashkae, Zahri, Khuzdár, and Gazg, and the principal sources of revenue are the land revenue, octroi receipts and the *Bádi-Hawái* or the fees and fines levied in judicial cases.

Reliable figures for revenue of the Jhalawán *niábats* are not available, but it has been ascertained that the receipts in 1904-5 were as follows:—

	Rs.	a.	p.
Súráb	10,703	0	0
Mashkae...	4,761	14	6
Zahri	1,282	0	0
Khuzdár	14,252	0	0

The income from Gazg which includes Johán is about Rs. 1,200 per annum.

Expenditure. Besides the pay of the Political Agent and Assistant Political Agent and their establishments, the British Government incurs an expenditure of Rs. 3, 744 per annum in Jhalawán. This is made up of an allowance of Rs. 300 per mensem paid to the Zahri Chief and Rs. 12 per mensem to a *munshi* at Khuzdár, who acts as Post-master.

The cost of the administration of the various *niábats* is met from the Kalát State treasury, while the Native Assistant, his establishment, the levies employed in local *thánas*, the postal levies between Kalát and Khuzdár and allowances to various tribal Chiefs, are paid from the Khán's Fund. The expenditure under this latter head in 1904-5 was as follows:—

	Rs.	a.	p.
1. Native Assistant and his establishment	7,592	3	7
2. Allowances to tribal Chiefs ...	30,000	0	0
3. Postal service between Kalát and Khuzdár	720	0	0

FINANCE.

4. Levy *thána* at—

	Rs.	a.	p.
Zahri	3,988	15	0
Súráb	2,265	15	6
Khuzdár	3,480	0	0
Sárúna	3,191	13	4
Mashkae	1,713	9	2
Total ...	52,952	8	7

LAND REVENUE.

The only information about the systematic assessment of revenue in early times is to be found in the *Ain-i-Akbari*, which was written about 1590, when the district formed part of the empire of the Emperor Akbar. Kalát with its neighbourhood is described as Kalát-i-Níchára, and formed the southern boundary of Kandahár Sarkár. The revenue was levied partly in cash and partly in kind, and the country was also required to furnish a specified number of horsemen and footmen. Kalát-i-Níchára supplied 30 Baloch horses, 30 camels, 500 horsemen, and 500 footmen. Bághbánán or Bághwána and Batar or Patar, which is identifiable with the well known valley of Pélár in the Mírwári country, are similarly shown in the *Ain-i-Akbarí* to have formed two *mahály* of Séwistán. The revenue of Bághwána is shown to have been 19,48,152 *dáms* * or about Rs. 18,264, and that of Pélár 20,20,884 *dáms* or Rs, 18,940.

The *Ain-i-Akbarí* does not explain the extent of the country from which the revenue paid by Kalát-i-Níchára, Bághwána, and Pélár was derived ; but it seems not improbable that Kalát-i-Níchára represented what is mentioned here as Upper Jhalawán and the country north of the Central Jhalawán Range, including the Súráb-Gidar valley, Mashkae river valley, Zahri valleys, and the valleys of the Mishk-bél and Pissi-bél Rivers ; Bághwána seems to have represented the present Jhalawán, comprising the valleys of Bághwána, Khuzdár, Nál, Grésha, Wad, Koláchi river,

* 1 tuman = 800 dáms.
40 dáms = 1 tabrézi.
1 tabrézi rupee = 3 Indian rupees.

Vide *Ain-i-Akbarí*, Vol. I, page 31, and Vol. II, page 393, also Dr. Duke's *Report on Harnai and Thal Chotiali*, page 4.

LAND REVENUE.

Karkh and Chaku; and Pélár included the Mírwári country and the valleys of Pélár, Nondrav, Jáu, and Mashkae. Colour is lent to this theory in the case of Kalát-i-Níchára by the fact that it paid no revenue in money or kind, but only supplied 30 Baloch horses and 30 camels, for both of which Zahri and the surrounding country were famous in Abul Fazal's time. It may also be assumed that, whilst the cultivators of the lands in Bághwána and Pélár supplied the money, the men-at-arms were found by the tribesmen of the hills. No evidence exists as to payment in money, kind and animals being continued to Nádir Sháh and the Afghán rulers, under whose practical suzerainty the country passed in later times; but it is certain that the country continued to furnish a contingent of men-at-arms, and the exploits of Nasír Khán I with his Bráhui contingent in Khurásán are still a subject of common talk among the people; the system was known as *sán*, and under it each tribe supplied a given number of men in proportion to its total strength, the distribution being made among the various clans, sections, and sub-sections. The supply of *sán* is alleged to have been discontinued in the time of Nasír Khán I (1750-1 to 1793-4), in whose time the Ahmadzai power reached its zenith. Henceforward, the Kháns of Kalát gradually acquired a large measure of independence of Kandahár and its rulers. As the organised society known as the Bráhui confederacy assumed shape, two bodies of men were affected each in a different way. The Khán's *ulus* who held the fine, irrigated lands of Súráb, Bághwána, Khuzdár and Mashkae continued, as in Akbar's time, to find revenue in kind, but did not ordinarily supply men-at-arms, whilst each of the Bráhui tribes either undertook or was required to supply ot the Khán a certain number of men-at-arms as its share of the burden of the confederacy. This was known as *gham*, *gham kashi*, or *lashkar-giri*, and was entirely distinct from the *sán* supplied to the suzerain power, though both systems were worked on much the same lines. The basis of the system of *gham* appears also to have resembled the *gham-i-naukar* system found in the neighbouring district of Pishín which was under the direct rule of the Afgháns. As soon as the word went forth that a certain number of men were required, the Chief and his headmen (*takkaris*) were

LAND REVENUE.

responsible for collecting and leading them. So strict was the system, that it is said that, when the call for arms was given, even the shepherds on the hill-sides were bound to drop their crooks and join the ranks. For the time during which they were employed, they and their men received payment in cash and kind from the Khán's treasury termed *roz-o-jíra-o-kadím.*

The statement below shows, so far as can be ascertained, the number of men for which each tribe in Jhalawán was responsible :—

	Men.
Zahris	1,000
Nícháris*	300
Méngals-Sháhízais...	1,000
Magassis with Dínáris and Lásháris ...	1,000
Jattaks	700
Pandránis	200
Sásolis	300
Khidránis	300
Muhammad Hasnis	500
Bízanjaus	300
Kalandránis, Gurgnáris, and Sumaláris...	600
Mírwáris (with Kehar said to be a *takkar* of the Sájdis)	300
Sájdis	300

A tribe sub-divided and distributed among its various clans (*takkar*) the number of men for whose production it was responsible. Each share was made proportionate to the numerical strength and influence of the clan at the time of the original distribution.

Modern revenue history.

No material change has taken place in the revenue system which, indeed, is chiefly interesting for its antiquated character. No systematic record of rights has ever been made, and information as to individual holdings in irrigated areas has always to be sought from the time—keeper, *ráis*, whose information on all subjects connected with his area is complete.

* The Nícháris had 4 *Sardárs*, each of whom supplied an equal number: Bahádur Khánzai, Ramadánzai, Khuzhdádzai, and Bhádinzai.

In the Jhalawán *niábats*, as almost everywhere else in the Kalát State, the hand of Nasír Khán I is to be traced, for he introduced an improved system by causing the receipt books known as *wahi* to be given to the *dároghas* and *zábits* (both these offices combined are now held by the *náibs*) in which all items of receipt of fixed revenue, whether in cash or kind, were recorded. The distribution of these books appears to be the only attempt ever made by the Kháns at the introduction of a systematic method of revenue collection. LAND REVENUE.

In Jhalawán the system of keeping the accounts is primitive and impossible to check, and constant opportunities for corruption are offered to the Khán's revenue officials. When the crops are ripe, the *náib* sends out his officials to supervise harvesting, and when the grain is ready for division he, with his *munshis*, visits each village and takes the State share by *batái*, and his *munshis* prepare a record of the localities and the amount assessed. As no systematic check is kept on the *náib's* proceedings, and only a general settlement of accounts is made at uncertain intervals, it has been hitherto no uncommon occurrence for large arrears to be found outstanding on these occasions, resulting in the confiscation of the property of the official concerned.

Before dealing with the system of assessment of the revenue in the areas held by the Khán, some explanation of the character of the tenures in different parts of the country is required. In the absence of any record of rights, and indeed of any reliable records at all, the subject is one which necessarily presents many difficulties. So far as opportunity has arisen, however, careful enquiries have been made by the Gazetteer party working in the district, and though it has been found impossible to verify every statement, the facts here embodied are believed to be correct in the main. On the whole, it may be asserted that the land tenures are interesting but complicated. For a full understanding of them, attention may once more be directed to the fact that three different classes of land exist in the district side by side with one another. The first is that on which the Khán collects revenue and which is held by the cultivating classes attached to him and Land tenures and *jágírs*.

LAND REVENUE.

known as his *ulus*, with the exception of certain classes in the Zahri *niábat* and Gazg. The cultivators in these last named tracts rank with the tribesmen, and to the Khán and his officials their responsibility is limited to matters connected with the land and its revenue. This area held by the *ulus* also includes the State lands known as *séri* in the Khuzdár *niábat*. The second class consists of tribal territory held by the Bráhui tribesmen, and acquired generally by conquest or in compensation for blood. The third is known as *jágír*, *i.e.*, land or water lying within localities originally paying revenue to the Khán, but of which the revenue has subsequently been assigned by the Khán either to tribes or to individuals. Of this class there are three tracts: a piece of land in Mashkae (Bént) granted to the Bízanjaus by Mír Máhmud Khán I as compensation for men killed by his order in Khuzdár; the Jháláro land in Karkh granted to the Sásoli Chief, and the land in Surkh in the Súráb valley granted to the Rékízais by Mír Nasír Khán I as dower for a girl he married from the tribe. In tribal territory the land, as already mentioned, is not liable to pay revenue to the Khán, as the responsibility of the tribesmen towards the Bráhui confederacy ended with the supply of *gham* in the shape of men-at-arms. In those parts of Súráb, Mashkae, Zahri, and Khuzdár *niábats* and Gazg, which are subject to the Khán's direct control, revenue was, and is, collected from the cultivators.

The terms *sarkári*, *bohar* or *buhángar*, *bhotári*, and, *bazghari*, descriptive of the land tenures of the country, are defined as follows :—The *sarkári* is the revenue paid to the Khán from the produce of an unirrigated and embanked field, and varies from one-eighth to one-sixth of the produce. The rent paid by the tenant to the landholder is known as *bohar*, *bhotári*, or *buhángar*. It varies on irrigated lands from one-tenth to one-third of the produce and on unirrigated land from one-fifth to half, while the residue, which forms the tenant's share, is known as *bazghari*.

The origin and character of proprietary right.

Turning to the question of the origin of the proprietary right now held by the tribesmen in the land, it appears that in most cases it has originated either in conquest, in occupation of unowned land, or in payment of compensation for blood.

LAND REVENUE.

Most of the district is alleged to have been conquered in the Mírwári-Jadgál fight, an account of which is given under **History**, and all tribes taking part in the fight had a share in the land. The exact distribution is not now known, and in times subsequent to the fight lands have, in some cases, changed hands. As a result of a feud between the Khidránis and Sásolis on one side and the Méngals on the other, the Khidránis obtained a part of the Dinsúr plateau; similarly the Sháhizai Méngals obtained a part of Drákálav valley as compensation for the blood of eighteen men from the Bízanjau. In recent years, since the country has become comparatively settled, some of the nomadic tribes have taken to agriculture and acquired land either by purchase or the *had-bazghari* system mentioned later. Among these may be mentioned the Sumaláris of Koda and Korásk; the Muhammad Hasnis in the Mírwári country; and the Raís and Kahnis in Zahri. The custom of giving land in payment of bride-price obtains among the Balochi-speaking tribes, viz., the Mírwáris, Bízanjau, and Sájdi, and it is being gradually followed by Méngals also. Some of the Khán's *ulus* have also acquired alienable rights by embanking lands and by opening new sources of irrigation. Among these may be mentioned the cultivators of Bághwána; the Kúrds, Gazgis, and Nigháris of Súráb; and the Kehars of Mashkae. Land, whether irrigated or unirrigated, in which an alienable right has been acquired, is called *milk* or *mirás*.

Forms of proprietary rights.

But, whilst the origin, in most cases, of proprietary right may be attributed to one or other of the causes defined above, certain other forms have grown up on a more complicated basis, due to the peculiar conditions of the country, and will now be described. They are: *Had-Bazghar*, *Fasal-batéra*, and *Shat bazghar*.

The Had-Bazghar.

The *Had-bazghar* form of proprietorship is to be found in dry-crop tracts and is a development of the system known as *lat-bazghar*. A full description of *lat-bazghar* will be found in the succeeding section on tenants. It will suffice to say here that, under it, waste land is given on a written agreement to a tenant on the understanding that he will acquire an occupancy right in the land so embanked. It is, however, a

LAND REVENUE.

condition of the agreement, that if at any time the proprietor wishes to eject the tenant without just cause, he will either assign to him proprietary right in one-third or one-fourth of the land embanked, or pay him in cash one-fourth of the cost of the labour for embanking the land. The more difficult the task of reclamation, the larger the amount of compensation assigned to the ejected tenant. The *had-bazghar* system is in vogue in all the unirrigated tracts throughout Jhalawán and has produced a somewhat peculiar body of proprietors, many of whom are members of alien tribes. They came first as *hamsáyahs*, entered into matrimonial relations with the tribesmen, engaged as tenants, and subsequently obtained occupancy rights. The system appears to have originated at a time when the value of land had not been realised and when the feudal or *sán* system was in force.

Custom of periodical distribution.

In the majority of cases, individual permanent possession is the rule on irrigated lands. A very few cases exist in which the unirrigated land in tribal areas is still held jointly by sections, and such lands are generally cultivated by persons other than the proprietors, as in Koda, Korásk, and Sájid, who pay rent in kind which is annually collected and divided among the proprietary body. The irrigated crown lands in Chaku are redistributed by the cultivators for each crop. In the same manner, the hills in which the *gwan* or pistachio tree grows are held jointly by tribal sections; the fruit is collected by the headmen in season and divided among the tribesmen.

Tenant and their rights.

Tenants generally are known as *bazghar*, throughout the district except Jébri, Mashkae, and the Mírwári country, where, as in Makrán, they are called *sharík*, or partners. Ths tenants on the crown lands (*séri*) of Bághwána are all tenants-at-will, and are liable to ejectment after harvesting the crops sown by them. Those cultivating the Khán's lands in Súráb, Mashkae, Zahri, and Khuzdár, as also the cultivators of tribal lands of the Iltázais and Zahris in Khuzdár and Bághwána, have acquired occupancy rights. A permanent division of water has taken place in each *niábat* among the different sections cultivators, and possession has to this extent become hereditary. Cases of alienation seem to have occurred in Zahri

and Khuzdár *niábats* in the irrigated area. The tenants-at-will in irrigated areas have to perform certain services for their landlords, such as the occasional supply of a load of firewood, the transport of the landlord's grain from the threshing ground to his house, and assistance in repairing his hut. The first of these services is also required of tenants in dry-crop areas. Tenants cultivating crown lands furnish *bégár*, which is described later.

LAND REVENUE.

Tenants in unirrigated tracts.

In dry-crop areas, whether in the Khán's or in tribal areas, the tenants are of three kinds—*lat-bazghar* or *had-bazghar*, *fasal-batéra* and *shat-bazghar*.

Lat-bazghar.

The *lat-bazghar*, who almost invariably holds his land on a written agreement (*patta* or *raqam*), is a tenant who has reclaimed waste land and brought it under cultivation by clearing the bushes and plants and constructed embankments for irrigation. The system is known as *lat-bandi*, and prevails both in the tribal area as well as in Khán's *niábats*. So long as a *lat-band* tenant continues to maintain the embankments in repair and cultivates the land, he cannot be ejected, and the occupancy right which he acquires is alienable, and can be sublet with or without the landlord's permission.

Fasal-batéra.

Fasal-batéra is said to mean either "crop bird" or "crop changer," and is applied to a tenant who cultivates land already embanked, whose lien on the land ceases after he has raised the crop sown by him. His position is that of a tenant-at-will as in permanently irrigated lands.

Shat-bazghar.

Finally, mention may be made of the *shat-bazghar*, *i.e.*, the tenant who has nothing but a "stick." He is in reality only a labourer engaged to help in the cultivation and paid by a share in the produce, which varies from one-tenth of the produce and food, to one-sixth only and without food. A somewhat similar class are the *agarav* tenants of Harboi and its neighbourhood, who are employed in places remote from inhabited villages and are given their food and one *kása* out of every fifty *kásas* of seed, which is sown for them in a separate plot, the whole produce of which they appropriate without any deductions.

Headmen and their remuneration.

The various headmen, both in the tribal as well as the Khán's areas, have been named in a previous section, and their duties

LAND REVENUE.

have been explained both with regard to the collection of men-at-arms and revenue. All Chiefs possess a special share in the tribal land by virtue of their office, but this is not the case with headmen of clans and sections, except in a few cases in which a plot of land or a special share in water or some share in produce has been set apart for them as a mark of respect. Most of the Chiefs also enjoy allowances from the Kalát State.

The headmen in the area under the Khán belong to the leading families among the Khán's *ulus*. They are men of considerable influence and proprietors of large areas. All disputes arising among the cultivators and relating to land or water are settled with their co-operation. They also act as the spokesmen of the cultivators. The foremost among these are the *arbábs*. The *arbáb* of Bághwána is the premier in Bághwána and the *arbáb* of Khuzdár in Khuzdár. All headmen, whether *arbáb*, *raís*, or *míráb* have hereditary positions, but are liable to ejectment for general unfitness.

Remuneration. Zahri irrigated areas.

The system of remunerating the headmen varies with the character of assessment prevailing in each area and no uniformity is observable. Thus in the Zahri irrigated area (Norgáma), which pays revenue to the Khán at the rate of one-sixth of the produce, each *raís* of a *puk* or 20 *shabánas* of water is entitled to cultivate one *shabána* free of revenue.

Súráb irrigated lands.

In the Súráb irrigated lands, one *kása* of grain is levied on each *zamíndár's kharman* or heap of grain at each harvest, as *mírábi* or wages for distribution of water, but it is appropriated by the State; another *kása* is levied as *raísi*, half of which is paid to the *raís*.

Bághwána irrigated lands.

Each section of cultivators in Bághwána have a *raís* of their own, to whom each *zamíndár* has to give one *kása* from his total produce at each harvest. The *arbáb* of Bághwána is allowed by the State half a *shabána* of water in Nokjo stream in the Mír's village free of revenue; while the Gori Singi *raís* is paid a fixed allowance of 200 Jhalawán maunds. Besides these, a man's load of wheat with the straw is recovered from every *zamíndár*, and of the total thus collected two-thirds are appropriated by the State and one-third given to the *raís*.

LAND REVENUE.

Khuzdár irrigated lands.

In Khuzdár irrigated lands, the *arbáb* of Khuzdár is given one *kása* of wheat on every *guni* of 50 *kásas* of the total produce as *arbábi*, while the *raísi*, which is one *kása*, is taken out of the *mián-kharch* heap by the cultivator.

Chaku.

Out of the total income to the State from irrigated and unirrigated tracts in Chaku, one-eighth is paid to the heads of the Sabzaláni and Shakaráni Jámots.

Mashkae.

The two *gazírs* or messengers supplied by the cultivators to serve the *náib* at Mashkae take alms (*pindag*) from the *zamíndárs* and also enjoy the *gham* or revenue derived from the Zurrat Jágah land in Bént close to the Gajar village.

In areas which are not under the Khán's direct jurisdiction every *raís* is granted, as remuneration, either an assignment of land and water varying from one *pás* to one *shabána*, or is exempted from labour for repairing and cleaning sources of irrigation or receives a *kása* of grain from the produce of each *zamíndár's* holding at each harvest.

Remuneration to *raíses*, etc., in dry-crop areas.

In tribal territory as well as in Khán's *niábats*, the *raís* of an unirrigated tract receives a *kása* or half a *kása* of grain from every 50 *kásas* of produce, and some sheaves of wheat (*báhu*) per *jora* or per holding. Where the State levies revenue, the *raísi* is paid out of the *mián-kharch* heap.

Character of assessment.

Assessment to revenue is every where known as *batái* and lands which pay revenue are known either as *ghami* or *gham-kash*.

Batái.

The system of *batái*, under which revenue is collected in the Khán's *niábat* in Jhalawán, is the same as in Sarawán. The crop cut on a holding is collected at a central place, threshed, and the cleaned grain heap stamped by the *niábat* official, *tappodár*. The *náib*, accompanied by a weighman and other officials, visits the locality, when the main heap is divided into smaller ones of equal size, *khori* or *dhér*, according to the rate of revenue. Thus, if one-sixth is to be taken, six heaps are made, a separate heap being set apart to meet cesses and wages of village servants which are described later on. This heap is known as

LAND REVENUE.

mián-kharch. Any grain remaining on the threshing floor from the heap is known as *bun-joháni* or *khāki-katali* and is appropriated by the cultivator.

Appraisement.

In a few tracts, such as Dasht-i-gorán, the revenue in kind is fixed by appraisement (*dána-bandi*) and this method also applies to date revenue in Mashkae.

Rates of revenue.

The character of the assessment in different parts of the district is too elaborate and complicated to be described in general terms. The system differs in every locality and even in the case of lands watered from different sources. That in vogue in irrigated areas again differs from that in day-crop tracts. Each area will, therefore, be treated separately.

Súráb *niábat*.

In the State irrigated lands in the Súráb *niábat*, the State supplies, seed and takes two-thirds, of the produce as rent and revenue, leaving one-third to the cultivator who provides labour and plough oxen. In unirrigated tracts, the cesses payable to the State and the *zamíndár* are taken out of the *mián-kharch* heap, and the rate of revenue varies from one-sixth to one-fourth, the cultivator supplying labour, bullocks, and seed.

Zahri *niábat*.

With the exception of Pandrán, Mishk, and Gazg which are separately mentioned, the rate of revenue in irrigated lands is one-sixth of the produce.

(*a*) In Pandrán, the fixed assessments were known as *dan* and *kalang*. The rate of the former was originally 6 maunds of madder, which was in former times considerably grown in the country, and was paid, when the madder crop failed, in rice, one *kása* of rice being equivalent to one seer of madder. The State assigned the *dan* to various individuals. The madder cultivation has in late years almost entirely ceased and the *dan* is not now levied. The *kalang* is a fixed payment to the State of 6 *gunis* (about 26 maunds) of unhusked rice annually.

(*b*) Mishk.—In Mishk, cash assessments prevail, the rates, which are different for various sources of irrigation, being known as *dan* or *mér*. The following are the rates on the principal channels: Dehzéri Rs. 6, Daho Rs. 3, Than R. 1-8-0, Munjhárán 200

LAND REVENUE.

kásas of wheat, Pughuti Rs. 6; and a lump payment of Rs. 17 per annum on all lands between Singén, Kalát, and Kándhi. The assessments are, as a rule, recoverable in cash, but sometimes are realised in rice or wheat at rates determined by the *niábat* officials which are generally higher than the prices current at the time.

(c) Gazg.—The revenue of Gazg includes that of Johán in Sarawán and is leased to a contractor for a fixed payment in rice, the terms varying with each *ijára* or contract.

In the Zahri *niábat*, the State levies no other cesses from its tenants, but they are required to provide, free of cost, *bhúsa*, *karbí*, or green fodder for the *náib's* horses, and supplies for the Khán's camp or his officials when visiting the district on State business.

Khuzdár *niábat*.

In the Khuzdár *niábat*, generally, and more especially in Khuzdár and Bághwána valleys, there are three distinct descriptions of irrigated lands known as the (a) *Rayati*; (b) *Sarkári*; and (c) *Séri*.

The lands cultivated by the Khán's subjects are called *rayati*, and the State levies one-sixth of the produce as revenue in addition to the *lawázima* or cesses.

In *sarkári* tracts, the State levies half of the produce, if it provides seed, and one-third if the seed is provided by the tenant, cesses being levied upon the common grain heap in either case.

In the *séri* tracts, all agricultural requisites are supplied by the State, which recovers five-sixths of the produce, leaving one-sixth to the cultivator who provides labour only. In these tracts, few or no cesses are levied.

Similarly, the unirrigated tracts in both the localities of Bághwána and Khuzdár are divided into three classes—*rayati*, *sarkári*, and *séri*. In the unirrigated *rayati* tracts, the amount of revenue levied by the State varies from one-eighth to one-fourth of the produce, plus the *niábat* cesses; while in the *séri* tracts, which lie generally in Bághwána, the rates of revenue vary from one-third to five-sixths of the produce; where one-third is recovered, the State supplies half seed, the other half as well

LAND REVENUE.

as labour and bullocks being provided by the cultivator; while in the tracts where the State recovers five-sixths of the produce, the tenant only supplies labour and retains one-sixth of the produce.

Zídi.

In Zídi the rates of revenue vary from one-sixth to one-fourth in the irrigated area, and from one-eighth to one-sixth in the unirrigated tracts.

Karkh and Chaku.

In Karkh and Chaku divisions of the Khuzdár *niábat*, the general rate of assessment is one-sixth in irrigated areas, but in some of the Karkh streams the rate is one-third, while in the unirrigated tracts the rate is one-eighth and the usual *niábat* cesses are also levied.

Mashkae *niábat*.

In Mashkae proper, the rate of assessment in irrigated areas is one-fourth and in Nokjo one-sixth of the produce, and a few cesses are also levied; the Nokjo rate being also prevalent in all unirrigated tracts. The tenants do not give a share of the straw to the State, but are required to supply fodder, free of cost, for the *náib's* horses and to the Khán's camp or any State officials who may come there on State business.

Gwarjak.—This part of the Mashkae valley belongs to Sir Nauroz Khán, the Naushérwáni Chief of Khárán, who levies revenue in his irrigated lands at the rate of one-fifth of the produce. It is remarkable that the Chief has been able to purchase from the *zamíndárs* a good deal of their land and now employs them in the same tracts as tenants-at-will, paying them only their wages.

Assessment of gardens.

In Bághwána, Khuzdár, and Mashkae, where pomegranates abound, one-fourth of the produce is taken as State revenue, the same rate being levied on dates in Mashkae.

Cesses.

Cesses which are known as *lawázima* or *kharcha*, are everywhere paid from the common heap set aside *as mián-kharch* already referred to. Their character is almost the same in irrigated and unirrigated areas.

Súráb *niábat*.

When the grain heap is ready for *batái*, the first step is to recover the *kharcha* or cesses. When the total heap measures

5 *gunís* or more, the full amount of the cesses is levied, when below 5 *gunís* half the full amount, and when the produce is still less this amount can be further reduced by the *náib*. LAND REVENUE.

The full rates of the *kharcha* or cesses total up to 27½ *kásas* and are made up of the following items:—

Bhut, *samand*, and *kháki katali*, each 5 *kásas* per *kharman* or grain heap belonging to a single *zamíndár*; *lawang*, *míráb*, *sarishtédár*, *kárdár*, *tappodár*, and *kotwál*, each one *kása* per *kharman*; *kásgi* and *náibi*, each 2 *kásas* per *guni* of 50 *kásas*; and 2½ *kásas* per *guni* as the *zamíndár's* share of the *kháki katali*.

Samand, as its name implies, is the cess imposed by Mír Khudádád Khán for his horses; *kháki katali* is the refuse of the grain heap; but the share due to the State is taken from the clean grain at the top of the heap, while the *zamíndár* takes his share from the bottom.

Lawang was originally instituted as remuneration for a minstrel of that name kept by the Khán at Súráb.

Míráb is the title of the supervisor or distributor of water; *sarishtédár* and *kárdár* are *niábat* officials; the *tappodár* is the *niábat* official who places his seal (*tappa*) on grain heaps; the *Kotwál* is the gate-keeper of the Súráb village; and the *kásgi* was formerly paid to the State Minister. These cesses, though recovered in the name of the various officials, are, since the reign of Mír Khudádád Khán, appropriated by the State. The only item which still goes to an official is the *náibi* or the *náib's* cess.

Zahri and Mashkae.

In these two *niábats*, the State does not take a share of the straw, nor are any cesses levied in Zahri, but the *náib* and his officials in Mashkae levy the following cesses in unirrigated tracts generally, and sometimes in irrigated areas also: *Náib* one *kása* or two Mashkae maunds per *guni* or *gwálag*; *Jánashín* 8 *kásas*; *munshi* one *kása*; sepoy one to two *kásas*; and *Havildár* one *kása* per *kharman*.

Khuzdár *niábat*.

The principal cesses levied in Khuzdár are—*Tappa* 3 *kásas*; *Muni* 8 *kásas*; *náib*, *Jánashín*, *sarishtédár*, *kárdár*, *patwári*,

LAND REVENUE.

each one *kása*; and *Lámbu* (another former State bard) half *kása* per *kharman*; *Kásgi* 2 *kásas* per *guni*, and *mutrib*, *darbán* and *dharwái*, each half a *kása* per *guni*. These cesses total up to 16½ *kásas* per *kharman* and 3½ *kásas* per *guni*, but they are seldom levied in full. The amount realised is not paid to the officials concerned but is credited to the State. In Khuzdár proper, the cesses above referred to are levied at lower rates. In irrigated areas they vary from 6 to 12 *kásas* per *kharman* and 1 to 3½ *kásas* per *guni*, while in unirrigated areas they vary from 3 to 6 *kásas* per *kharman* and 1 *kása* per *guni*. In addition to these, both in irrigated and unirrigated areas, 1 to 4 *lawázima* are levied. A *lawázima* totals up to about 27½ *kásas*, and is composed partly of wheat and partly of barley. The statement below shows the number of *lawázima* levied in irrigated areas in each tract:—

Name of stream, village, etc.	No. of *lawázima* levied in	
	Wheat.	Barley.
Bánzgír	2	2
Khand	4	2
Khuzdár	4	2
Niám Jo	4	2
Lizzo with 2 *náibi shabánas*	1	½
Jar Bélo and Ubián, each	2	1
Khoshk	1	...
Malghuzár	1	...
Akhiro	2	1
Bájiki	2	1
Sorgaz	3	1
Katan (*séri*)	1	...

In the Sunni *khushkáva*, 2 *lawázima* of wheat and one of barley are levied; Khoshk, Kahnak, and Jar Bélo each pay one *lawázima*, and Niámjo, Guldír, Lizzo, Akhiro, and Sorgaz half a *lawázima* in wheat.

Zídi.

In Zídi irrigated tracts, the amount of cesses recovered for the State amounts from 1 to 4½ *kásas* per *guni* and 1½ *kásas* per *kharman*, while in the unirrigated tracts the amount is not fixed The cesses totalling 18½ *kásas* per *kharman* are made up of—*kásgi*

8 *kásas*; *náibi* 3 *kásas*; *tappo* 3 *kásas*; *sarishtédár*, *kárdár*, *Jánashín* and *patwári* each one *kása*; and *lámbu* ½ *kása*; and those per *guni* are *ahingar*, *najjár*, *fakír*, and *darbán* each one *kása*, and *dharwái* ½ *kása*, total 4½ *kásas*.

LAND REVENUE.

Karkh and Chaku.

The cesses levied in Karkh and Chaku amount to 14½ *kásas* per *kharman* and are—*kásgi* 4½ *kásas* ; *náibi* 2 *kásas*; *tappo* 3 *kásas*; *sarishtédár*, *kárdár*, *Jánashín*, and *patwári* each one *kása*; *Lámbu* the minstrel and *dharwái* each half *kása*.

Special payments and services.

A sketch of the revenue conditions prevailing in the country would not be complete without some reference to certain special prerogatives which the Khán has to particular exactions or services. These ordinarily consist of—(*a*) *sursát* or supplies provided gratis to the Khán, ordinarily for 3 days, during his visit to any locality, or to his *náibs* and *niábat* officials, and (*b*) *bégár* or unpaid labour supplied to the Khán on various occasions. When supplies have to be provided, the cultivators divide the burden among themselves in proportion to the lands in their possession. The system in force in each *niábat* may be briefly mentioned.

In Súráb and Khuzdár, the *zamíndárs* have to supply fuel and fodder to the *náib*. In the former *niábat*, each *zamíndár* gives 2 bullock loads of fuel annually, and each owner of a *jora* of unirrigated land has to give a netful of *bhúsa*.

When the *náib* of Khuzdár is in Bághwána, each *zamíndár* in the *rayati* lands supplies him with a load of firewood daily, and on his absence any *niábat* official stationed there obtains as much fuel as he requires for use. The *zamíndárs* of *Séri* lands in Mír's village give the *náib* 57 bullock loads of fuel annually, and those cultivating 8 *shabánas* of Kamál Khán's *Seri* lands, 16 loads. The *zamíndárs* of Katán irrigated lands give 15 bullock loads of fuel, and in other irrigated tracts 15 loads every month to the *náib* of Khuzdár. During the *náib's* stay in Zídi and Karkh, he is kept supplied with fuel.

When the Khán's camp or stud marches from and to Kachhi, the *zamíndárs* have to guard it from stage to stage within their areas and to supply transport if needed. This is called *bégár*.

LAND REVENUE.

When the Khán's stud is located in a particular place, it is the duty of the *zamíndárs* to cut lucerne from State lands for fodder, and repairs to the Khuzdár fort are also done free of cost by the *zamíndárs* of Bághwána, Khuzdár, Zídi, and Karkh, who also repair the State granaries in the fort.

Watermills.

There are two water-mills in Khuzdár and two in Bághwána, one in each locality being revenue free; while on the other, revenue is levied at one-fourth of the gross income. Nine water-mills in tribal area (Súráb 3, Pandrán 2, Norgáma 2, Hisár 2) pay no revenue.

Revenue-free grants and allowances.

The Kalát State has granted grain allowances, etc., in the following two cases in Jhalawán:—

(1) The keepers of the shrine of Pír Sultán at Zahri receive annually one *kharwár* of wheat, one *kharwár* of *juári*, 8 seers of oil and two pieces of country cloth.

(2) The descendants of Pír Sháh Kamál of Zídi, who now reside in Sind, are paid through their agent in Khuzdár one-fortieth of the total amount of grain collected as State revenue from the whole *niábat* of Khuzdár including the flats in the Koláchi river, and Karkh and Chaku; one-third of the revenue realised from Karkh; and Rs. 100 per annum from the octroi receipts of the *niábat*. This amount was formerly Rs. 300, but was reduced by Mír Khudádád Khán. The cultivators of unirrigated land in Khuzdár *niábat* also pay 5 Jhalawán maunds per *jora* to the descendants of the Pír annually.

Revenue levied in tribal areas.

In concluding the account of the revenue of the district, mention may be made of payments made by the tribesmen to their Chiefs and headmen. These payments are of three kinds, known as the *bijjár*, *purs*, and *máli* or *khaf*.

Bijjár is the contribution paid on the occasion of weddings, or to pay off heavy fines; and *purs* are the contributions paid in cash or kind on the occasion of deaths, by the tribesmen among themselves. In the case of Chiefs of tribes and headmen of clans, these payments are levied as a matter of right from the *khafi* clansmen, while men belonging to superior tribes known as *Ráj-o-kabíla* cannot be forced, but, make these contributions voluntarily.

The *máli* or *khaf* is an annual payment and is recoverable from each separate hearth or family, the rates varying from one to two sheep per family per annum or Rs. 2 to Rs. 5 in cash. Where two sheep are recovered, one has to be a milch ewe known as *doshi* and the other a male called *koshi*. This tax is levied upon such clans and sections as are considered of inferior status and are in consequence known as *khafi* or *goshi*. A detailed list of the *khafi* or *goshi* sections in each principal tribe and clan is given in Appendix III, and necessary details are also given in the population section in the account of each tribe.

LAND REVENUE.

MISCELLANEOUS REVENUES.

Sung is levied both on imports and exports at the following rates in the Khán's *niábats* at Súráb, Mashkae, Khuzdár, Karkh, Chaku, and Grésha near Nál :—

Post.	Piece-goods per maund.	Sugar and other commodities per maund.	Oil per camel load.	*Ghí* per camel load of 6 maunds.	Wool per camel load of 8 maunds.	Grains per camel load.
	As.	As.	Rs.	Rs.	Rs.	As.
Súráb... ...	9	4	2-0-0	11-0-0	4-8-0	5
Mashkae and Grésha.	8	4	2-0-0	11-7-0	5-7-0	...
Khuzdár including Bághwána, Karkh and Chaku.	9	8	2-8-0	11-8-0	4-8-0	5
Zahri	...	...	...	11-4-0	4-8-0	4

No reliable statistics are available but it has been estimated that the annual receipts in Khuzdár amount to about Rs. 1,500, and in Súráb, Grésha, and Mashkae to Rs. 3,500 per annum.

The Chief of the Bízanjau tribe levies *sung* at Nál and that of the Méngal tribe at Wad, from *banias*, both on exports and imports, at rates given in Chapter II under section **Commerce and Trade**

MISCELLANEOUS REVENUES.

In tribal areas where *sung* is not levied, the tribal Chiefs impose an annual shop tax on *banias*, varying from Rs. 25 to Rs. 80 and known as *shalwár* (trousers).

Country liquor and intoxicating drugs.

No tax is levied by the State or the tribal Chiefs on intoxicating drinks and drugs. Liquor and opium are imported by *banias* from Kachhi, the former for home consumption solely and the latter for use as a drug. *Bhang*, *charas*, and *gánja* which is an inferior kind of *charas*, are made in fairly large quantities in Níchára and Norgáma, and a little in Súráb and Bághwána, and small quantities of *bhang* and *charas* are carried by individuals to Kachhi. The indigenous population who are Muhammadans do not use country liquor, while the consumption of intoxicating drugs is solely confined to mendicants and the menial classes.

Stamps.

No stamps have yet been introduced in the Jhalawán *niábats* but on applications presented to the Native Assistant, Jhalawán, court fees are levied in cash, the rates being As. 8 on ordinary petitions, and Rs. 7-8 per cent. on petitions appertaining to purely civil matters, e.g., the recovery of property, money, land, etc.

Salt.

Earth salt for consumption in Lower Jhalawán is generally imported from Las Béla, while Central and Upper Jhalawán use Kachhi, and to some extent, Wád-i-Sultán or Khárán, salt. The importers are the nomadic Bráhuis and the Hindu shop-keepers; the former pay no revenue, while the latter are required to pay R. 1 per camel load as duty. Salt is bartered for grain; when wheat is dear, it fetches twice its own weight of salt, but when harvests are good, salt is worth its own weight of wheat, and twice as much of barley or *juári*.

PUBLIC WORKS.

No public works of any importance have been carried out either by the British Government or the Kalát State in the district. But a beginning was made in 1904-5 when the State built Levy *thánas* at Khuzdár, Súráb, Mashkae, and Zahri at a total cost of Rs. 2,750.

ARMY.

A brief history of the Kalát State army is given in the *Sarawán Gazetteer*; and it now amounts to 600 men both cavalry and infantry. Six artillery men with a gun are stationed permanently in the Khuzdár fort and six infantry men at Mashkae; during harvest times, small parties of infantry are

sent from Kalát to Súráb and Zahri to assist the *náibs* in maintaining order and guarding grain heaps before the State revenue is levied. ARMY.

LEVIES. The British Government keeps no levies in the Jhalawán district. The levies maintained by the Kalát State include two distinct bodies, viz., the *amla* and the levies stationed at the various tribal *thánas*. A brief account of the *amla* is given in the *Sarawán Gazetteer*. In Jhalawán, 3 officers, 5 sowars, and 19 footmen are employed in Khuzdár and 1 officer, 2 sowars, and 6 footmen in Súráb.

Tribal Levies. The tribal levies are recruited, as in Administered Areas in Baluchistán, from among the tribes in whose jurisdiction the posts are situated, and an influential man is put in charge. Their duties consist in preventing friction between the Khán's subjects and the tribesmen and the investigation of crime.

The system of tribal *thánas* was introduced in 1894 immediately after the assumption of the Khánate by Mír Mahmúd Khán, and posts have been established at important centres. These levies are now in immediate charge of the Native Assistant, Jhalawán, and under supervision of the Political Adviser and general control of the Political Agent, Kalát.

The distribution of the tribal levies in 1906 was as under :—

Post.	Strength.				Remarks.
	Officers.	Writers.	Sowars.	Footmen.	
Zahri ...	3	1	6	...	Established 1894.
Sárúna ...	3	1	6	...	Méngal Service, 1894.
Lár (Kásméji).	1	1	1	5	Méngal Service, 1903.
Súráb ...	1	1	4	4	Mixed Service, 1903.
Khuzdár ...	1	...	15	...	Native Assistant's Escort.
Wad... ...	...	...	5	...	Méngal Service, 1904.
Mashkae ...	2	1	4	4	Muhammad Hasni Service, June 1904.

LEVIES.

Allowances paid to the Jhalawán Chiefs.

In 1879, the British Government sanctioned an allowance of Rs 400 per mensem for Sardár Gauhar Khán, Jhalawán Chief, which, owing to his misconduct, was stopped in 1881, but he was subsequently given a service of Rs. 300 per mensem in the Bolán Levies. This is still continued to Sardár Pasand Khán. For the sake of convenience, the amount is credited to the Khán's funds from which it is, with an additional sum of Rs. 100, paid to the *sardár*.

On the accession of Mír Mahmúd Khán to the Kalát Khánate, a sum of Rs. 50,000 per annum was set apart for payment to Jhalawán Chiefs, for the administration of the Kachhi frontier and Khurásán, and monthly allowances were sanctioned for the principal tribal Chiefs out of this grant in 1894. The *sardárs* receiving these allowances held themselves responsible for maintenance of peace and order among their tribes, for preventing their tribesmen from doing damage in the territories of the Khán and of the British Government and for the surrender of offenders.

Each Chief receiving Rs. 300 or Rs. 400 per mensem was to maintain 1 writer and 4 sowars for carrying on the affairs of his tribe, those receiving Rs. 200 per mensem to maintain 1 writer and 3 sowars, those getting between Rs. 70 and Rs. 100 to keep 1 sowar. In a few cases, modifications have been made since 1894 in the allowances sanctioned for the Chiefs, and the present (1906) distribution is shown in the following table:—

Name of Chief.	Monthly allowance paid.	Number of writers and sowars which the Chief is required to maintain.	
	Rs.	Writers.	Sowars.
Sardár Pasand Khán, Zarrakzai.	400 *	1	4
Sardár Shakar Khán, Sháhizai Méngal.	300	1	4
Sardár Rustam Khán, Muhammad Hasni.	300	1	4

* Includes Rs. 300 per mensem paid by the British Government.

LEVIES.

Name of Chief.	Monthly allowance paid.	Number of writers and sowars which the Chief is required to maintain.	
	Rs.	Writers.	Sowars.
Nawáb Kaisar Khán, Magassi.	300	1	4 (3 sowars in Kachhi).
Wadéra Sardár Khán, Rind.	300	1	4 (3 sowar in Kachhi).
Sardár Kahéra Khán, Bízanjau.	300	1	4
Sardár Sháhbáz Khán, Gurgnári.	300	1	4
Sardár Muhammad Ali Khán, Jattak.	200	1	3
Sardár Zahri Khán, Músiáni.	200	1	3
Sardár Páhár Khán, Sásoli.	200	1	3
Sardár Sultán Muhammad, Hárúni.	200	1	3
Sardár Mazár Khán, Bájoi.	100	...	1

JAILS.

No regular jails exist either in the Khán's *niábats* or at tribal head-quarters. Under the indigenous system prevalent in the district, nearly every crime is punished by payment of compensation or fine, and imprisonment is only inflicted in default of payment or failure to find security, the period being indefinite and release being obtained on payment of compensation or fine. Prisoners are kept in the stocks in the Khán's *niábats* at Khuzdár and Súráb; and at the head-quarters of the Zahri Chief (Ghat); Méngal Chief (Wad); and Hárúni Muhammad Hasni (Gurgut in Súráb). When thus detained, the tribal headmen supply food to the prisoners, while the prisoners detained by *náibs* have to be fed by their relatives or at their own expense.

EDUCATION.

Education is practically non-existent, and no recognised system of public or private instruction exists. The only education

EDUCATION. imparted to a few village boys is the instruction in the *Korán* followed in a few cases by elementary teaching in Persian. Such instruction is given by the *mullás*, who occasionally visit the country and stay in village mosques, the majority of whom are Afgháns. Most of the Jhalawán tribesmen are consequently illiterate. The only exception to this are the Kázi Khéls of Níchára, the members of which are well-versed in religious doctrines and are generally conversant with Persian also.

MEDICAL. There are no medical institutions in the district.

Prevalent diseases. The general health of the district may be said to be good and no part can be pointed out in which disease is especially prevalent. Zahri (Norgáma and Mishk), Bághwána, and Khuzdár have, however, a bad reputation for malarious fevers which prevail from August to October. In November to March, fever is often accompanied by cough. Owing to bad water in some places and the inferior food of the poorer classes, diseases of the digestive organs are not uncommon.

Epidemics. Epidemics are usually small-pox (*putav* or *grumpuk*,) measles (*surkhko*), cholera (*waba* or *dáki*), and a remittent fever (*bhalla hilh*) which is possibly typhus. Small-pox appears every two or three years, being generally imported by the nomadic Bráhuis from Sind, Kachhi, or Béla. In recent times, one of the important outbreaks of the epidemic was that of 1900-01 which affected nearly the whole of the district and caused considerable mortality in Níchára, Mishk (Zahri), Gidar, Wad, Bághwána, Mashkae, and other places. Among the people of Singén near Mishk and Mashkae, it was said to have raged very severely. It disappeared in autumn when the nomadic Bráhuis began to move on their annual migration to Kachhi, Sind, and other places.

A serious outbreak of the *bhalla hilh* is said to have occurred in Níchára about 1890-91 with a very high rate of mortality amounting to 60 per cent. of those affected. It visited with equal severity both the nomadic and the permanent villagers. The bedding of a patient who died of this fever was, at the beginning of the outbreak, placed in the water-stream of Níchára some way above the watering place of the people and the epidemic spread

among the people who used this water. It is said to have occurred in Súráb, Gidar, and Bághwána during 1900-01 causing heavy mortality. According to local accounts it is of two kinds, red and yellow, the former being the worse and more dangerous. The varieties are distinguished by the red or yellow colour of the eyes of the patient. MEDICAL.

Cholera, which is rare, is said to have occurred five times since 1857. It first occurred in 1858-9 when it was imported by the Khán's camp from Kachhi via the Múla pass to Jhalawán; whence it spread in Khuzdár, Bághwána, Súráb, and Zahri causing some slight mortality in the areas affected. The second outbreak occurred in 1876, when Jám Ali Khán's camp affected with the disease passed through Jhalawán on their way back from Mastung to Béla. Súráb, Gidar, Bághwána, Nál, and Wad were affected. The third outbreak was in 1886, when Mír Khudádád Khán's camp, infected with the disease from Kachhi, passed through the Múla pass to Khuzdár affecting all the localities on their way to Kalát; the localities affected on that occasion were the same as in the first case with the addition of Níchára. In 1900, cases imported from Makrán occurred in Gwarjak and Mashkae. The last occurrence was in 1903, when some infected persons from Sarawán brought dried mulberries to Súráb where about 12 persons who ate the mulberries died. No remedy is known to the people, but the shrines of Pír Sultán Arifi of Zahri and Saiad Sháh Mír of Nál are believed to possess power to prevent the epidemic.

Vaccination and inoculation.

Vaccination is still unknown to the people and never practised by any among them, its place being taken by inoculation, *tukka*, among all tribes except the Sájdis who profess the Zikri faith, avoid inoculation and depend on the charms of their *mullás*. The method of *tukka* is the same as is in vogue in Sarawán. Each tribe or clan has its own inoculator, the Méngals of Wad are visited by the Chishti Saiads of Mastung; the Bízanjau have a Saiad of their own from Kalát who resides at Nál; the Nícháris are attended by the Saiads of Níchára and the Pandránis by a Gharshín Saiad of Pandrán; Zahri is visited by some Shais from Kachhi and also some Saiads. In Khuzdár and Bághwána, the late Háji Sáhib Mír Abdulla of Bághwána and some of the

MEDICAL. Maliks practised inoculation which is still performed by the former's descendants.

Indigenous remedies.

The chief local remedies are *sil* or *dágh*, that is, wrapping the patient in the skin of a freshly killed goat or sheep, or branding; charms of *mullás* and Saiads play also an important part and there are various plants and shrubs which are used as drugs. The detailed description given in the *Sarawán Gazetteer* applies to Jhalawán also.

Village sanitation and water supply.

Sanitary arrangements are primitive and in most places non-existent. In the villages in irrigated areas, where manure is required for the fields, the sweepings are collected in front of the houses. The sanitation of the majority of the villages, almost everywhere, is fairly good, partly owing to their being small and little crowded and partly owing to their being vacated for the greater part of the summer season when the inhabitants prefer living out of doors, as well as occasionally in winter when they depart to Kachhi. Those who live in tents (*gidán*), as soon as excessive filth has accumulated, or an epidemic has occurred in the encampment, move their tents elsewhere. The mud houses, vacated during the spring and summer in favour of the open air and during the winter on occasional tours of the inhabitants to Kachhi, account for the deserted villages that one finds so frequently.

The supply of drinking water is drawn from springs, streams, or *kárézes*, and from wells or pools in the *khushkáva* tracts of Zahri, Gidar, Grésha, Nál, Wad, Mashkae, Kodo, Jáu, and several other small tracts. Even where wells are handy, the nomads prefer to drink spring water if it can be had within a reasonable distance. The water of Níchára springs is said to be excellent, while that of Zahri, Bághwána, and Khuzdár is considered laden with extraneous substances and of inferior quality.

There is a great scarcity of good drinking water in the valleys of Grésha, Korásk, Jáu, and the Laugréji part of the valley of Wad. In the same way, considerable difficulty is experienced during the harvest season by the land owners in Hámiri, Hásir Kash, etc., in the Harboi division, when water has to be carried

from long distances. The people have to depend on rain water collected in pools from which animals are often watered and which is frequently dirty. MEDICAL.

SURVEYS

The Survey Department of the Government of India has prepared and published maps of the whole district on the scales of 1″=8 miles and 1″=16 miles, and parts of the district on the scales of 1″=2 miles and 1″=4 miles.

MINIATURE GAZETTEER.

Baghwana is a valley lying about 4,500 feet above sea level, and lies in 27°56′ N. and 66°38′ E. It is a basin surrounded by hills with a slope to the south through which the drainage is taken off by the Rabát river. In the centre of the valley is a large low-lying tract known as the *khar* where water collects for several months after heavy rain, and whence it is sometimes taken off for irrigation purposes. The land is chiefly subject to rain crop cultivation, but there are two tracts of irrigated land under the Sámbán spring and the Nokjo *kárez*. The Sámbán stream has two watermills under it, one belonging to the Khán of Kalát and the other to the Iltázais. The water is divided into three shares two of which contain 30 *shabánas* each and the third 11¼ *shabánas*. The whole of the first share of 30 *shabánas* belongs to the Iltázai family. Of the second division, 14 *shabánas* belong to the Iltázais and 16 are in possession of the Khán of Kalát. In the third division, the Khán of Kalát holds 4 *shabánas*, the Iltázais 5½, and two other persons 1¾. Nokjo belongs entirely to the Khán of Kalát.

The principal villages are Muhammad Khán, Kamál Khán, Mír-ná-Shahar, and the Bájoi village on the east of the valley under the Shambalak pass where the headman of the Bájoi tribe resides. The most numerous inhabitants of the valley are the Bájois, a few Kambráris, some Muhammad Hasnis and Méngals; and the Sumaláris visit the valley in summer. The Khán's *ulus* includes the Kúrd, Notánis, Gorisingi Raís, Bandíjas, Mahmúdánis and Notwánis. Bághwána is under the Khuzdár *niábat* and a *jánashín* is stationed at Mír-ná-Shahr which is about 14 miles north of Khuzdár and where there is a *bania's* shop. There are two shops at Kamál Khán and one at Bájoi where ordinary supplies can be obtained. Pomegranate orchards abound in irrigated parts of the valley.

Chuttok, which is also known as Kíl, is a curious and attractive gorge in the Kíl river, a tributary of the Múla about 6 miles west of Jánh; close to the gorge are remains of several

gabrbands or dams of the fireworshippers which indicate that the water of the Kíl was in former times extensively used for irrigation. The gorge itself is about 150 yards long and hardly more than 5 yards broad and is of sheet rock covered with fern locally known as *zámur*, and at its entrance the river has formed a deep pool of water. The farther end of the gorge is blocked by a huge sheet of rock beyond which was the Jukkur orchard which contains pomegranates and vines but is now deserted. Owing to natural difficulties and attractive scenery, local tradition believed that the gorge and the orchard were the habitat of fairies and holy spirits of departed saints.

About ten paces from the entrance of the gorge there is a mine of *khághal* (ferrous sulphate) from which small quantities of ore are extracted and used in dyeing. Another mine exists at the northern end of the gorge.

The gorge is said to have been visited by Mír Nasír Khán and other Kháns of Kalát on their periodical visits to Kachhi through the Múla pass.

Dhrun, a lofty sandstone mountain, lies south of Jáu and its height above the surrounding country is about 4,000 feet. The prominent peaks are the Gampi Buri 3,871 feet and Shak 5,177 feet. Its length from east to west is about 30 miles and width about 9 miles. It consists of a series of precipices and narrow sloping ledges, and its steeply scarped sides are accessible by three routes. The easiest of these routes, which is from the east, starts from the Dhrún Kaur or hill torrent and winds over spurs and along rifts in the side of the mountain. It is fit for lightly laden hill bullocks and donkeys and is known as the Mazan-ráh or the grand road. The second route from the north-east of Dhrúni Gharr is only a foot path, and the third from the west, known as Shak, is extremely difficult in places and is rarely used even by footmen. At the top of the Dhrún is an enormous basin, the sides of which are about 1,000 feet higher than the centre and here there is a small patch of alluvial ground which is owned by the Gwahrámzai Mírwáris and is cultivated by a couple of families of the Umrári Bízanjaus. About the centre of the basin are the

ruins of an old fort, Dhrún-i-Kalát, the erection of which is ascribed by local tradition to one Shérdil, and its destruction to an army of Timurlang.

The Dhrún Kaur rises at a spring near the highest part of the mountain, flows from west to east, roughly dividing the mountain into two and joins the Arra river where the latter enters the gap between Washápi and Dhrún. Its banks are well wooded and at intervals in its downward course are water-falls 60 to 70 feet high, at the foot of which there is always a pool of water containing fish. About half way down, the gorge expands into a circular basin between two water-falls. About the centre of this basin is a large pool of a remarkable blue colour due to its great depth. Into this, water trickles from a pool above, over rocks covered with fern, the whole forming a scene of striking beauty. Along the slopes of the hills date palms abound. There are herds of ibex, and a few *márkhor*, panther, and black bear (*mam*) are met with.

Gajar, which lies about 4,120 feet above sea level, is the head-quarters of the Mashkae *niábat* and the Khán's *náib* lives here. The old fort built by Nasír Khán I is in ruins. The village has about forty huts and four *banias'* shops, the principal inhabitants being the Sájdi, Kéhar, Kambrári, Mírwári, and Nakíbs, while Muham mad Hasnis inhabit the neighbouring hills. The water is obtained from the Mashkae river and is somewhat brackish. Supplies are procurable from three *banias'* shops. Gajar is important as routes to Makrán, the Mírwári country and Las Béla traverse it. The village is surrounded by date palms which extend from Kándiri in the north to Gwarjak in the south, but the fruit is of inferior quality.

The **Gidar valley**, which is chiefly occupied by the Rodéni and Kalandráni, Kambrári, Gurgnári, Sumalári, Muhammad Hasni and Rékizai Bráhuis, lies in the south-south-east of Súráb. There are about 28 permanent villages, the important one being Gidar. This village which has an elevation of 5,325 feet above sea level lies in 28°18′ N. and 66°4′ E. and is owned by the Rodénis. Close to it is another village belonging to the

Kambrári headman. Both the villages are in the centre of the plain and travellers from or to Panjgúr and Makrán usually halt at this point. A Hindu shopkeeper lives here, from whom supplies can be had, and drinking water is obtained from the Gidar Dhor river. The villages are not fortified but are commanded by a narrow belt of hills on the edge of which they are built. A *raís* or local representative of the Súráb *náib* lives in the Rodéni village and is in charge of the Khán's lands. MINIATURE GAZETTEER.

The **Gresha valley** is bounded on the north by the Hor hill, east and south-east by the Nál Kaur and the Sháshán hills, south by the Buríáa and Rabát hills and on the west by the Gwaniko and Garri hills. The Zabád hills divide it into two parts, the eastern portion being called the *Mazanén* or larger Grésha and the southern as *kisánén* or smaller Grésha. The soil of the valley is alluvial and fertile, but the cultivation almost entirely depends on rains; the irrigated area which is insignificant lies in Tégháb and is watered by a *kaurjo* or cut taken from the Nál Kaur. Drinking water is obtained from wells, the depth of which varies from 50 to 80 feet. The principal crops are wheat and *juári*. The valley belongs to the Sájdi tribe. There are three permanent villages in the valley, viz., Sardárai Kalát where Sardár Sáka, the Chief of the Sájdi tribe, resides, Shakar Khán, and Gambúli. Most of the people live in blanket tents which are also used in spring and autumn by the inhabitants of permanent villages.

The Grésha village lies on the Kachhi-Makrán main route, and routes lead from it to Khárán via Koda and Beseima, and to Wáshuk via Rakhshán over the Razak, Páliáz, Sorání, and Síchi passes. It is about 20 miles from Nághai Kalát. It has about 20 huts round a fort which was built in 1882.

Gwarjak village (3,030 feet) is situated on the bank of the Mashkae river and possesses a *bania's* shop. The fort is perched on a semi-isolated bluff scarped on all sides, and is about 120 feet above the river bed; it has a double tier of loop holes. There is no path to the fort and people are drawn up and let down by ropes. Its garrison consists of a *havildár* and 6 sepoys from Khárán.

MINIATURE GAZETTEER.

The fort is said to have been taken by the Khán's troops under Sháhghási in 1867 when Pírdád, the representative of the Khárán Chief, was blown from a gun. In 1900, Jalál Khán, a sepoy who deserted from the Khárán Chief, took up his position in the fort by treachery and would not surrender until the Chief offered him pardon.

The greater part of the land and water belongs to the Khárán Chief, who employs the Shámbavs as tenants and recovers from them one-fifth of the produce as revenue. Some Nakíbs and servile dependants of the Mírwáris also work as tenants.

Hazarganji, which is the southern continuation of the Nál valley, is separated from it by the Maruki jungle and the Kút and Ponz hills. Hazárganji proper lies along the western bank of the Nál Kaur, while the tract of country on the eastern bank of the Kaur is locally known as Bhándárau. After the Mírwári-Jadgál fight, to which a reference has been made in the section on **History**, Hazárganji proper was allotted to the Hamalári Bízanjau, and Bhándárau to the Sheikh Sásolis, but in the time of the present Bízanjau Chief, Sardár Kahéra Khán, some exchanges of land were made between the Sásolis and Hamaláris.

The Hazárganji and Bhándárau lands are irrigated by a channel taken from the Nál Kaur near Ponzag, one-third of which belongs to the Láduzai Sásolis, who also share the remaining two-thirds with the Bízanjau Chief.

Hazárganji is one march from Nál on the way either to Wad, Ornách or the Mírwári country (Jáu). The Bízanjau Chief has a mud fort here surrounded by huts in which the servile dependants of the Chief and others carrying on the agriculture of the place reside. Two *banias* who own shops in Nál reside in Hazárganji during the whole summer and the harvest season.

Hisar is the largest division of Zahri and is separated from Norgáma by the Siáh hill on the north-east. The soil of a considerable portion (known as Dák) is impregnated with saltpetre and is consequently barren. There are large tracts of *khushkáva* and the irrigated cultivation is limited. The principal sub-divisions

are the Malghuzár, Cháb, Kumbi, Kotre, Dugan, Dák, and Gazán and there are eighteen permanent villages, but the population in no case exceeds thirty households. The principal villages are Gatt, the headquarters of the Zarrakzai Chief of Jhalawán, and Balbal, the headquarters of the Músíani headman. The permanent sources of irrigation are Khor and Nokjo springs which form the joint property of the Zarrakzai and the Músiáni; Gazán stream of which 11 *shabánas* belong to the Zarrakzais and one *shabána* to the Sásolis; Kumbi, Dau, Chashma, Rádháni and Usafáni streams all of which belong to the Músiánis. The principal *khushkáva* tracts are Hurmuzán, Panchikán, Zálikán and Mamái. MINIATURE GAZETTEER.

The **Jau** or **Jhau valley** lies south of Pélár from which it is separated by the Gazi river, while the lofty Dhrún limits it to the south; on the east the line of watersheds east of Dhrún divides it from the Las Béla territory; on the west it is divided from Nondrav by the Mián Garr hills which are also called Sér-i-Latt. The length of the area from the junction of the Gazi river with the Nál Kaur to Kurrági is about 32 miles. In the northern part of the valley is a large alluvial tract, while in the south the ground is undulating and stony. The whole plain along the banks of the Nál Kaur, where there is almost a forest of tamarisk, *kahúr*, *kabar*, *kalér*, and *bér* trees, some of them of considerable size, reminds one of some parts of Sind. The scenery of the country is rather picturesque, particularly when looking towards the south where the lofty sandstone heights of Dhrún, Kund, Washápi and Kochav tower in tiers of precipitous rock a thousand feet above the plain.

The drainage of the valley is carried by the Hingol which is better known here as the Nál Kaur, and which within the limits of Jáu is a dry water-course except at a short distance below Kurrági where there is a permanent flow of water. The people do not, through idleness and ignorance, use the water between Kurrági and Sor where there are numerous flats of rich soil on its banks. Arra and Már are the next large streams which receive the whole drainage of the Bulbási plain and the eastern range of hills and carry it to the Hingol.

MINIATURE GAZETTEER.

The principal *khushkáva* tracts along the eastern banks of the Nál Kaur are Gazi-dap, Bagári Zílag, Kúto, Gajjaroi-dap, Malán, Sistagán, Lanjár, Shánk, Kundi, and Kurrági; while those on the western bank of the river are the Gili, Jauri, Shandi, Kumbi, Kuch, and Wádi. The population of the valley was estimated in 1903 to be 1,026 families or about 5,000 souls, the principal tribes being the Gwahrámzai, Mírwári, Bízanjau, Muhammad Hasni, Korak, Sájdi, Síahav, Gador, and Bérozai. There are sixteen permanent villages in the valley, each consisting of a few mud huts. These villages are only occupied during the summer, the people living in blanket tents the greater part of the year. The most important of these villages are Kúto, Lashkar Khán's village in Lanjár, Safar Khán's village, or Shánk, and the Méni village to the south of Kurrági which is the headquarters of the Gwahrámzai Mírwáris, and where good and plentiful water is obtainable from the Nál-Kaur river. Lashkar Khán, Nindwáni Bízanjau, acts as a *náib* or deputy of the Bízanjau Chief and has two *banias*' shops, a dyer's shop, and a Lori blacksmith in his village. Ordinary supplies are procurable, but water is obtainable in small quantities only from deep wells.

The **Jebri valley** extends from the hills to the north, as far south as a small pond, the tail of one of the *kárézes* (Méhi) about a mile from the fort of Jébri. The villlage of Jébri, which lies at an elevation of about 3,265 feet above sea level in 27°18′ N. and 65°45′ E., has a fort and is the headquarters of the Muhammad Hasni Chief. The name Jébri is derived from *jéb* or pocket from the fact that after the Mírwári-Jadgál fight, the Mírwári Chief could allot only a small tract of country to the Muhammad Hasnis. The village has about fifty houses chiefly owned by servile dependants of the Chief, and one shop. The old fort was destroyed by an earthquake in 1893.

The village lands are irrigated by four small *kárézes* and there are a good many date trees clustered thickly round the tower of the old fort and scattered away to the south for more than a mile.

The **Karkh valley**, which is known by the Jadgáls as Karu, has an elevation of about 2,600 feet; its general direction is

north and south and it is wooded throughout with tamarisk and near the villages with *mar* (*Prosopis spicigera*), mulberry and date trees. Its length is about 20 miles and breadth about 10 miles. The Karu stream flows from the south dividing the valley in half and with its various affluents drains the country and enters Kachhi at Sunt. The soil is fertile and alluvial and the principal crops are wheat, barley and *juári*. There are nine permanent villages in the valley occupied mostly by the Ajibáni, Akhundáni, Kárélo, Káséro, and Chhutta Jadgáls with a few Nakíbs, and Jattak, Wérai, and Sásoli Bráhuis. The important village in the valley is Muni which has about 25 houses, and is the headquarters of the Khán's *já-nashín*, who is subordinate to the *náib* of Khuzdár. Jháláro is next in importance which is a freehold of the Sásoli Chief who resides here in the winter.

Khuzdar, which lies in 27° 42′ N. and 66° 37′ E., in the valley of the same name at an elevation of 4,050 feet above the sea level, is an ancient place round which centres the history of Jhalawán before the Bráhuis rose to power. Frequent references have been made to it in the section on **History**. It is now the headquarters of the Native Assistant of Jhalawán, and also that of the deputy or *náib* of the Khán of Kalát. It is situated on the main route from Kachhi to Makrán and from Kalát to Béla, being about 90 miles from Kotra and 110 miles from Kalát. It contains a mud fort which was built by Mír Khudádád Khán in 1870 when he was at war with the Jám of Las Béla. The present (1906) garrison consists of 3 officers, 5 sowars, 19 footmen of the *amla* levies and 6 artillery men in charge of a gun. There is a *bania's* shop from which supplies are obtainable, and drinking water may be had from the streams but is said to be injurious to health especially in summer and autumn when fever also prevails. Octroi duty is levied on imports and exports by the Khán and the annual receipts amount to about Rs. 1,500. There is a post office in charge of one of the clerks of the office of the Native Assistant, and the nearest telegraph office is at Kalát. There are several orchards in the valley, the principal fruit trees being pomegranates, mulberries and date palms.

MINIATURE GAZETTEER.

The **Koda** or **Kodak valley** lies in the western part of Jhalawán and is enclosed on the west by the lofty Mukk hills. The plain is tolerably extensive, stretching north-north-east and south-south-west for a considerable distance. This valley, as well as **Korask** which lies to its south, originally belonged to the Sájdis, and there are traces of ancient *kárézes* ascribed to the Arabs and now in ruins, which indicate that in ancient times there was considerable amount of cultivation. The Sájdis could not resist the raids of the Kháránis and Baloch from Seistán and had to abandon the cultivation. The Saiadzai Sumaláris, an enterprising clan, immigrated to the valley some generations ago and commenced cultivation. They also began a *kárēz* in the southern end of the valley but as Sájdis would not share the expense with them, the project had to be given up. The cultivation is, therefore, at present all *khushkáva* and the drinking water is obtained from wells the depth of which varies from 25 to 40 feet and of which there are 7 in the valley. The Saiadzai Sumalári tenants who have acquired occupancy rights belong to the Hotmánzai, Zarrénzai, Jalálzai, Sakhtaki, Sanjarzai, Sheikh Huséni, Murídzai and Búrakzai sections and pay, as rent, to the Sájdi landlords of Grésha one-tenth of the produce. There is no permanent village in the valley, the Sumaláris live in tents, and periodically move to Rághai, Rakhshán, Khárán hills and Grésha, and in winter some of them go to Sind.

Korask, which lies to the south of Koda, also belongs to Sájdis and is cultivated by Aidozai, Kaisarzai, Shér Khánzai, Isázai and Sálárzai sections of Saiadzai Sumaláris who pay rent at rates varying from one-tenth to one-sixth to the landlords. A few families of Siáhpáds and Rakhshánis have also been affiliated with Sumaláris. The Aidozai Sumaláris have purchased the proprietary rights of some tracts from the Sájdis.

Mamatawa is a tract lying at the southern end of the valley of which Kapoto forms the upper portion. The principal portions are Bidrang, a watershed on the north between Spéki and Kapoto, and Lámboj. A single spring known as *chashma* belonging to the Muhammadzai Méngals and Nícháris irrigates the lands of the village, the rest being rain crop area. There is a

permanent village occupied partly by Muhammadzais, and partly by Nícháris. It is built on the remains of an ancient tumulus and lies under the high hill of Lokra. Other important hills in the neighbourhood are Bé-sawáb and Daghari-ná-mutt, both of which are over a thousand feet high. Bidrang is divided into three portions known as Ander, Kharmái, and Hamír-ná-band. The latter belongs to the Muhammadzais, as does also Ander, whilst the Zarrakzais own Kharmái which is cultivated on their behalf by Bájoi tenants. Close to the village is an old mound from which ancient pottery has been obtained.

Mishk is an important division of the Zahri tract and comprises the country on both banks of the river of that name between Kándi and Saráp. It has five hamlets, *viz.*, Kand (13 houses), Káshumi (10), **Sarap** (30), Dehzéri (15), and **Mishk** (30). The irrigation water is supplied by 11 channels leading from the Mishk or Mishkbél river. These are: Kand, Dehzéri, Daho, Niámjo, Thán, Múnjárán, Pughuti, Shídári, Singén, Balájhér Laraghi, all of which are subject to payment of revenue to the Khán. As there is abundance of water, rice is cultivated to some extent, and there are several orchards, the principal trees being pomegranate, apricot, and mulberry.

The inhabitants are chiefly the Bánozai Jattaks, Dánya, and Saiadzai, and a few Lahris and Lotiánis. The ancient mounds in Saráp, Mishk, and Singén are of some archæological interest, and the local saints are Pír Kharre and Pír Saifuddín, whose shrines are situated in Saráp and Dánya villages.

Saráp is the headquarters of the Jattak Chief, while the headmen of the Dánya and Saiadzai clans live in Mishk village which is also known as Dánya-ná-shahr.

Nal is a long valley, in the Jhalawán district, extending from the broad belt of high rocky hills which separate it from the valleys of Gidar, Anjíra, and Khuzdár to the low hills which divide it from Jáu. Its length is about 30 miles, and the average breadth about 7 miles, but for about half its length, spurs of hills reduce the width to some 5 miles. Further south it is called Hazárganji; then Garuk which belongs to the Bízaujau Chief is cultivated by

MINIATURE GAZETTEER. Lángavs and beyond this the cultivated area on the banks of the Nál Kaur is called Lámbi. The upper part of the valley is almost entirely alluvial, but the southern half is more stony. The Nál country is drained by the Nál Kaur, which is usually dry in its upper reaches, but a short distance before it reaches Hazárganji an abundant supply of water wells up in it, and a full stream flows in the southern part of the valley. Tamarisk grows along the bed of Nál Kaur and other hill torrents, also on the banks of embanked fields, while in the plain the principal trees are *bér* (*Zizyphus jujuba*) and *mar* (*Prosopis spicigera*). The water supply in the southern half of the valley is insufficient for agricultural purposes, and irrigates only a few fields near the villages. Khurmáistán has a fair supply of water from a number of springs, and in the rest of the valley there are a number of wells from which good water is obtained for drinking.

The principal tracts into which the valley of the Nál is divided are Surúmago and Kháyán in the north; Dharnéli, Zíla, and Lághar Chib in the east; Máruki in the south; and Sari-Tégháb, Hunzi, and Khurmáistán in the west. The valley possesses alluvial soil of excellent quality in places mixed with sand, the best soil being that of the Dharnéli division. The valley belongs to the Bízanjau tribe. The Hamaláris have their headquarters in the village of Kháyán, which is also known as the Sardár's village or Sardár-ai-Shahr, and in it Sardár Kahéra Khán Bízanjau lives. This village has about 40 houses. The Umráni headman has his headquarters in the Sari-Tégháb and the Siáhpád headman at picturesque palm-crowned Khurmáistán.

The climate of Nál for the most part of the year is pleasant and healthy. The northern hills are sometimes covered with snow during severe winters, and severe winds are experienced during the winter season. The position of Nál which lies in 27° 40′ N. and 66° 48′ E. (3,834 feet above sea level) is of importance, as it commands several routes which are some of the principal high roads in the country. The Kalát-Béla route via Bárán Lak and the Bízanjau country, and Kachhi-Makrán route cross here. Routes lead from here to Panjgúr via Rághai and Rakhshán, Khárán via Beseima and Ormára via the Mírwári

country. The village is known as Bakhál-tá-Shahr, and has 12 shops which carry on a considerable trade. Octroi duty is levied by the Bízanjau Chief on exports and imports; the principal articles of export are wool and *ghí*, while imports chiefly consist of piece-goods, sugar, and oil.

MINIATURE GAZETTEER.

Historically, Nál is identical with Kaikanán, and the numerous mounds which exist indicate its importance in days gone by. The principal mounds are Sohr-damb, Laghor-zard, Gumbad Kháyán-ai-damb, Zard-damb in Kerkakan, Kuléri-damb, Tázi-damb, Tégháb-ai-damb (in Nál) and the Hunzi-damb.

Nichara is the biggest permanent village in the Jhalawán country. It consists of some four hundred houses lying snugly under the southern slopes of the great Ragh hill of the Harboi Range. It is also distinguished by exhibiting more points of resemblance to the Indian village system than are generally found in Baluchistán. There is a *kotwál* whose duty it is to announce the dates fixed for marriages from the village tower, to investigate thefts and to warn the people of general orders and instructions. For these duties he is given extra food and his share in the water of the Nícbára stream is exempt from labour contributions. Most of the houses are double storied and this gives the place a look of affluence. The people are much addicted to the use of *charas* and tobacco and some gambling goes on. Near Níchára, lie several well-known rain crop areas. Among the minor may be mentioned Sohr at the top of the Dhuk hill, Giawan-kúh, Shíshár-tok so named from the *shíshár* trees growing there; Kuriách to the south of the Hamíri and Kohérav. The latter contains the little mound known as Kohén Kalát where, tradition says, that the Rinds first halted before descending to Kachhi. Among the more important are Hamíri-the residence of Hamír the Jadgál from whom the Nícháris obtained their present possessions. The greater part of this valley belongs to Nícháris but the Bangulzais and Lahris also have shares in it. Lahr which is some four miles long and a mile wide is the most famous of all the tracts round Níchára. In former days nearly all the tribes of Sarawán and Jhalawán had small shares in it and the non-possession of a share was considered to mark a

MINIATURE GAZETTEER. foreign origin. The Lahraki Raisánis are still the largest shareholders and there are also Báránzai Méngals, Pandránis, Kambráris, Nícháris, Jattaks and Badduzai Bangulzais. The Khán of Kalát and the Zarrakzais also have a portion. In the Piandák to the west, the Báránzais have excavated two wells in the rock in which rain water is collected to afford supply to the cultivators. Pandrán Kash is owned by the Nícháris and Pandránis and is another of these rain crop areas. Khuddi, some five miles long lies to the north-west of Pandrán half of which is in the possession of the Nícháris and Makáli Méngals and half in that of the Pandránis. Surkhén is famous for its wheat and belongs to the Nícháris, Báránzai Méngals and Mandaváni Bangulzais. At the head of the valley of Surkhén lies Sar-i-Shér which belongs to the Nícháris. There is little or no water in Surkhén and the cultivators have to bring their supply from long distances.

Nondrav, general elevation 1,680 feet, is a fine *khushkáva* valley situated between Jáu and Awárán separated from them by two parallel lines of low slaty hills, viz., Barídi Latt situated between Awárán and Nondrav and the Mián Garr between Jáu and Nondrav. It is a long and narrow tract of land stretching from north-east to south-west. Its length from the Doléji Bidrang to Páu is about 30 miles, while its breadth is from 6 to 7 miles, though the cultivable part of the valley is very narrow. The northern part of the valley is well embanked and fairly well irrigated by the floods of the Chíl river, but the middle and southern portions of it, known as Joi and Alang, are not so well cultivated owing to the high banks of the river, the difficulty of raising the water and the inferiority of the soil.

The valley is thinly populated, the number of inhabitants not exceeding 600. The principal are the Mírwáris, Karam Sháhzai section in Sar Nondrav, Gwahrámzai in Joi or central Nondrav, Fakírzai in Alang and Súmárzai in Kappar; and the Usafi Muhammad Hasni own a portion in the central part known as Mardángo. The tenants include Sájdis, Usafi Muhammad Hasni, Bízanjaus, Gurgnáris, and Sumaláris. The only permanent village is Dil Murád which has a small fort surrounded by mud huts. The valley is covered with tamarisk trees, *kahúr* and *babúr*, and ravine deer and partridges are numerous.

Routes lead from Dil Murád village to Ján via Sér pass to Awárán via Baríd pass, to Gusháuak in Kolwa via Chigirdi and to Nál via Pélár and Nál Kaur.

The important river draining the country is the Chíl which is said to be of much importance to the country and further traces of *gabrbands* on its banks indicate that water was used for irrigation in ancient times.

The **Norgama valley** which is about as broad as it is long, viz., 7 to 8 miles, lies north-east of Gatt and is bounded east and west by ranges having a north-north-east strike. The principal peak on the west is Sháhmoz, which rises nearly 2,000 feet above the valley, has a sprinkling of juniper trees and good grazing in summer. The range on the east is called Sapilao. The northern boundary is formed by a mass of hills, while Siáh hill on the south separates Norgáma from Zahri. The valley has fine scenery and is well supplied with irrigation water from the Soinda river from which six channels have been taken off. Of these, the Saitáni, Dáru and Sírmári belong to the Khán who also shares Jagasúr and Shábégzai with the Kambráris. In the last named two channels and also in Summawári, which are exempt from revenue, the principal owners are the Kambráris, Zarrakzais, Iltázais of Kotra,, Sháhizai Méngals of Wad, the Lotiánis, and the Fakírs of Sultán.

The Norgáma village, which is the most important one in Zahri, has about 150 scattered houses. It is the headquarters of the Khán's *náib*, has a *bania's* shop and a levy post (6 men). The principal inhabitants are Lotiáni, Raís, Kambrári, and a few Zarrakzais.

Pír-ná-Shar, which is famous for the shrine of Pír Sultán, lies about 1 mile to the south-east of Norgáma and is much frequented by people from all parts of Jhalawán. It has three *banias'* shops, a couple of shoe-makers and a goldsmith.

The **Ornach valley** lies about 50 miles south of Nál and its height above the sea level is about 3,000 feet. Its length from the skirts of the Kúri hills on the north, to Kunáru hills on

MINIATURE GAZETTEER.

the south, is about 11 miles and its breadth from east to west from Dauro hill to the skirts of the Súrgarr is about 6 miles. It is drained by the Kud river, which at its source to south of Drákalav is known as Turkabar, below that as Zai and still lower in Ornách as the Ornách. The northern part of the valley has a moderate supply of water from *kárézes* and at the centre it receives perennial irrigation from the water of the river (Kud), and has several groves of date palm trees. The valley is well wooded with jungles of *mar* (*prosopis spicigera*), tamarisk and *parpuk* trees and the *lára* bush, and has excellent pasturage. The lands are owned by various sections of the Bízanjau tribe. The principal cultivable tracts on the eastern bank of the Kud river are Raghmás, Bit, Dal, Réko, Kahn, Dúda, Chakuli, Káréz, and Kork and those situated on the western bank are Shari, Kinaro, Káréz, Bérot Kund, Hurrna-bit, Channál Kund, Karaji-ná-bit, Chib, Bárán-ná-bént, Kulli and Lágharchib. The principal crops are wheat, barley, and *juári*, and *moth* is also grown. There are 14 permanent hamlets, the important ones being the village of Pír Muhammad and the village of Sardár Allahdína, the former of which has two *banias'* shops.

Routes lead from Ornách to Wad via Drákalav, Béla via Bárán Lak, and to Jáu via Lakatar and Rár, the last named being unsuited for pack animals.

Pandran.—The pretty little village of Pandran, containing some 150 houses, lies in a pretty basin united on three-sides by the Hasháfi hill and on the south-east by the Kohér Kalát and the Dák hills. The situation of the village is on a side of the hill sloping eastward. The houses are clustered round a large rock and the place is dotted here and there with orchards of pomegranates and mulberries, the whole presenting a very attractive appearance. The valley though small and irregular is known in different parts by different names, Búár lying on the north, the situation of the village being known as Kallag: the south-eastern portion is named Dáira and the south Khér. The population is mixed and consists of Pandránis, Gharshín Saiads, Nícháris, Joháni Bangulzais, Loris, Fakírs and two Hindu shopkeepers. Pandrán owes its importance to its position on the route from Kalát, Níchára

and Gazg to Zahri and the southward. The place is famous for the curious cave containing skeletons which lies close to the village. Rice is generally grown and also *mah*, a kind of black pulse. A good deal of trade is done with the neighbouring tribesmen, the imports being principally cloth, oil, sugar, and *gur*, and the exports wheat, *ghí*, and wool. The houses of the place are all double storied, the people occupying the upper stories in summer to avoid snakes.

Pelar. The northern part of the Mírwári country, south-west of Jhalawán, is known as Pélár, the elevation of which varies from 2,011 to 1,548 feet above the sea level. The boundary of the Bízanjau tribe on the north is marked by the Machi river, a tributary of the Nál Kaur, and the southern boundary of Pélár is marked by another tributary of Nál Kaur, the Gazi river. The length of the valley is about 28 miles, while its breadth from Mazárghat on the west to Súrgarr on the east does not exceed 6 miles. From the northern extremity to the junction of the Guhlét river with Nál Kaur the valley is all waste, but below the Guhlét river there are several flats or *bénts* which are irrigated from the Nál Kaur. The principal flats on the east bank of the river are Shahwáni *bént*, Gurumpki, Durrai *bént*, Gajju and Patki, and hence extends to the Gazi river the dry crop area known as Koharo. The flats on the western bank of the river are Dád Muhammadi, Ali Murádi, Dil Murádi, Korak, and Chammag *bénts*, south of which lies a *khushkáva* tract as far as the junction of the Doléji river with the Nál Kaur. The *dámán* or stony plain stretches along the slopes of western hills and is uncultivable, but the existence of ancient dams or *gabrbands* indicates that, in times gone by, the valley was extensively cultivated. The principal trees are tamarisk, *khabar*, *kalér*, *mar*, *bér*, *písh*, and *hum* or *gíshtir*. The population was estimated in 1903 to be about 350 families or 1,750 souls, comprising Gwahrámzai Mírwáris, Usafi Muhammad Hasnis, Nindwári Bízanjau, Sájdi, Nakíb and servile dependants. The leading man among the Mírwáris is (1903) Karímdád, son of Jalál Khán, who resides in Korak, the only permanent village, where there is a mud fort and about 50 huts and two shops. A nice grove of date palms and an orchard of

MINIAURE GAZETTEER.

pomegranates exist near the village, and there is a considerable amount of rice cultivation.

Pir Chhatta is a little valley lying between the low range of hills which skirts the Múla river and the main range to its north. Owing to the number and frequency of the palm trees, the scenery of the place is very similar to that which is usually met with in Makrán. A family of Saiads has long lived here who have charge of the shrine. The produce of the date trees is said to be devoted to the use of the pilgrims who visit Pír Chhatta. The tomb of the saint lies near the top of the valley and is of the usual mud and plaster, surrounded by a wall. Close to the south of the tomb are some fine springs from which a large stream of water makes its way to Kotra. Where the springs rise, there is a pool full of big fish. The commonest variety of these are locally called *karrav,* and are of light colour with black stripes and reddish fins and tails. The dark coloured fish with large heads are called *khagga.* There is also a slate coloured fish somewhat similar to the *karrav* called *murra.* A small fair takes place here in the date season which is attended by some 500 or 600 people, Hindus and Musalmáns. When the fish are fed, the rush of fish to the food thrown in the water and the celerity with which it is devoured are remarkable.

The **Rodenjo valley** is separated from the Kalát valley on the north by the Sháh Mardán hill. It is bounded on the north by Dasht-i-Badu, on the south by the Koh-i-but and Pango hills, on the east by Saiad Ali and Kúki hills and on the west by Dasht-i-Gorán. The soil of the valley is mixed with stones. The village of Rodénjo, about 15 miles south of Kalát, is inhabited by Dehwár subjects of the Khán, is situated about 12 miles down the vaelly, is surrounded by a considerable amount of cultivation, and is well known for its excellent melons. The valley is visited for pasture by nomad Bráhuis in spring and summer. The lands are irrigated by the Rodénjo stream, which is said to have belonged originally to Dilshád Rodéni, who sold it to Dái Bíbi, a nurse of Mír Mahmúd Khán I, who bestowed it on Mullá Izzat, and it was confiscated by Mír Mehráb Khán. The stream is divided into 16 *shabánas* and belongs to the Khán.

The *khushkába* lands are irrigated by the Narián hill torrent. The keepers of the shrine of Sakhi Ramzán are given one *kurda* or small plot of wheat, lucerne, or any other crop sown, per *shabána* both in *rabi* and *kharíf* and 12 bundles of the wheat crop. The Damb Kúki or Kúki mound lies to the east of the village. Aliábád, a small village and a *kárez,* lies about 1 mile to the east of Rodénjo, and is inhabited by some Saiads. The *kárez* is divided into 12 *shabánas*, of which 5 *shabánas* belong to the Khán, 2 *shabánas* have been purchased by a Hindu, and the remaining are owned by the Saiads of Aliábád. A Hindu shopkeeper from Kalát visits these villages in summer.

Saruna. The Hab river system is divided into two principal portions by the three big ranges of hills that run through the country from north to south, viz., the Hab valley proper, lying between the Kírthar and Kodo ranges, and (2) the Sárúna and the Kardagar-Sámotri-Wéra Hab valleys, lying between the Kodo and Pab ranges. Sárúna is separated from the Kardagar-Sámotri-Wéra Hab by the low Chappar ridge. The latter valley is called Kardagar in its upper portion, lower down it is called Sámotri after the stream of the same name, next it is known as the Bidrang and lastly it is called Wéra Hab in its lower portion **Saruna** is a fine open valley, running nearly north and south and close on 70 miles long from Ari Pír Lak in the south to Lár Lak in the north. The lower or southern end is the most open, being about 10 miles wide with a large area (perhaps 50,000 acres) of fine cultivable land and richly covered with grass, small trees and shrubs. Higher up the valley becomes stony and hilly, with only occasional patches of cultivable land.

There have been long standing disputes over Sárúna and the Méngal-Chhutta boundary between these two tribes. The affairs first came to notice in 1892, when the Chhuttas claimed, as rent, one-fourth of the produce of certain fields cultivated by the Méngals, but the latter refused to pay more than one-sixth. In 1894 a Méngal *thána* was established at Sárúna to which the Chhuttas objected, and the dispute was referred to the Sibi *Sháhi Jirga* in 1899, but no decision could be arrived at without inspecting the

MINIATURE GAZETTEER. locality. In 1897, Sardár Pasand Khan Zarrakzai put in a claim to Sárúna stating that the Chhuttas were a Kalát tribe, and as such came under his jurisdiction as head of the Jhalawán Bráhuis. His claim also remained unsettled. In the winter of 1903, Major H. L. Showers, C.I.E., Political Agent, Kalát, accompanied by several tribal chiefs, the Political Adviser to His Highness the Khán and the Wazír of Las Béla, visited the country and made a thorough enquiry, when the parties agreed to refer the disputes to arbitrators, the Chhuttas nominating Sardár Zahri Khán, Músiáni, and the Méngals nominating Mír Azim Khán, Shahwáni. The award of the arbitrators was unanimous, was accepted by the parties and confirmed by the Political Agent, and a copy thereof, together with a copy of the Political Adviser's proceedings, which contain a history of the case, is reproduced in Appendix V. Briefly, the settlement come to was as follows: The land known as Kocho, which had the bestcultivation, was given to the Chhuttas, while the tracts called Randar and Ahmad were given to the Méngals, the hills called Hai-ka-Dat forming the boundary between the tribal possessions; that the Méngals should give *batái* at one-fourth of the produce to the Chhuttas for the Kocho *lathbandi* done by them, and similarly the Chhuttas should give to the Méngals *batái* at one-fourth for their *lathbandi* in the Ahmad and Randar lands. As regards Wéra Hab, the decision arrived at was that the portion north of the Khat Bhutti watershed be retained by the Méngals and the southern portion by the Chhuttas; and of the lands assigned to the Chhuttas and situated between the watershed and Gorak, one-fourth share (by *batái*) of the produce should go to the Bhútáni Chhutta (Sardár Khél or Chief's family) and should be distributed to the members of the family named.

The claim of the Zarrakzai Chief to bring the Chhuttas under his control was not taken notice of, it being considered untenable.

The **Surab valley** is bounded on the north by the Pango hills and Rodénjo watershed, on the east by the Dráj hills, on the west by Garr or Zíri range, on the south by offshoots of the Central Jhalawán range. The general trend of the valley is from north to south and slightly west, and the length from the

Rodénjo watershed to Sháhdádzai is about 50 miles. Súrab proper is about half way. The breadth varies. Narrow at the head, the valley broadens considerably, narrows again until a gap in the hills towards Gidar is passed. Immediately after this the valley broadens again, the broadest portion being about 20 miles. The valley may be conveniently divided into three portion, viz., the northern portion consisting of the *khushkáva* tracts of Mal and Khísundún, with Máráp and Bitagu to the west divided off by low hills, the central portion of Súráb proper where there are a number of springs and permanent villages, and the southern portion of Gidar with Anjíra somewhat detached to the east The northern portion is roughly 6,250 feet above sea level, the central 5,890 feet and the southern 5,160 feet.

The climate is temperate, but subject to piercing winds in winter, when the valley is often covered with snow. In Súráb there are about sixteen permanent villages. These are often deserted in winter but are populated in summer; Súráb is chiefly inhabited by the Nigháris, who are the permanent inhabitants and the principal cultivators. There are also Hárúnis, Muhammad Hasnis Rékizais, and a few Rodénis.

The Súráb village (28° 30′ N., 66° 16′ E.; elevation 5,760 feet which is also known as Bakhál-tá-Shahr, is the most important trade centre in Upper Jhalawán. A few families of Hindu traders, who lend money and trade in wool and *ghi*, live here. It is the headquarters of the Khán's *náib* and is partly fortified. The other places of importance are the Gurgut, headquarters of that Hárúni headman, which has some fine orchards; Hájika, a pleasant place with a good supply of water; Míráni hamlet, where the Hárúni headman has recently built a fort for himself; the Máráp valley; Bíbi Sartháp, which contains the shrine of a Musalmán virgin, Bíbi Sartháp, and is a place of pilgrimage and where there is a cave; Nighár west of Bakhál-tá-Shahr; Anjíra a halting place on the Khuzdár Súráb route; Bitagu, where the Sannaris have recently dug a *kárêz*, and Dan, the summer head-quarters of some of the Sháhizai Méngals.

The **Tutak valley**, the head-quarters of the Kalandaráni Chief, is divided into two portions by the Trundén and Gézhdi

torrents. The principal localities are Mazhi to the north-west, Bunáp to the south-west, Gézhdi to the south, and Darváza to the south-east. There is a *kárêz* in the centre of the valley in which the Bhádinzai or chief section of the Kalandránis own 7½ *shabánas* out of the 10 *shabánas* into which the water is divided. This *kárêz* was recently constructed by Ghilzais at a total cost to the owners of some Rs. 5,000. The rest of the valley is under rain-crop or flood cultivation. Tútak is noted for the excellent carpets in the style of Kirmán rugs, which are manufactured by the Bhádinzais. Cultivation is carried on chiefly by the Kalandránis themselves and not by tenants from other tribes. There are vestiges of several old Arab *kárêzes* still to be seen in the valley, and irrigated cultivation could in all probability be much extended. In close proximity to Tútak are Záwa and Moghali, both places belonging in part to the Khán of Kalát and partly to the Zahri Chief. The Iltázais also have a small share in Moghali and the Musiánis in Záwa. Moghali is believed to have received its name from the fact of its being the headquarters of the Moghals in the days in which they held Khuzdár and the surrounding country. The cultivating tenants are Kéharai, Muhammad Hasnis and Umráni Méngals.

The **Wad Division** of the Jhalawán district, which lies north of the Bárán Lak and south of Khuzdár, belongs to the Méngals. The plain or valley, which composes it, is about 6 miles long (north-south) and about 15 miles broad, the soil in its greater part is sandy and cultivation is limited, the principal crops being wheat, millet, and *mung*. The climate is very unhealthy and the water in most places is brackish.

There are three villages in this plain; Bakhál-tá-shahr, which is divided into two quarters, the western quarter is occupied by Hindu traders and has about forty houses, and the eastern portion, about 100 yards distant, was formerly occupied by Méngals but has now been deserted. The Hindus of Bakhál-tá-shahr carry on considerable trade, the chief articles of export being wool and *ghi*, and those of imports, piece-goods, sugar, *gur*, oil, etc. The Sháhizai Méngals levy octroi in the village. About 2 miles south-west of this village is Ibráhim Khán's village, on

the right bank of the Poráli, which has about twenty houses and a well. The ground on the opposite bank of the river is very swampy and malarious.

MINIATURE GAZETTEER.

About 2½ miles north-east of Bakhál-tá-shahr is the village of the Méngal Chief, Sardár Shakar Khán, which has about twenty-five houses, the Sardár's house, which is the biggest, being strongly built and loopholed for defence. A small *kárēz* issues from the range of hills to the east, and irrigates a few acres of ground close to the village.

The **Zidi valley** lies about 15 miles south-west of Khuzdár and is watered by several streams and a channel cut from the Koláchi river. The soil is, for the most part, gravelly and cultivation is limited. The Zídi or Khán's village, a hamlet consisting of about five huts, lies in the centre of the valley, is the headquarters of a *já-nashín* and has a *bania's* shop. The shrine of Pír Sháh Kamál which lies close to the village has enhanced its importance. The shrine is visited by tribesmen from all parts of Jhalawán and also from Kachhi and has a *kárēz* (Wahandari) attached to it. To the south-east of Zídi, about 2½ miles, is Bhalaréjav, a village consisting of about 8 huts, the head-quarters of the Sásoli Chief, the inhabitants belonging chiefly to the Hotmánzai clan of the Sásolis. It has a *bania's* shop.

BIBLIOGRAPHY.

1. *Administration Reports of the Baluchistán Agency.*
2. *Ain-i-Akbari*, Translation by Colonel H. S. Jarrett, Calcutta, 1891.
3. *Baluchistán Blue Books*, Nos. 1 and 2.
4. *Census of India*, Vols. V. and VA, Baluchistán, 1901.
5. Elliot's *History of India*, Vols. I, II, and III.
6. *Gazetteer of Makrán*, by R. Hughes-Buller, C. S. (1907).
7. Hughes, A. W.—*The Country of Baluchistán*, 1877.
8. *Indian Art at Delhi*, 1903, Sir George Watt.
9. *Journal of the Asiatic Society of Bengal*, Vol. LXXII, Part II, No. 4 of 1903, Occurrence of Melanterite in Baluchistán, by D. Hooper, F.C.S., of the Indian Museum.
10. *Kalát*, by G. P. Tate, Calcutta, 1896.
11. Masson's *Journeys in Baluchistán, Afghanistán and the Punjab* (1842).
12. Proceedings of the Asiatic Society of Bengal for January and February, 1903—Tombs in Pandrán, by Lieutenant E. Macleod.
13. Raverty's *Tabakát-i-Násiri*, 1881.
14. Report of the Archæological Survey of India, 1904-5—*Gabrbands* in Baluchistán, by R. Hughes-Buller, C. S.
15. Topographical and Geological Sketch of the Province of Jhalawán, by Dr. H. Cook, M.D., 1860.
16. *Travels in Baluchistán and Sinde*, by H. Pottinger, 1816.

APPENDICES.

JHALAWAN GAZETTEER.

Brahui Name.	Scientific Name.	Description or English name where known.
Chambarak	Malcolmia Africana	Barilla plant ...
Charmáing	....	A wild-plant ...
Chitirk	Caragana ulicina, Stocks ...	......
Dandánshán	....	Wild plant... ...
Daghám	Scorzonera	......
Dhátúra	Datura fastuosa, Linn. ...	......
Dranna or jir ...	Artemisia	Wild bush ... ...
Drab or Drug ...	Eragrostis cynosuroides ...	......
Gandarém	....	A wild plant ...
Gandíl...	Eleusine flagellifera	A grass ... ...
Garbust	Lepidium draba	......
Gaz (also see Kirri) ...	Tamarix orientalis	Tamarisk ... ...
Gét	Salix acmophylla	Willow ... ...
Gorka	Stipa capillata...	A hill grass ...
Gul-i-Guláb	Rosa Damascena	Persian rose ...
Gwan	Pistacia khanjak	Terebinth tree ...
Gwángír	....	......
Gwanik	....	......
Hatám-bai	Erysimum repandum... ...	Wild grass... ...
Hawe	Cymbopogon Iwarancusa ...	Do. ... ...

Locality where found.	Brief remarks as to local uses.
Súráb and Upper Jhalawán ...	When green, used as a vegetable, when dry, as fodder for cattle.
Pab hills	Used as a medicine for chest diseases.
A common wild plant found everywhere.	Used as fuel, also as fodder for camels, etc.
Common in Central Jhalawán hills.	The seed is used as a remedy for toothache.
Harboi hill skirts	The roots are eaten as a vegetable during the spring.
Common in Upper Jhalawán gardens.	A poisonous drug. Leaves sometimes applied to wounds.
Do. do.	Fodder for sheep, goats, cattle, donkeys and horses. Also used as fuel.
Common everywhere	Fodder for cattle.
Do. do.	A remedy for coughs, both in men and camels.
Do. do.	Fodder for cattle, sheep, goats, etc.
Common everywhere in wheat and barley fields.	Used both as a vegetable by men and as fodder for animals.
Common everywhere in river beds and plains.	Fuel and fodder for camels.
Common everywhere in gardens' and streams.	Timber and fuel.
Common everywhere in hills	Fodder for cattle and horses.
Súráb and Zahri gardens ...	
Common everywhere in hills.	Fruit much prized by the people. Excellent fuel.
Sárúna	Used as a remedy for coughs and chest affections.
Bághwána	Seed used for colic in cattle and horses, etc.
Everywhere in hills and plains.	Fodder for sheep and goats.
Everywhere in hills	Fodder for sheep and cattle.

Bráhui Name.	Scientific Name.	Description or English name where known.
Héshwarg	Rhazya stricta, Dene. ...	A wild bush ...
Hum	Periploca aphylla	A wild plant ...
Husén bútav	....	Do. ...
Ispédar	Populus alba	......
Izghand	Thymus...	......
Jag	Dalbergia sissoo	......
Jághun	Salsola Kali	......
Jaur	Nerium odorum	Sweet scented oleander.
Jhil	Indigofera pauciflora	......
Kabar	Salvadora oleoides	Wild tree ... ...
Kahéro	Ehretia obtusifolia	......
Kaj	....	A grass ... ...
Kalér	Capparis aphylla	......
Kalpora	Tecurium stocksianum, Boiss.	......
Kándár	....	......
Kapot-Káwa	Fumaria parviflora	......
Karag	Calotropis gigantea	......
Karkáwa	....	......
Kárwan Kushi ...	Pterophyrum Olivieri ...	......
Káshum	Saccharum ciliare	Grass ... ...
Kasúr	Pistacia mutica	......

Locality where found	Brief remarks as to local uses.
Everywhere in hills	A cooling drink is prepared from the leaves. A drug for purifying the blood.
Do. do.	Fodder for camels, also used as fuel.
Do. in hills and plains ...	Fodder for goats and sheep ; used as a drug for fever and stomachache.
Upper Jhalawán gardens ...	Wood used as timber.
Harboi hills	Drug for fever. Fodder for goats.
Pír Kalandar	Timber.
Wahér	Fodder for goats, sheep and camels.
Everywhere in ravines ...	A poisonous bush.
Sarúna	Fodder for goats and sheep.
Mírwári country	Fodder for camels.
Kírthar hills near Karu ...	Fruit eaten. Leaves used as fodder for camels.
Everywhere in hills	Fodder for sheep, goats and cattle, etc.
Everywhere in Lower Jhalawán	Fodder for camels, sheep and goats. Fruit eaten by the people.
Harboi hills	Used as a cure for fever.
Everywhere in hills	Fodder for cattle, horses, sheep and goats.
Harboi hills	Fodder grass.
Everywhere in Central and Lower Jhalawán, in plains and ravines.	Poisonous. Flowers eaten only by goats.
....	A fodder grass; also a drug for fever.
In Upper and Central Jhalawán hills.	Used as fuel.
Everywhere in ravines ...	Fodder for cattle, horses and donkeys.
All hills	Fruit eaten and wood used as fuel.

Brahui Name.	Scientific Name.	Description or English name where known.
Khartuso	....	A wild bush ...
Khuléf	Goldbachia laevigata ...	......
Kikir	Acacia Arabica	......
Kisáukúr	Peganum harmala	......
Kul	Typha angustifolia	......
Kunar or Pissi Bér ...	Zizyphus jujuba	......
Kunchito	....	......
Lára	....	......
Mach	....	Date palm... ...
Maghémbar	....	A wild bush ...
Manguli	Orthonnopsis intermedia, Boiss.	......
Mármútk	Boucerosia aucheriana ...	......
Mátétav	Salvia nepeta...	A wild bush ..
Mazh	....	A wild plant ...
Milinj	....	A wild grass ...
Nal	Phragmites communis ...	Reed ... ..
Naromb	Ephedra Pachyclada	Wild bush... ...
Panérband	Withania coagulans	The cheese maker or Indian rennet
Parmúzak	....	Wild grass ...
Parpuk	Tecoma undulata	Wild tree ... ...

Locality where found.	Brief remarks as to local uses.
Common everywhere	Fodder for camels, sheep and goats, also used as a drug for boils and impurities of the blood.
Everywhere in fields	Fodder for cattle, flocks and camels.
Ornách	Timber. Gum also used.
Common in plains	Seed used as a drug for stomachache, also used as incense for driving away evil spirits.
Koláchi and Mashkae rivers...	Leaves are used as matting for thatching huts.
Wad	Fruit eaten.
Central Jhalawán hills ...	Leaves used as a fomentation in cases of headache.
Common everywhere in plains	Fodder for camels, sheep and goats.
Mashkae valley and Ornách ...	....
Pab and Harboi hills	Fodder for camels and goats.
Upper and Central Jhalawán ...	Twigs used as fuel.
Common in hills everywhere...	Used as a drug for fever.
Harboi hills	Used as a drug for fever, also as fodder for goats and sheep.
Harboi hills and Pab	Fodder for goats and sheep.
Do. do.	Do. do.
Lédav river	Reeds used for the stems of water pipes.
Harboi hills	The twigs are used for tanning *mashak* leather, also as fuel. The ashes are mixed with tobacco for chewing.
Common everywhere	Seed used both as a drug and for making cheese.
Pab hills	Fodder for sheep.
Wad and Sárúna	Leaves eaten as fodder by camels. Wood used as timber, made into pots and also as fuel.

Brahui Name.	Scientific Name.	Description or English name where known.
Pathk...	Populus Euphratica	Wild tree ...
Pichli...	....	Wild plant ...
Pípal...	Daphne oleoides, Schrieb ...	......
Písh	Nannorhops Ritchieana ...	Dwarf palm ...
Pissi (See Kunar) ...	Zizyphus jujuba	......
Piun pulli	Matricaria lusiocarpa	Wild plant ...
Pochko	Althaea Ludwigii...	......
Púrchink	Mentha sylvestris	Wild lavender ...
Puzho...	Convolvulus Microphyllus ...	Wild plant ...
Rang	Astragalus Squamosus, Bunge.	Do. ...
Righit...	Suaeda monoiea	Do. ...
Rítách	Euphorbia caeladenia... ...	Do. ...
Ríza	Cuminum cymirum	Cumin ... ...
Rúsh	Sisymbrium Sophia	Wild plant. ...
Sadagh	Haloxylon Griffithii	Do. ...
Sehchob	....	Wild tree ... ...
Shaftálu	Prunus Persica...	Peaches ... ...
Shámpastír	Sophora Griffithii, Stocks ...	Wild bush... ...
Shinz	Alhagi Camelorum	Camel thorn ...
Shírgona	Latonionis Leobordea ...	Wild bush... ...
Shíshár	Fraxinus xanthoxyloides ...	......
Simsok	Nepeta glomerulosa	Wild plant ...

Locality where found.	Brief remarks as to local uses.
Mashkae river bed	Wood used as fuel, and the charcoal prepared from it in the manufacture of gun-powder.
Common everywhere in fields	Used as a vegetable by the people.
Do. do. hills.	Poisonous to all animals.
Central and Lower Jhalawán...	Leaves made into mats, fruit eaten and stem used as fuel.
Wad	Fruit eaten. Good timber.
Harboi hills	Used as a drug for fever.
Common everywhere	Fodder for camels and sheep.
Common in Upper Jhalawán...	Fodder for camels and goats, also used as a cooling drug.
Common everywhere	Fodder for goats and sheep.
Wad	Fodder for sheep and goats.
Wad	Fodder for camels, sheep and goats.
Wad	Bait for fish.
Harboi hills	Condiment.
Upper Jhalawán fields ...	Fodder for camels, and cattle; seed used as a drug for fever.
Wad	Ashes used as washing soda.
Harboi and Pab hills... ...	Fuel; also supplies good walking sticks, etc.
Zahri and Wad gardens ...	....
Common everywhere in Upper Jhalawán.	Fuel.
Common everywhere	Fodder for camels.
Do.	Poisonous.
Harboi hills	Fuel.
Do.	Decoction used as remedy for coughs and fever.

Brahui Name.	Scientific Name.	Description or English name where known.
Sinjit or Sinjid ...	Elaeagnus hortensis	Trebizond date or Bohemian olive.
Sof	Pyrus malus	Apple ... ...
Sréshko	Eremurus vehitinus	......
Shénalo	....	......
Talkha	Cenlanria Pieris	Wild plant ...
Togha	....	Wild tree ... ...
Tolapissi	Zizyphus Spina	Do. ... ...
Tusso	Spiræa Brahuica	*Wild bush* .. ...
Tút	Morus	*Mulberry* ... ...
Washdár or Khwash-dár.	Glycyrrhiza glabra	Liquorice... ...
Zámur	Cocculus leaeba D. C.... ...	Plant ... ...
Zárch	Berberis vulgaris, Linn. ...	......

Locality where found.	Brief remarks as to local uses.
Súráb	Fruit eaten dry, timber.
Súráb and Bághwána	....
Harboi hills	Used as a vegetable.
Do.	Fodder for camels, also used as fuel.
Common everywhere in fields.	Fodder for camels and cattle.
Harboi and Pab hills	Timber.
Wad and Pab	Fruit eaten by men and much coveted by the jackal and wild bear.
Common everywhere	Used as a drug for purifying the blood.
Common everywhere in gardens.	....
Zíri hills	A remedy for coughs. Indian *mulathi.*
Múla Pass	Ever-green plant. Leaves used as a poultice for sore eyes.
Harboi and Zíri hills	Fruit eaten and roots used as a drug for jaundice.

APPENDIX II.

THE BRAHUI-JADGAL WAR.

1. Cheerful was that reign and happy was that time:
2. Cheerful were those rambles, roamings and rides:
3. Cheerful were those days, but the retrospect is like a piercing dagger—
4. Those days when Nighár, the abode of Omar, son of Míro, was (cool) at the sun's zenith:
5. When Omar and Mahnáz [1] were living in a cool house with a wind-catcher;
6. Cheerful indeed was that time and many are the pleasant stories about it,
7. When Malik Bijjár Khán of a thousand endearments was born.
8. His nurse was wont to cherish that stay of the heart with tenderness:
9. His mother would rock him, the light of her eyes:
10. Servants would carry him giving him from hand to hand:
11. And ardent were the prayers to God to make him the granter of a lakh. [2]
12. First he was made to learn the Korán:
13. Its meaning was explained to him word by word:
14. And learned men taught him every day:
15. His mother would throw gold over his head at every moment.
16. In those days was Omar at the zenith of his power:
17. The whole world was aware of the might of Omar, son of Míro:

---

[1] His wife.

[2] *i.e.*, that he might grow up extremely generous.

18. He was the chief of the tribes and champion of the nomad encampments:
19. To all the Bráhui tribes he was an iron fence of safety:
20. He was an even-handed and just scion of the kingly Quraishis:
21. He was a root-sucker from the tree of Mír Hasan:
22. He was the best gift of Gwárám [1] and Bráhím [2]:
23. He was a living type of Hamza and Abbás.
24. Omar was peacefully seated in his ruling fort
25. When of a sudden the Jámots overspread the country as a cloud:
26. From Hab and Salúra [3] came Mír Chota [4]:
27. Many were the Jadgáls with *Karár Mot*:
28. The Kachhi Jadgáls as far as Pách:
29. Jadgáls of Karkh and Chaku as far as the upper limit of the Múla river:
30. Of Béla and Las and as far as Wad and Ornách:
31. In all directions the Bráhuis were put to fire and sword.
32. Suddenly they brought the news to Omar:
33. "The Jadgáls have come from the direction of Las and Kachhi:"
34. "They have thrown their dice for you and for Súráb."
35. "You are the chief of the tribes and the *Mír* of nomad encampments:"
36. "You are the spiritual leader and the object of veneration of all the Bráho:"
37. "You are the avenger of your people in every place:"
38. "The Jadgál has come up with his forces and equipments:"
39. "The Bráhuis have fled on receipt of the news."

---

[1] and [2] Progenitors of the principal Bráhui tribes.

[3] *i.e.*, Sárúna.

[4] Presumably the Chhuttas.

40. Up sprang Omar from his seat:
41. He girt his loins for war and strife:
42. He closed with and fought the Jadgáls.
43. On that side were the Jats and on this side were the Mírwári:
44. But Omar with his brothers was slain:
45. Jadgáls rushed upon the palace of Omar:
46. All the men were slain but the women escaped:
47. They did not share the fate of Omar.
48. Gorgind [1] was not present on that day:
49. But Qalandar [2] died first of all:
50. Mahnáz with Bijjár in great distress
51. Like a bird on the wing went flying away:
52. She was related to the Khwájas [3] of Mastung,
53. For Mahnáz was descended from Saiads:
54. She lived in Pishing [4] for three or four years:
55. But one day Bijjár said to his mother:
56. "The evil-minded have killed Omar, son of Míro:"
57. "And have seized the country from Dan to Súráb:"
58. "The Jadgáls have ground down the country from place to place:"
59. "And have blackened my face with their hands:"
60. "My relations are in mourning everywhere:"
61. "Ahmad and Mehráb are in the country of Séva:"
62. "The hilly Sumál [5] has gone to the hills:"
63. "The Méngals have gone to the stony flats and streams of Nushki:"
64. "Gorgind was burned with impotent rage for Omar Khán:"

---

1 Gorgind, the ancestor of Gurgnárís.
2 Qalandar, the forefather of the Qalandránis.
3 The Khwája-khéls still live in Mastung.
4 Pishín.
5 Sumaláris.

65. "But Hála and Túho were very sad,"
66. "For their hearts were pierced for the fate that befell my comrade:"
67. "I cannot now feel at ease in my home,"
68. "For death is better than a servile life:"
69. "Either will I follow my friend:"
70. "Or I will fight with the wicked enemy:"
71. "I will not permit them to walk in my territory:"
72. "To avenge the blood of my saintly father"
73. "I will fill Nighár with blood.'
74. Mahnáz thereupon instructed him thus:
75. "Gird on, Malik Bijjár, the jewelled sword:"
76. "And proceed to the neighbourhood of Súráb:"
77. "There wait at the top of the hill till it is sunset:"
78. "Gosho, the old slave of your father"
79. "And grief-remover is living in Nighár:"
80. "Bear then in mind the marks on the body of Gosho:"
81. "His ears are long like those of the hill goats:"
82. "His hair is thick and abundant like that of the village goats:"
83. "He is taller than the people of his age:"
84. "He has six fingers on each hand:"
85. "These are marks whereby to identify him:"
86. "Reveal thy secret to that bosom friend:"
87. "Quite alone and very secretly:"
88. "And follow Gosho's advice:"
89. "Collect thy brethren when it is dark."
90. Bijjár started by the will of God:
91. Like the Jogis[1], who catch the snakes:
92. He went on begging from village to village:
93. Picking his way in the dark night

1 Snake charmers.

94. Till he reached his destination and sat beneath the outer wall.

95. Early in the morning at the rising of the morning star

96. He found Gosho in the vicinity of the place :

97. Gosho had with him bullocks for ploughing the land :

98. Bijjár ran to meet him as he was turning his ploughshare :

99. Sardár Bijjár examined Gosho

100. According to the instructions and marks given by his mother :

101. Looking at the length of the ears, his hair and his manner of walking,

102. He was certain that it was assuredly the form of Gosho

103. When Gosho examined Sardár Bijjár :

104. He recognised the features to be those of Omar,

105. And his heart verified that which he had seen with his eyes :

106. They consulted among themselves like bosom friends :

107. Both of them went towards the hills :

108. Then Gosho said to Gazzén

109. "Malik Bijjár will remain in the Súráb *tank*[1]:"

110. "There bring him secretly bread and water :"

111. "Keep watch upon him and do not sleep."

112. "I shall go hence in the direction of Máráp :"

113. "Like the hunter I will take possession of the watering place :"

114. "First of all will I take the news to Gorgind :"

115. "Many a time has Hála asked the astrologers for Bijjár :"

116. "For the Bráho are much vexed with the Jadgáls."

117. Then went Gosho to the door of Gorgind :

[1] Defile.

118. He got from him the water-channel of Ghézhdaghán as a gift for conveying the good tidings :
119. The women bound their hair as if for a marriage :
120. The shepherds of the hills gripped their clubs tightly :
121. The camelmen abandoned the thought of their herds :
122. Whence the stallion camels broke their strings :
123. Durrak danced with the children in his delight.
124. Gorgind communicated the news to Sumál ;
125. When speaking, his mouth foamed like that of a stallion camel :
126. The Bráho tribesmen began to assemble:
127. Gosho retraced his steps in great delight :
128. He went and first talked to the Jadgáls thus
129. "Come forth and give me a *band*[1] of land for my blood compensation:"
130. "Come forth and divide the produce of the melon plot and take your share."
131. "See, Shakar[2] has started from his home:"
132. And Gosho said in his heart: Behold, he has fallen into the trap.
133. Bijjár with his companions on the flat
134. Was sitting concealed behind the embankment of the field :
135. The Jadgál, like an intoxicated drunkard,
136. Overpowered by what he has imbibed,
137. Descended from the watch tower of the fort commanding the village,
138. And came forth to the melon field to take his landlord's share.
139. Bijjár shouted in the height of ire :

---

[1] An embanked field.
[2] Shakar presumably was Gosho's landlord.

140. "Come, my brethren, for it is my marriage!"
141. "This is the day fixed for my wedding."
142. He shouted thus to and encouraged his splendid brothers:
143. The proud Mírwáris sprang forth, and out
144. First of all Túho with his fine stature,
145. With his bay horse and physical strength,
146. With his bow and dagger,
147. Rode forth to wield the sword roaring like a lion.
148. After him Gorgind shouted aloud:
149. He was riding his swift fort-taker;
150. With his bow and armour-piercing sword:
151. He sprang forth out like a hungry wolf:
152. He scattered the enemy like a Turk *from* Kábul.
153. After him rushed Hála forth,
154. Uttering shout after shout like thunder following upon thunder:
155. Gosho also followed with his brother and son:
156. Gazzén struck with the sword and Gosho with stones,
157. The one like a wild beast and another like a lion sprang and leaped.
158. On one side Sohráb Khán with his relations
159. Was like a wolf among the flock of sheep:
160. On the other side, Háji Sopak did mighty execution
161. With his bow and the heavy strokes of his sword:
162. The lion-hearted hero killed many a person:
163. And the Jadgál fled like a camel colt attacked by lions.
164. Gwárám and Háji accompanied by the Saláhi:
165. Mírán accompanied by the lions of Jalambai:
166. The Halidáni accompanied by the Nighári[1]:
167. Set their forces towards the fort and the palace.

[1] The sections here mentioned still form part of the Mírwári in Jáu and Mashkai.

168. Bijjár with his relations went in pursuit of the Jadgáls.
169. Bijjár Khán made another fierce attack
170. Immediately after the first blow struck by those lions.
171. Bravo for the *Nawábs* of my tribe:
172. Gorgind with innumerable forces;
173. Hála accompanied by his peerles s brethren;
174. Túho with his eagle-like black horse
175. Whose neighing is pleasing to my ears,
176. Which, in its frenzy at the leaping and jumping
177. In the pursuit and annihilation of the Jadgáls,
178. Foamed like a newly tushed camel.
179. Then Gosho placed his hand on his ears:[1]
180. And besought: "Oh ! Stay your hand from the massacre of the enemy:"
181. "For you have avenged the blood of Omar tenfold:"
182. "You have uprooted the Jadgáls from the very root."
183. Then Gosho addressed the frenzied
184. Bijjár Khán, the mighty swordsman:
185. "Hurrah ! hurrah! ! We have won the day:"
186. "We have snatched the fort of Nighár from the enemy:"
187. "Thank God that Malik Bijjár Khán is safe:"
188. "For he is the golden crown of all the Bráho:"
189. "He is the chief of the country: and master of the tribes:"
190. "He is the avenger of blood which has been lost and is unavenged:"
191. "He is the tender green bud springing from the dried offshoot:"
192. "Come and assume the '*dastár*'[2] of chieftainship of the tribe, if you will:"

---

[1] *i.e.*, in token of entreaty.
[2] The turban.

193. "Collect your brethren from place to place:"
194. "Send information to Ahmad and Mehráb:"
195. "Have no doubt of the faith of Túho and Gorgind:"
196. "But Sumál, who is sitting with his heart split in twain," [1]
197. "Let him wander alone in the Máráp hills:"
198. "Delay not but proceed to the Béla-Lak:" [2]
199. "Tread and trample the Jat everywhere beneath your feet:"
200. "Send news to the lion of Khárán,"
201. "The fort seizer Malik Dostén—" [3]
202. "The just and generous head of the Naushérwáíus,"
203. "The Kaianian King, Dínárs' burden lifter."
204. "Gwárán and Sopak are thy well-wishers:"
205. "From the very first they have been loyal to Míro." [4]
206. "Five hundred in number are your pearl-eared Nigháris:"
207. "Morning and evening are they in your presence:"
208. "Some day will they die beneath your eyes."
209. "The Siáhpáds, though they be Jadgáls, yet belong to your tribe;"
210. "They have left the Jadgáls and are now your brethren;"
211. "Zangi with Sohráb is full of courage;"
212. "Though they wear boots, they are loyal [5] to you."
213. On hearing this, Bijjár grew angry:
214. He sent news down and up:
215. First a force started from Nál:

[1] From fear.
[2] *i.e.*, the Jáu Lak.
[3] Dostén was father of Dínár Naushérwáni.
[4] The Gwáránjo and Sopak Sásolis, though Jats, were friendly to Míro.
[5] A play on the word Siáhpád (black feet) who are said always to have worn black boots.

216. And Usuf Jadgál came to oppose it:
217. They fought the first fight near the Simán:
218. The Jadgáls were defeated but Dínár[1] was killed:
219. The brave son of Malik Dostén died:
220. But they drove the Jadgáls as far as Garruk:[2]
221. And they seized Hazárganji as far as Nál.
222. The Jadgáls fled secretly,
223. And left far behind them Wad and Ornách.
224. Then Bijjár became wroth as the waves of the sea:
225. Malik Dostén went with the advancing force:
226. He was met at Gharr-e-Siáh
227. By the remaining Jadgáls who were driven from the slopes of the hills.
228. Everywhere rises the roar of forces on both sides:
229. From Mand[3] to the Poráli the country was ravaged.
230. The wounded *dêdár*[4] tree (*Tappi dédár*) is the boundary of the Bráho:
231. Bijjár's boundary limit is up to Gazzo and Chári:[5]
232. His line of demarcation is up to Kishán:[6]
233. On that side his boundary is the Béla Lak,
234. On this side his limit is the pass by the Hingol ford:
235. Towards Kolwa his boundary is Tír-Téj:
236. Up to Damo-i-Gwahrám and the upper sources of the Réj river:
237. Above is the Bráho and below is the Jadgál.
238. Bijjár's gift to Hamal[7] is Nál:

---

[1] The Naushérwáni Chief's son.
[2] A place on the Nál Kaur about 20 miles south of Nál.
[3] Mand is the watershed beyond the Bárán Lak.
[4] Dédár is probably *Euphorbia royleana.*
[5] Perhaps Kanarchári in Béla.
[6] Presumably Kisháni near Iskalku.
[7] The Hamalánis are the chief section of the Bízanjau.

239. Hamal is the farrier of the high honoured Bijjár:
240. Twenty maunds of barley is his food allowance for a month: [1]
241. He is *náib* of the place but not the owner.
242. Omar is the goat-keeper and shepherd of the flocks: [2]
243. Nindah is the cowherd of the Sardár.
244. The country of Wad is the share of Dostén;
245. Grésha is his blood compensation and Gajjar is his town
246. Because his heart is very sore for Díuár his son.
247. Tamar [3] son of Usuf Hotak
248. Is the *náib* of Ornách up to Sarlak.
249. Half of Jíwa up to Zard-é-Súráb,
250. Páriko up to the water channel of Khurmaga, [4]
251. Bijjár granted to Sohráb Jat:
252. Karkh and Chaku as far as Zídi and Bághwáua,
253. Bijjár gave to the young Mehráb:
254. Khad-i-Mastung as far as the pass leading to Khuzdár:
255. The Sardár granted to [5] Ahmad and Kambar:
256. Gázhdghán up to Khulkuna Khad, [6]
257. The land of Lákoriáu and the upper part of Chahd,
258. The Jébri *Kárêz* up to the Jauri Pass,
259. Khisun Dún and Dasht-i-Bado,
260. Were given to Gorgind and *Sardár* Durrak:
261. Sumál alone was left without a share,
262. For he took no part in that attack and fight:

---

[1] A play on the name Bízanjau (*Bist man jau*).

[2] Omar is the forefather of the Omrári Bízanjau and Nindah of the Nindwári Bízanjaus. Both live round Jáu, the former being flockowners and the latter cultivators.

[3] Tamar, the ancestor of the Tamrári Bízanjau.

[4] Khurmága is apparently Khurma-is-tán in Nál.

[5] Ahmad the ancestor of the Ahmadzai Kháns.

[6] Khulkuna Khad is near Anjíra.

263. From Ziáratgah to half of Tútak,
264. From Raushanáp [1] to the Jébri Zak,
265. From Joé-mírán [2] up to Gurgut,
266. And to the Ráni-Sar hillock,
267. From Sérak to Awáb Rék,
268. From Gabr Rék to Salám Bék,
269. From Jhalawán to the sands of Wáshuk,
270. To Hála and Túho alone were bestowed
271. By the best *Mír*, the descendant of Omar, son of Míro:
272. He granted Sarawán [3] to Sháhbég :
273. From Dasht-é-Gwárán [4] up the border of Cháti,
274. From Surma-Sing up to the Máráp hills,
275. Were granted by Bijjár to the Méngals [5] as an extra share,
276. For the Zagr at this time renewed his brotherhood and relationship :
277. Khárán up to the Kásagi Lop [6]
278. The light of our eyes granted to Háji Sopak :
279. The Mauli water-channel up to the Siagwári hill,
280. And to the last stream of the Trundén river,
281. The brave Khán granted to Gwárám :
282. Gwandán was given to Saláhi:
283. He granted Matt [7] to the young Zarak :
284. Half of the Tútak up to the Gházi hill,

---

[1] Raushanáp is near Sháhdádzai in Gidar.

[2] Presumably Míráni near Gurgut in Súráb is meant.

[3] *i. e.*, Sarawán in Khárán. It is still inhabited by the Sháhbégzai Kambráris.

[4] Presumably Dasht-i-gorán.

[5] *i. e.*, the Zagr Méngals of Nushki.

[6] Kásagi Lop is in Khárán and owned by the Lopah Sásoli.

[7] In Gidar.

285. And to the other side of the Húkáni hill[1],
286. First of all Bijjár granted to Halíd :
287. Jalambzai was the first to issue forth with the sword,
288. And was therefore given an extra share :
289. Bijjár granted Surchill[2] to Adam,
290. From the Kalghali Pass up to Níli Bél :
291. He granted to Mírán[3] a piece in Lákorián,
292. A *Kahn*[4] or *Kárêz*, the water of which is as deep as a man's height,
293. From Damb-i-Máráp to Hanar-Trikki:
294. The *Sardár* granted as a share to Z írak[5]
295. From the boundary of Dan as far as Tútak,
296. And a water-channel from Nighár for Gosho (himself):
297. From Sang-i-Súráb to Zangi Ghat,
298. The Anjíra stream to the plain of Zahri,
299. And to the Khúndár land,
300. The support of the world gave to Gosho and Gazzén.
301. And the best offshoot of the house, Omar, son of Míro (declared thus)
302. "Whoever be the real brother of Gosho ;"
303. "Or be his son, relative or caste-fellow ;"
304. "Or be a relative of his father and mother ;"
305. "He is free by the order of Bijjár from this very day."
306. Bijjár, son of Omar, is the *Mír* of the Bráho :
307. He is the religious leader and the place of veneration of all the tribes :
308. Bijjár, son of Omar, is the giver of lakhs :

---

[1] The Húkáni Pass.
[2] Sorchil is in Gidar.
[3] Ancestor of the Míránzai Gurgnári.
[4] *Kahn* means a *Kárèz*.
[5] Ancestor of the Zírakári Muhammad Hasnis.

309. His name is mentioned everywhere in poems and records ;
310. His name is Bijjár son of Omar, the man-eater :
311. He is the chief of all the Bráho tribes.
312. Now look you well to the extent of his country:
313. From Khad-i-Mastung to Mand-é-Háji : [1]
314. From Mand-é-Háji to Raushan-áp :
315. From Raushan-áp to Saráp :
316. From the Awárán to the Ali stream :
317. From Jáu and Hingol as far as Kisháni :
318. Bijjár even took revenue from Béla.
319. The owner of Nál got Nál by service :
320. Hála obtained Khárán by relationship :
321. You may take an oath on the Korán,
322. These tribes do not own these places but by mere gift or present.

---

[1] In Mungachar.

APPENDIX III.

STATEMENT showing the principal tribes, clans and sections exempt from revenue or revenue paying included in each, approximate population, names of headmen and allowances enjoyed by them and number of men-at-arms formerly supplied by each tribe in Jhalawán to the Khán of Kalát.

Statement showing the principal tribes, clans and in each, approximate population, names of headmen men-at-arms formerly supplied by each tribe

Tribe.	Clan.	Sections included		
		Rájo-kabíla, i.e., exempt from payment, of *mália*.		*Khafi* or *Gosthi*, i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
I. **Zahri**	Zarrakzai	Dosténzai	Ghat (Zahri)	Adénazai
		Mangehzai	Gazán (Zahri)	Hasráni
		Sháhízai	Do. and Múla pass.	Alauddínjau
				Bághbáni
				Búbak
				Dégiáni
				Bilélzai
				Husráni
				Gujjar
				Jallábzai
				Jattakzai
				Sartakáni
				Sabhái
				Shahol
				Sundar
				Sháhozai
				Zahri Chaunál
				Mírozai.
				Jamáláni

sections exempt from revenue or revenue paying included and allowances enjoyed by them, and number of in Jhalawan to the Khán of Kalát.

IN THE CLAN. ... *milia* paying to the tribe or clan. Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in-arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Gwaniko and Bágh-wána.	1895	Sardár Pasand Khán, son of Baté Khán Zarrakzai, Rs. 400.	1,000	Gáján.
Gurambáwát Múla pass				
Zálikán (Zahri).				
Hisár (Zahri).				
Kutánav.				
Kodrav hills.				
Zálikán (Zahri).				
Maniálan (Múla pass).				
Hab River.				
Zálikán (Zahri).				
Do.				
Hisár (Zahri).				
Férozábád.				
Kutánav.				
Férozábád.				
Gwaniko and Bágh-wána.				
Pishak and Hab River.				
Nomads.				

Tribe.	Clan.	Sections included — Rajo-kabila, i.e., exempt from payment of *mália*.		Khafi or Goshi, i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
	Khidráni ...	Sháhozai ..	Malkhor and Bághwána.	....
		Míbári ..	Gidar, Bághwána and Kappar.	
		Gichkízai ...	Jambúro.	
		Míránzai ..	Do.	
		Dallíján ...	Habv.	
		Ali Murádzai...	Hab river.	
		Rahzanzai ...	Do.	
	Jattak ...	Bánzazai ..	Mishk ...	Shahwáni ... ...
		Umaráni ...	Kúhav (Múla pass).	Samaláni ... ...
		Sháhozai ...	Drab	Khanísázai ... ...
		Gazgi	Gazg	Kalúzai ... ...
		Aliáni... ...	Múhánch ...	Bullozai ... ...
		Admáni ...	Mandréjav ..	Bandúzai ... ...
		Súmáráni ...	Do. ..	Durrízai ... ...
		Jahángiráni ...	Múla hills ..	Hapursizai ... ...
		Azíz Muhammadzai.	Gazg	Shinzízai ... ...
		Haibatzai ...	Do.	Jalálzai ... ...
		Alíhánzai ...	Mishk... ...	Zúmakári ... ...
		Rahímdádzai...	Do.	Honarári ... ...
				Járúzai ... ...
				Saiadzai ... ...

IN THE CLAN. *málía* paying to the tribe or clan. Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
....	13,825	Sardár Karím Bakhsh, son of Sháho, Sháhozai.	300	
Gazg and Hádir Kash.	12,221	Sardár Muhammad Ali Khán, son of Asad Khán, Bánzozai. Rs. 200 out of Khán's funds.	700	Ráhújau.
Nomads.				
Nagáu hills.				
Nomads.				
Múla hills.				
Gazg hills.				
Nomads.				
Do.				
Do				
Múla hills.				
Nomads.				
Darnéli.				
Dasht-i-Kalán.				
Nomads.				

TRIBE.	CLAN.	SECTIONS INCLUDED: *Rájo-kabila*, i.e., exempt from payment of *málía*. Name of section.	Locality.	*Khafi* or *Goshi*, i.e., Chief of the Name of section.
1	2	3	4	5
	Sásoli	Hotmánzai ...	Zídi	Sopak... ... ...
		Garr Sásoli ...	Garr hills ...	Jiandzai ... ...
		Sheikh Sásoli	Sásol	Gwáránjau ... ...
				Dégiáni ... ...
				Lahri ... ...
				Pandráni ... ...
	Músiáni ...	Bohirzai ...	Hisár (Zahri) ...	Dina ... ...
		Bullízai ...	Do. ...	Kutiáni ... ...
		Khánzai ...	Hattáchi (Múla pass).	Mullázai ... ...
		Dáhozai ...	Reko (Zahri).	Wérahi ... ...
		Durrázai ...	Kulái (Zahri).	Khaléshak ... ...
		Mahmadáni ...	Mahmadáni (Zahri).	Déwan ... ...
		Rádháni ...	Kohtré (Zahri)	Ghároka ... ...
		Usufáni ...	Do. ...	Sohrábáni ... ...
		Rind	Mishk ...	Nakíb ... ...
	Bájoi	Sabzal Khánzai	Bájoi (Bágh-wána).	Mamojav ... ...
		Kandúzai ...	Do. ...	Chhánga ... ...
		Káimkhánzai	Do. ...	Bhatár ... ...
		Adénazai * ...	Do. ...	Jumázai ... ...
		Bohirzai * ...	Do. ...	Alízai ... ...

IN THE CLAN. *malia* paying to the tribe or clan. Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Gidar, Koláchi and Simán river.	4.404	S. Pahár Khán, son of Jahán Khán, Hotmánzai. Rs. 200 per mensem out of Khán's funds.	800	
Koláchi river.				
Lákorian and Páriko.				
Pír Ibráhim.				
Koláchi river.				
Zídi.				
Kharzán (Mula pass).	2,090	S. Zahri Khán, son of Umar Khán, Bohirzai. Rs. 200 out of Khán's funds.	......	Pathán in Gandava *niábat*.
Do. do.				
Jánh (Múla pass).				
Karkh.				
Hisár (Zahri).				
Hab river.				
Mishk (Zahri).				
Bághwána.				
Múla pass.				
Bájoi (Bághwána).	3,089	Mír Mazár Khán, son of Nazar Khán, Sabzalkhánzai. Rs. 100 out of Khán's funds.	......	* These sections pay no *mália* and are connected with the Bájoi in all good and ill.
Do.				
Do.				
Do.				
Do.				

Tribe.	Clan.	Sections included		
		Rájo-kabila, i.e., exempt from payment of *mália.*		*Khafi* or *Goshi*, i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
		* Gwáránjau ...	Bájoí (Bághwána).	Hamalzai ... ...
		* Rádhání ...	Do. ...	Pahardínzai ... ...
		Hasanzai ...	Do. ...	Kohízai ... ...
				Dáhízai ... ...
				Nákámzai ... ...
	Lotiáni ...	Sáléhzai ...	Norgáma ...	....
		Badáni ...	Zahri valley.	
		Hirind ...	Lédav river.	
		Bhatár ...	Mishkbél.	
		Wadagot ...	Iskalku.	
		Kahni... ...	Zahri (Norgáma.)	
		Lotiáni ...	Mishkbél.	
		Mitházai ...	Zahri valley.	
		Baddúzai ...	Zahri valley.	
	Sannári ...	All these are the minor clans of the Zahri tribe and pay no *mália.*	Bhapav.	....
			Gidar.	
			Dasht-i-Gorán and Súráb valley.	
	Nathuáni ...		Bághwána and Múla pass.	....
	Raís		Norgáma ...	

IN THE CLAN. — *mália* paying to the tribe or clan. — Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Férozábád.	......	....	......	* These sections pay no *mália* and are connected with the Bájoi in all good and ill.
Bághwána.				
Do.				
Bághwána and Sásol				
Bághwána and Nál,				
....	1,238	Mír Shahbáz Khán, son of Safar Khán.	......	Gáján.
....	2,263	....	......	Gáján.
....	1,632	....	......	
....	347	....	......	Gáján.

Tribe.	Clan.	Sections included		
		Rájo-kabila, *i.e*, exempt from payment of *mália*.		*Khaff* or *Gathi*, i.e., Chief of the
		Name of section.	Locality.	Name of Section.
1	2	3	4	5
	Dánya ...	All these are the minor clans of the Zahri tribe and pay no *mália*.	Mishk and Múla pass.	......
	Mahmúdári ...		Bághwána ...	......
	Chúharzai ...		Do. ...	......
	Trásáni ...		Zahri	......
	Salmánján ..		Do. ...	......
	Jám		Múla pass ...	......
	* Saiadzai ...		Mishk... ...	......
II. Mengal...	Sháhízai ...	Bráhímzai ...	Wad	Mír Háji clan (23,489).
		Rahmatzai ...	Do.	Gargéjzai clan (465).
		Bhádínzai ...	Wad, Kalát and Mastung.	Ghulámáni clan (3,442).
		Tuk Sháhízai...	Tuk (Wad) ...	Mahmúdzai clan (1,051)
				Khidráni clan (951)...
				Makkáli clan (938) ...
				Gwahráni clan (4,308).
				Umaráni clan (4,975)...
				Shánbav clan (99) ...
				Angalzai clan (211) ...

IN THE CLAN. — ...mália paying to the tribe or clan. — Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	Sán or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
......	2,011		......	Gáján.
......	1,185		......	
......	176		......	
......	914		......	Gáján.
......	35		......	
......	292		......	
......	...		......	Gáján. *This clan is not shown in the census table but its population is estimated at about 50 souls.
Total of Zahri Tribe.	47,274			
Sáruna	Sháhízai (335).	S. Shakar Khán, son of S. Núruddín Khán, Bráhimzai Sháhízai, Rs. 300 out of Khán's funds.	1,000	Chhattar and Phuléji.
Wad.				
Sásol and Goru.				
Drákálav,				
Arénji river.				
Wad and part of Harboi hills in Jhaláwán.				
Langréji Wad.				
Drákálav				
Wad.				
Pab-hills near Tuk.				

Tribe.	Clan.	Sections included		
		Rájo-kabila, i.e., exempt from payment of *mália*.		*Khafi* or *Gośhi*, i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
				Gazgizai clan (572) ...
				Mullázai clan (379) ...
				Chhuttav clan (589)...
				Kúrd clan (226) ...
				Gungav clan (189) ...
				Sumálári clan (1,019).
				Siáhíjav clan (353) ...
				Natwáni clan (200) ...
				Sásolí clan (524) ...
				Siáhpád clan (455) ...
				Rodéni (176)... ...
				Sheikh Ahmadi clan (316).
				Mirwáni clan (218).
	Pahlawánzai...	Pallízai ...	Wad	......
		Shádmánzai ...	Wad and Mastung.	......
	Raisáni ...	Sanjarzai	Wahér and Pab hills.	
		Bíjárzai ...	Do.	
		Jumázai ...	Do.	
		Mírozai ...	Do.	
		Kalandarzai ...	Do.	

IN THE CLAN. *mália* paying to the tribe or clan. Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Wahér and Wad.				
Do. do.				
Lohijal.				
Sárúna.				
Do.				
Nomads.				
Jíwa.				
Sárúna.				
Pinjori Wad.				
Wíra Hab.				
Mauli.				
Kakahír hill and Méhándar Wad.				
Bádari Wad	45,145			
	3,213			
......	771			

Tribe.	Clan.	Sections included — *Rájo-kabila*, i.e., exempt from payment of *mália* — Name of section	Locality.	*Khafi* or *Gothi*, i.e., Chief of the — Name of section.
1	2	3	4	5
		Mírkázai ...	Wahér and Pab hills.	
		Chimirzai ...	Do.	
		Walídádzai ...	Do.	
	Muhammadzai.	Husénzai ...	Wad, Drákálav and Mámatáwa.	......
		Jangánzai ..	Do.	
		Kéchízai ...	Do.	
		Pindokzai ...	Do.	
	Mardoi ...	Murádzai ...	Férozábád	......
		Ahmadzai ...	Do.	
		Abdur Rahmánzai.	Do.	
		Chákarzai ...	Do.	
		Salízai ...	Do.	
		Dosténzai ...	Do.	
		Rahímdádzai.	Do.	
		Mírozai ...	Do.	
		Sámadínzai ...	Do.	
		Isiáni	Do., Sárúna and Wad.	
		Shákhulízai ...	Férozábád.	
	Sheikh ...	Rahmatzai ...	Wad (Nomads).	......
		Jaurakzai ...	Wad and Bághwána.	

IN THE CLAN.				
mália paying to the tribe or clan.				
Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
......	4,163			
... ..	3,808			
... ...	2,043			

Tribe.	Clan.	Sections included		
		Rájo-kabila, i.e., exempt from payment of *mália*.		*Khafi* or *Goshi*, i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
		Sáhakzai ...	Nomads.	
		Nindavzai ...	Do.	
		Chibízai ...	Gidar.	
		Murídzai ...	Tútak and Archino.	
	Lahri... ...	Baloch Khánzai.	Méhándar (Wad).	......
		Mazárzai ...	Do. (Nomads).	
		Mírkhánzai ...	Do. (do.)	
		Mangehzai ...	Do. (do.)	
		Barfizai ...	Do. (do.)	
		Adamzai ...	Do. (do.)	
		Sabzalizai ...	Do. (do.)	
	Báránzai ...	Gháibízai ...	Iskalku ...	......
		Héjíbzai ...	Wad and Drákálav.	
		Hotízai ...	Do. (do.)	
		Nodzai ...	Do. (Nomads).	
		Gwahrízai ...	Do. (do.)	
		Baloch Khánzai.	Do. (do.)	
		Baddúzai ...	Do. (do.)	

IN THE CLAN. *mália* paying to the tribe or clan. Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
......	1,094			
......	1,564			
Total of the Mengal Tribe.	62,136			

Tribe.	Clan.	Sections included: *Rájo-kabila*, i.e., exempt from payment of *mália*. Name of section	Locality.	*Khafi* or *Gosi*, i.e., Chief of the ... Name of section.
1	2	3	4	5
III. Muhammad Hasni.	Karamalízai ...	Karamalízai ...	Jébri	Dilshádzai clan (190).
		Kéchízai ...	Jébri and Mashkae valley.	Bangulzai (1,480) ...
		Shérúzai ...	Do. ...	Nindwáni clan (1,360).
				Chákarzai clan (140).
				Bijárzai (125) ...
				Chanarwáni (270) ...
				Sobházai (128) ...
				Fakírzai (132) ...
				Siáhízai (280) ...
				Sháhízai (545) ...
				Durakzai (7,550) ...
				Hasni (1,530) ...
				Zírakáni (3,950) ...
				Sháhozai (2,475) ...
				Keharái (1,330) ...
				Yusufi (2,930) ...
				Nindavzai (1,285) ...
				Zangláni (3,150) ...
				Kalághzai (280) ...

IN THE CLAN. — *mália* paying to the tribe or clan. — Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Nomads (Mashkae valley).	Karamalízai 831.	S. Rustam Khán, son of S. Shahbáz Khán, Karamalízai. Rs. 300 out of Khán's funds.	500	
Nomads,				
Do,				
Do.				
Do,				
Do.				
Do.				
Do,				
Do.				
Do.				
Do,				
Do. (Mashkae valley).				
Nomads,				
Do.				
Do.				
Tútak and Bághwána.				
Nomads,				
Do.				
Do.				

Tribe.	Clan.	Sections included — Rájo-kabila, i.e., exempt from payment of mália. — Name of section	Rájo-kabila — Locality.	Khafi or Goshi, i.e., Chief of the — Name of section.
1	2	3	4	5
				Mandavzai (2,330) ...
				2,700) ..
	Hárúni ...	Mastíkhánzai	Gurgut (Súráb).	Mardánsháhi ...
		Bádínzai ...	Gidar	Férozzai ... ...
		Báhíkhánzai....	Súráb and Dasht.	
		Isíáni	Do.	
		Dínári ...	Nomads.	
		Sámadíni ...	Do.	
		Jiandzai ...	Súráb.	
		Khánzai ...	Do. (Nomads).	
		Umaráni ...	Do. (do.)	
		Kéchizai ...	Do. (do.)	
		Yaka Sowárzai	Hájíka.	
		Sheikh Huséni	Súráb, Kahnak, Nushki and Quetta.	
		Sumáli ...	Súráb, Dasht and Dasht-i-gorán.	
	Mazárzai ...	...	Gidar (Kalghali).	......
	Shahdádzai ...	...	Gidar (Shahdád zai).	......

IN THE CLAN. *mália* paying to the tribe or clan. Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Nomads.				
Do.	34,160			
Máráp and Gwandán hills.	12,710	Mír Sultán Muhammad, son of Pír Bakhsh, Mastíkhánzai. Rs. 200 out of Khan's funds.		
Súráb and Gidar valley.				
......	177			
......	5,050			
Total of the Muhammad Hasni tribe ...	52,751			

Tribe.	Clan.	Sections included		
		Rájo-kabila, i.e., exempt from payment of *mália*.		*Khafi* or *Gosht*, i.e., Chief of the
		Name of section.	Locality.	Name of section.
1	2	3	4	5
IV. Bizanjau	Hamalári ...	Fakír Muhammadzai.	Nál	* Notáni (653) ... ...
		Dost Muhammadzai.	Do. ...	* Channál (2,585) ...
		Bohirzai ...	Do. ...	
		Gwaránzai ...	Jáu.	
		Kamálkhánzai	Nál.	
		Nindwáni (991)	Khatéchk, Nál and Haranbav.	
		* Báhurzai (535)	Nál.	
		* Sásoli (435) ..	Hazárganji.	
		* Sheikh Ahmadi (39).	Nál (Tobro)	
		* Járázai (273) ...	Nál.	
		* Shahristánzai (211).	Do.	
		* Darmánzai (44).	Do.	
		* Shahmurádzai (116).	Do.	
		* Ghaibízai (45) ...	Do.	
		* Malikdádzai (146).	Do.	
		* Aidozai (82) ...	Do.	
		* Karkhizai (135).	Do.	
		* Safarzai (156).	Do.	
		* Nokbandozai (86).	Do.	

IN THE CLAN. *mália* paying to the tribe or clan. Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Súrgarr hills and Ornách.	110	S. Kehara Khán, son of Fakír Muhammad Hamalári. Rs. 300 out of Khán's funds.	300	Náwra, Hásil, Untum and Bakhshu in the Bhág *niábat*.
Do. Pélár, Jáu and Nál Kaur.				
				* These are minor clans of the Bízanjau tribe and share good and ill with the Hamalári clan.
Total Hamalari clan.	2,651			

TRIBE.	CLAN.	SECTIONS INCLUDED		
		Rájo-kabila, i.e., exempt from payment of *mália*.		*Khafi* or *Goshi*, i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
	Tambráni ...	Alam Khánzai.	Ornách ...	Jámakári (307) ...
		Gájízai ...	Do. ...	Gabaráni (181) ...
		Darwéshzai ...	Do. ...	Motak (465)... ...
		Fakírzai ...	Do. ...	Káséro (109)... ...
		Sodavzai ...	Do. ...	*Umarzai* (176) ...
		Wacházai (89).	Drákálav and Ornách.	Gwaránjau (362) ...
		Ludházai (225).	Dasht hills, Poráli and Ornách.	Rodénzai (56) ...
		Mughalzai (188).	Drákálav ...	Mahmúdári (443) ...
		Mullái (42) ...	Ornách ..	Shahdádzai (86) ...
		Channál (86)...	Do.	
		Tálakzai (202).	Do.	
	Umaráni ...	Fakírzai ...	Nál	Bulbánzai (410) ...
				Miánzai (95) ...
		Dosténzai ...	Jáu... ...	Lakúzai (78) ... ...

In the clan. *mália* paying to the tribe or clan. Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sám* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Ornách and Kúri hills.	174	Mír Allahdina, son of Alam Khán, Alamkhánzai.		
Ornách.				
Tránch hills.				
Súrgarr hills.				
Ornách.				
Nomads.				
Súrgarr hills.				
Nomads.				
Do.				
Total Tambráni clan.	**3,017**			
Súrgarr and Ornách...	1,018	Mír Shafi Muhammad, son of Muhammad, Fakírzai.		
Do.				
Ado river.				

Tribe.	Clan	Sections included		
		Rajo-kabila, i.e., exempt from payment of *mália*.		*Khafi* or *Goshi*, i. e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
		Jáfarzai (129).	Súrgarr and Ornách.	Harúnzai (103) ...
		Ghaibízai (59).	Nál	Nangarzai (81) ...
		Rádhazai (200).	Poráli	Mélárzai (140) ...
		Táúszai (86) ...	Ornách ...	Bahadurzai (123) ...
		Walídádzai (40).	Poráli	Umarzai (114) ...
				Jumázai (149) ...
				Rehánzai (173) ...
				Rahmatzai (147) ...
				Bijaráni (118) ...
	Siáhpád ...	Mandavzai ..	Khurmáistán (Nál).	Anamáni ... ...
		Haibatzai ...	Páriko ...	Hájízai ... ...
		Músájau ...	Tégháb ...	Jangízai ... ...
				Músiáni ... ...
				Zúmakáni ... ...

IN THE CLAN. *mália* paying to the tribe or clan. Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Ado river.				
Sárgarr.				
Do. and Kuléri river.				
Arra river.				
Do.				
Laksar hills.				
Do.				
Hingol river.				
Súrgarr hills and Béla				
Total Umaráni clan.	**2,245.**			
Jiwa and Páriko ...	...	Mír Mandav, son of Dád-i-Karím.		
Grésha and Kharán.				
Khárán.				
Pab hills.				
Kolwa.				
Total Siahpád clan.	**2,833**			
Total of Bizanjau tribe.	**15,909**			

Tribe.	Clan.	Sections included — Rajo-kabila, i.e., exempt from payment of mália.		Khafi or Gathi, i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
V. Mirwari tribe.	Mírwári ...	Fakírzai ...	Manguli, Kalát and Kolwa.	Hálid ... ...
		Gwahrámzai ...	Píróndar, Pélár and Jáu.	Kotwál ... ...
		Karamsháhzai.	Nondrav ..	Gazbur ... ...
		Súmárzai ...	Mashkae ...	Kallécháu ... ...
		Jíandzai ...	Do. ...	Jalambáni ... ...
				Rustamárí ... ...
				Salábi .. ..
				Kanarzai ... ...
				Gujar ... ...
				Korak ... ...
VI. Kambrari tribe.	Sobázai ...	Sobázai (100).	Tok and Gidar.	Kiázai (3,490) ...
		Abrázai (100).	Mungachar.	
		Báránzai (184).	Mastung.	
		Míránzai (42).	Nimargh.	
		Khushhálzai (150).	Mashkae, Khárán and Kalát.	
		Iltázai Kambrári (99).	Zahri.	
		Channáls (150).	Gidar and Chháti.	......

IN THE CLAN.				
mália paying to the tribe or clan.				
Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Mashkae valley ...	Not censused in 1901.	Jám Khudadád, son of Wali Muhammad.	300	(With Kehars said to be a *takkar* of Sájidis.)
Do. ...				
Do. ...				
Jáu				
Do.				
Mashkae valley ...				
Gidar...				
Mashkaé valley ...				
Jáu				
Pélár and Jáu ...				
Tok, Gidar, Bághwána, etc.	200	S. Kádir Bakhsh, son of Saádat Khán.		
......	4,115			
Total of the Kambrari tribe.	**4,315**			

Tribe.	Clan.	Sections included		
		Rájo-kabila, i.e., exempt from payment of *mália*.		*Khafi* or *Gozhi*, i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
VII. Gurgnari.	Shábégzai ...	Shábégzai ..	Chad (Gidar)...	Míránzai clan (630)...
				Azghalzai (522) ...
				Mahmúdári (728) ...
				Yusufáni (597) ...
				Siáhízai (668) ...
				Khidri (740) ... ...
VIII. Sumalari.	Hotmánzai ...	Khudádádzai...	Toba Gidar ...	Saiadzai (1463) ...
		Balochkhánzai.	Do. ...	Búrakzai (343) ...
	Murídzai ...	Murídzai ...	Koda	Balokhánzai (182) ...
	Mahmúdári ...	Mahmúdári ...	Nomads ...	Gwahrámzai (120) ...
	Sakhtaki ...	Sakhtaki ...	Do. ...	Loki Tappuri (12) ...
				Dádúzai (126) ...
				Rázánzai (71) ...
				Sheikh Huséni (65) ...

IN THE CLAN. *mália* paying to the tribe or clan. Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Lákorián, Jíwa and Gidar.	40	S. Shahbáz Khán son of Muhím Khán. Rs. 300 out of Khán's funds.	600 including Gurgnári and Sumálári.	
Nomads (Gidar).				
Nomads (Jhalawán and Kolwa).				
Nomads.				
Nomads (Jhalawán and Panjgúr).				
Do.	3,885			
Total of Gurgnari tribe.	**3,925**			
Koda and Korásk ...	142	S. Bhai Khán ...	Included in Gurgnári.	
Nomads.				
Do.	228			
Do.	246			
Do.	277			
Do.				
Do.				
Do.				
Total of Sumalari tribe.	**3,275**			

Tribe.	Clan.	Sections included: Rájo-kabila, i.e., exempt from payment of *mália*. Name of section	Rájo-kabila: Locality.	Khafi or Goshi, i.e., Chief of the: Name of section.
1	2	3	4	5
IX. Kalandrani.	Férozsháhzai...	Bhádínzai ..	Tútak	Sáhakzai (298) ..
		Rahímdádzai..	Do.	Míránzai (521) ...
		Shérkhánzai ...	Do.	Lahrizai (243) ...
		Saiadkhánzai.	Do. and Arénji river.	Jallábzai (218) ...
		Keharazai ...	Tútak... ...	Chandérwani (635) ...
		Dodázai ...	Do.	Hasanári (612) ..
	Sanjarzai ...	Sanjarzai ...	Do.	Khidro (372) ...
	Shádénzai ..	Shádénzai ...	Bunáp ...	Baddájav (388) ...
				Búrakzai (246) ...
				Sumáilzai (648) ...
				Siáhizai (343) ...
				Darwéshzai (386) ...
				Lotáni (475)... ...
				Saláhizai (219) ...
X. Rodeni ..	Yakúbkhánzai	Bahádur Khán zai.	Súráb and Kirdgáb.	......
		Khudádádzai..	Sarawán.	
		Táj Muhammadzai.	Do.	

IN THE CLAN. — *mália* paying to the tribe or clan. — Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
Bunáp	200	S. Ali Muhammad, son of Férozsháh.	Included in Gurgnári.	
Do.				
Poráli river.				
Tútak.				
Do.				
Do.				
Gidar (Zard)	156			
Koráchan	348			
Khulkunkad (Gidar).				
Tútak.				
Shorai in Tútak and Mungachar.				
Tútak.				
Do.				
Mazhi.				
Total of Kalandrani tribe.	6,308			
...	109	Mír Habíb Khán, son of Khán Muhammad.	......	Táj in Bála Nári.

TRIBE.	CLAN.	SECTIONS INCLUDED: *Rájo-kabila*, i.e., exempt from payment of *mália*. Name of section	Locality.	*Khafi* or *Goshi*, i.e., Chief of the: Name of section.
1	2	3	4	5
	Zahrozai ...	Ramadánzai ...	Súráb, Gidar and Sarawán.	...
		Rahzanzai ..	Do.	
		Karímdádzai..	Do.	
		Pír Muhammadzai.	Do.	
		Anámzai ..	Do.	
	Jiandzai ...	Fatehkhánzai.	Súráb and Gidar.	......
		Mubárak khánzai.	Do.	
		Chhuttazai ...	Do.	
		Lohárzai ...	Do.	
	Jamálzai ...	Jamálzai ..	Sarawán ...	......
	Nangarzai ...	Durkhánzai ...	Nomads.	
		Faiz Muhammadzai.	Do. ...	......
XI. Sajdi ...	Gichkízai ...	Sákázai ..	Grésha ..	Notáni ... ...
		Sundwáni ...	Gichk... ..	Gador... ... ...
		Mákakári ...	Do. ...	Ajíbáni ... ...
		Bízanári ..	Grésha ..	Bháét... ... ...
		Témurári ..	Do. ..	
	Mahmúdáni ...	Mahmúdáni Sundozai.	Do. and Mashkae.	......

IN THE CLAN. — *mália* paying to the tribe or clan. — Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
......	676			
......	413			
......	149			
......	218			
Total of the Rodeni tribe.	**1,565**			
Grésha, (now mostly in Karáchi).	2,733	S. Sáka, son of Khán Muhammad.	300	
Las Béla State and Kéch Makrán.				
Grésha.				
Drakopi Dap, Panjgúr.				
......	1,405			

Tribe.	Clan.	Rájo-kabila, i.e., exempt from payment of mália.		Sections included Khafi or Goshi, i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
	Ahmadári ...	......	Grésha, Koda and Sájid.	......
	Sáyári ...	......	Grésha ...	......
	Sangor ...	......	Grésha, Kéch, Basol and Pasni.	......
XII. Nichari	Bhádurkhánzai	......	Níchára ...	......
	Ramadánzai ...	......	Do. ...	......
	Bhádínzai ...	......	Do. ...	......
	Khwashdádzai.	......	Do. ...	......
	Ghulámzai ...	......	Do. ...	......
	Lahraki ...	Connected ... by good and ill.	Lahr ...	......
	Lahri... ...			......
XIII. Pandrani.	Pandráni ..	Muhammadzai.	Pandrán ...	......
		Motáni	Do. and neighbouring hills as far as Iskalku.	
		Ramadánzai		
		Jogízai ...		
	* Zarrakzai ...	Kallúzai ...	*Majority of the people having emigrated on different occasions to Sind and other parts of the country.	

IN THE CLAN. *Mália* paying to the tribe or clan. Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sám* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.
6	7	8	9	10
......	815			
......	495			
......	615			
Total of the Sajdi Tribe.	**6,063**			
......	19	Gauhar Khán, son of Fazl Muhammad.	300	
......	342			
......	94			
......	274			
......	809			
......	189			
......	103			
Total of the Nichari Tribe.	**1,830**			
	97	Mír Fateh Muhammad son of Gul Muhammad.	200	

Tribe.	Clan.	Sections included		
		Rájo-kabila, i.e., exempt from payment of *mália*.		*Khafi* or *Gorhi*, i.e., Chief of the
		Name of section	Locality.	Name of section.
1	2	3	4	5
		Khalílzai ...	......	......
*	Khurásáni ...	......	......	......
*	Gharshín Saiads.	......	......	......
XIV. Rekizai.	Rékízai ...	Khairázaí ...	Gidar and Súráb.	......
		Gwahrámzai ...	Do.	
		Afghánzai ...	Do.	
		Lashkarízai ...	Do.	
		Fakírozai ...	Do.	
	Muhammadzai.	......	Gidar... ...	......
	Jangízai ...	......	Do. ..	......
	Sabzalízai ...	......	Do. ...	......
	Mullázai ...	......	Do. ...	......
	Surkhi ...	......	Do. ...	......
	Bégúzai ...	......	Do. ...	......
	Chaunk ...	......	Do. .	......
	Sabhágázai ..	......	Do. ..	......

IN THE CLAN.					
mália paying to the tribe or clan.					
Locality.	Total strength of clan.	Name of headman of the clan and the allowance he receives.	*Sán* or number of men in arms supplied to the Khán by the clan.	*Gham* land in Kachhi.	
6	7	8	9	10	
......	199	......	...	* These two are affiliated groups which share good and ill with the Pandránis.	
......	5	......	...		
......	39	......	...		
Total of the Pandrani Tribe.	340				
......	326	Mír Músa Khán, son of Shafi Muhammad.			
......	185				
......	180				
......	31				
......	362				
......	70				
......	30				
......	71				
......	22				
Total of the Rekizai Tribe.	1,277				

ABS

No.	NAME OF TRIBE.	Dominant Classes.	Khán's Subjects.
1	Zahri Tribe	47,617	(a) 1,023
2	Méngal...	62,136	......
3	Muhammad Hasni	52,751	......
4	Bízanjau	15,909	......
5	Kambrári	4,315	......
6	Gurgnári	3,925	......
7	Sumálári	3,275	......
8	Kalandráni	6,308	......
9	Rodéni	1,565	......
10	Sájdi	6,063	......
11	Níchári	1,830	......
12	Pandráni	340	......
13	Rékízai...	1,277	......
14	Khán's Subjects	......	5,222
	Tota	207,311	6,245

Jámots, etc., of Karkh and Chaku who

(b) The Muhammadan population totals 223,692 (males 114,806, females

TRACT.

Population.					Remarks.
	Others.				
Servile dependants.	Loris.	Nakíbs.	Hindus.	Total.	
263	386	650	47	49,986	
1,492	2,067	......	35	65,730	
474	213	......	39	53,477	
1,553	641	......	162	18,265	
262	158	......	......	4,735	
405	320	......	......	4,650	
......	......	......	......	3,275	
213	134	......	......	6,615	
......	......	......	......	1,565	
......	......	......	......	6,063	
132	20	......	1	1,983	
......	33	......	13	386	
309	83	......	......	1,669	
......	122	206	84	5,634	
5,103	4,177	856	381	(b) 224,073	

were classed as Sásolis during the census of 1901.

108,886) and Hindus 381 or less than one per cent. of the total.

APPENDIX IV.

Principal Routes in Jhalawán.

I. Kachhi-Mashkae-Makrán Route.
II. Kalát-Béla Route *via* Súráb, Khuzdár and Wad.
III. Kalát-Panjgúr Route via Súráb and Zayak.
IV. Kalát to Kotra via Pandrán and Zahri valley.
V. Hab River Route.
VI. Gidar-Dhor Route (Gidar to Nál and thence to Jáu).
VII. Nál to Khárán, via Koda and Beseima.
VIII. Nál-Béla Route, via Bárán Lak.
IX. Sáin Route: Khuzdár to Jhal via Karkh, Chaku and Gáji Lak or Sáin-ná-Kand.
X. Gidar to Jébri via Koda and Korásk.
XI. Wad-Karachi Route viá Déi Lak and Sháh Biláwal.
XII. Lak Harbáb Route.
XIII. Lukh River Route: Tútak to Grésha via Páriko and Lukh River.

MAIN ROUTE I. *

KACHHI, MASHKAE, MAKRAN ROUTE.

Kotra to Mashkae (Gwarjak) via Múla Pass, Khuzdár and Nál.

No.	Stage.	Approximate distance on map. Inter-mediate distance.	Approximate distance on map. Total.	REMARKS.
1	Pir Chhatta ...	8	8	A path to Panjuk and Jhal.
2	Kúhav	13	21	From Naulang which is passed *en route*, a bad track goes via the Lédav river to Kándi in the Mishk Bél. The stages are Múhánch, Shúr, and Pír Kalandar.
3	Jánh	12	33	
4	Kharzán ...	8	41	Path to Karkh and Chaku:— (1) Halting places *en route* are Drugi (10 miles) and Warúma (10 miles). From Drugi another route leads directly to Chaku over the Drugi Kotal, but is impassable for loaded camels. (2) At Hattáchi, which is passed between Jánh and Kharzán, a foot-path leads to Jhal via Sabzakáni.
5	Pír Lákha ...	7	48	Path to Karkh and Chaku, the only halting place is Wéláwal which has a moderate supply of water from wells. This route to Chaku is preferable to that last mentioned.
6	Nar or Ráhika ...	8	56	A caravan route by the Pissi Bél or Anjíra river to Zabri, Pandrán and Kalát (vide Route IV).

* The nearest station is Nuttal on the North Western Railway, but Mushkáf station is also a convenient starting point for large parties and camps, as there is less difficulty in procuring supplies and water.

No.	Stage.	Approximate distance on map. Inter-mediate distance.	Total.	REMARKS.
7	Goru	9	65	Paths to :— (1) Zídi : Water being scarce at Goru, it is better to go direct by a long march to Zídi, where supplies are plentiful. (2) Sásol via Básun Káni. This is the best route to Sásol. One march.
8	Khuzdár ...	19	84	*En route* from Goru to Khuzdár, a track runs to Sásol by the Sásol river to the east of Halwái. At Khuzdár the main route through the Jhalawán country from north to south is crossed and several roads bifurcate here in different directions. Routes to (1) Kalát via Bághwána (*vide Route II*), (2) Béla via Wad (Route II) and (3) Lak Phúsi and Karáchi via Khidráni country (vide Route V).
9	Férozábád (Mardoi head-man's village).	12	96	(1) To Sékrán and thence to Bághwána via Kappar. Good road but no supplies at Sékrán. Sékrán 8 miles and Bághwána (Mír-Ná-Shahr) 12 miles. (For Bághwána see Route II). (2) To Malkhor via Harrán Ghar and thence to Bághwána via Khar and Ghoráwa. Road easy. Distance to Malkhor 7 miles and from Malkhor to Bághwána (Mír-Ná-shahr) 13 miles. (3) To Sékrán and thence to Tútak via Chár Mati Pass. The Chár Mati Pass is traversable for loaded camels but with considerable difficulty. To Sékrán 8 miles, Sekrán to Tútak 12 miles. (For Tútak, see Route II). (4) To Jadgál and thence to Páriko. Two easy marches. (For route from Páriko see Route XIV). (5) To Wahér via Trédák. Only a footpath.

No.	Stage.	Approximate distance on map. Intermediate distance.	Total.	REMARKS.
10	Nál	15	111	(1) At the skirts of the Bano Hill, a footpath, traversable with difficulty by camels, leads to Harambho via Kullán river. From Harambho either Wad or Nál can be reached. Hamzah Chakul is an alternative halting place to Harambho for caravans bound for Wad. (2) Nál to Jáu via Hazárganji and Pélár (vide Route VI). (3) There are alternative roads to Wad, the first via Hazárganji and the second via Harambho. Each route takes two marches, the former being preferable for supplies. The Harambho route is the shorter. (4) A footpath runs from Khurmáistán to Grésha avoiding Tégháb and crossing the Kuléri hill. One short march.
11	Tégháb (Grésha) valley.	7	118	(1) Grésha to Khárán via Koda (vide Route VII). (2) Grésha to Rághai valley (Singén Kalát), a halt being made at Korásk. (3) Grésha to Gidar via Gidar-Dhor and Pélár and Jáu (Route VI).
12	Bánhari... ...	24	142	Footpath to Jáu via Doléji, about 70 miles.
13	Jébri via Burída Kotal.	20	162	There is an alternative route via the Jauri Pass to Jébri. The road via Burída Kotal is preferable. Paths to:— (1) Koda (Route X); (2) to Pélár via Bahár Kand, a footpath.

No.	Stage.	Approximate distance on map.		Remarks.
		Intermediate distance.	Total.	
14	Gajar	22	184	Footpaths to Pelár, (1) via Chur Churri and (2) Bahár Kand.
15	Gwarjak ..	8	192	Path to Kolwa via Manguli Kalát.
				For farther stages see Route IV in the *Gazetteer of Makran.*

GENERAL DESCRIPTION.

Length, 192 *miles,* 15 *stages.*

This is the main route from east to west of the Jhalawán country. In old days, when Multán was at its zenith, it undoubtedly formed the link between Persia and Makrán and that city. In winter, when camel transport is difficult to procure in the highlands round Quetta and Kalát and the Bráhuis have moved to Kachhi, it is an easy route to Kéch and Panjgúr. The road bifurcates at Gwarjak, that going west leading to Panjgúr and that leading south-east to Kolwa and Kéch.

Kotra is the headquarters of the Iltázai Chief; Pír Chhatta is included in the Khán's *niábat* of Gandáva; from Kúhav to Ráhika the inhabitants are subject to the Zahri Chief; supplies

at Goru, Zídi, and Khuzdár are found by the Khán's *náib* of Khuzdár; Férozábad is the headquarters of the Mardoi headman; Nál of the Bízanjau Chief; Tégháb is under the Sájdi headman of Grésha; Jébri is the headquarters of the Muhammad Hasni Chief and Bánbari is under him; the Khán of Kalát has a *náib* at Gajar and the Naushérwáni Chief has a *náib* at Gwarjak.

One of the chief attractions of this route is that ther is a plentiful supply of water at all points lying in Jhalawán except Goru, and it is unnecessary to halt here as a forced march will bring the traveller to Zídi.

Supplies of flour (*atta*), *ghí* and grain for horses are procurable in large quantities only at Kotra, Khuzdár, Nál, Jébri and Gajar; of these places, Kotra and Khuzdár are the most important as there are watermills there and not in the other places. At the latter, supplies of ground corn are expensive as it is the custom for persons grinding corn to take one-fifth of the raw produce as payment.

Fuel is procurable by purchase only at Kotra, Khuzdár Nál, Jébri and Gajar. There is plenty of fuel procurable close at hand at all other stages, but previous arrangements must be made to cut and stack it.

Fodder for horses is procurable in large quantities at Kotra, Zídi, Khuzdár, Nál, Jébri and Gajar on previous notice; at all other places with the exception of Nar or Ráhika, Goru and Bánhari, a small quantity of fodder for a dozen horses or so can be procured locally on short notice. Supplies of fodder can be sent from Zídi to Nar or Ráhika and Goru; to Bánhari or Jaori from Jébri and to Pasht-Koh on the Panjgúr route from Mashkae.

Sheep, fowls and eggs can be obtained at short previous notice at all places except the four above montioned; a supply of milk can be relied on only at Kotra and Khuzdár, Nál, Jébri and Gajar.

MAIN ROUTE II.

Kalát to Béla via Súráb, Khuzdár and Wad.

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
1	Kalát to Rodénjo.	16	16	A route from Kalát to Milk via Laur (17 miles), Nichára (7 miles) Tahlagán (13 miles), Gazg (11 miles) Shah-ná-khal (11 Miles) and Milk (8 miles). Hence the route enters Kachhi, Shorán, the headquarters of the Rind Chief, being 28 miles from Milk. Paths lead from Nichára to Pandrán via Baghur Kash (Route IV) to Mámatáwa via the Jurgi rift; and to Gíshk via Ragh Kotal. (1) *Dasht-i-gorán, Zarrati and Khárán.* The Singindáz Pass lies to the west of the Shah-i-Mardán Hill. After crossing the pass and before reaching Shahzá li-ná-Dán, a path branches to the right and leads to Zurrati and thence to Khárán. This was the main caravan route from Kalát to Khárán in former times, but has since been supplanted by the road through Nushki, vide *Khárán Gazetteer* Route I. (2) Nímargh. The ordinary halting place on this route is the Sinjáwa spring, where water is procurable. This avoids halting at Ziárat. This road is much preferred by camel-men to that via Chhappar and Khand-i-Nímargh. Horsemen reach Nímargh by this route in one day. (3) Kapoto. This is a footpath only. From Tok it crosses the narrow neck of hill at the junction of the Chuhél and Dráj hills and descends into Malán river, and thence to Kapoto.

No.	Stage.	Approximate distance. Intermediate distance.	Total.	REMARKS.
2	Gandagén or Kot.	16	32	Kot takes its name from the caravan serai built by Kalát merchants in old days. The Gandagén road follows the west side of the valley. There is an alternative route by the east side via Khísun-Dún (13 miles) and Hájika (9 miles). The most convenient place for halting on this road is the latter. From Khísun-Dún a footpath, known as Kand-i-Ríkhami, crosses the Dráj hills to the Kapoto valley. (1) Gandagén to Máráp via Bitagu, one march.
3	Súráb	12	44	Paths to Gidar and Panjgúr (Route III). (2) To Mámatáwa via the Táriki river. They first march to Gezhdaghán and thence to Mámatáwa. (*a*) From Mámatáwa there is a road to Langári valley and Jurgi Pass. This is passable for camels. (*b*) There is another road via Langári over the Taláruk Pass and the Chír-Kumb to Pandrán via Malghawé river, one march. (*c*) A footpath leads from Mámatáwa to Pímázi on the top of the Réshak hills and thence to Ghat. (*d*) Another footpath runs from Mámatáwa to Bhappav via the Húnd Pass. (3) Zahri (37 miles). A halt may be made at Bhappav (24 miles). This route avoids Anjira. It is easy for all animals. (4) Chad. Good road over flat plain. (5) Khárán via Archini at the south of the Máráp valley and Landi Gwandán. This is a mere track used occasionally by Bráhui nomads. It is unfit for loading animals and dangerous during floods as it descends the Lillir river.

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
4	Anjíra	14	58	Routes to (1) Gazán. From Gazán the route from Kachhi vía Pandrán and Pissi Bél (vide Route IV). A halt may be made at Ghar, but no supplies are procurable. (2) To Bághwána via Garmáp (11 miles), Déwáni (11 miles) and Noghai vía Kotanav (13 miles). This road is the old trade route and is good for all animals of burden. (3) A short cut for foot-men and horsemen to Chad via the Sarmauli river and Zarraki Kotal. The Zarraki Pass over the Dobánzil hills is somewhat difficult for camels.
5	Záwa or Tútak...	21	79	Paths to :— (1) Gidar via Jíwa and Mauli, the road, crosses three passes *en route*, the Lughúsht, or slippery pass, north-west of Tútak, the pass between Jíwa and Mauli and that between Mauli and Gidar. A long march through the Lákorián valley. If necessary, a halt can be made at the spring at Jíwa. Tútak, which is only two miles beyond Záwa, is preferable as a halting place as supplies are procurable there. (2) To Lukh river route (Route XIV). (3) To Férozábád via Bájori and Chár Mati. One march.

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
6	Bághwána (Mírná-Shahr).	13	93	Paths to :— (1) Malkhor via Ghoráwa. One march. (2) Férozábád via Kappar. (3) To Páshta-Khán via Shambalak Pass. One march, but a halt may be made at Bájoi head man's village, if necessary. The Shambalak is very difficult for about 30 yards, but could be easily improved. (4) To Zahri via Kapoto Kotal (miles 8). There is a short cut over the Kapoto Pass, suitable for horsemen and messengers. It joins the route from Anjira to Garmáp for a short distance and then again branches off north-east ward via Kambar Thok.
7	Khuzdár via the Chukako Pass.	15	108	An alternative route to Khuzdár lies through the river-bed known as Járá Ghar. At Khuzdár the main route (No. 1) from east to west is crossed. For side and cross roads see this route. The Chukako Pass is quite easy.
8	Pír Umar	13	121	Paths to :— (1) Zídi via Simán river (14 miles). (2) Gumbad for Hab river route (No. V).
9	Wahér	14	135	The halting place in Wahér is on the Dád-i-Karím *káréz*. (1) Footpath to Tuk via Khani Pass. The path can be crossed by riding animals, but with considerable difficulty. (2) Nál via Harambho. Two marches, halting at Harambho.

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
10	Wad, Bakhál-tá-Shahr via the Jauri river.	15	150	Paths to:— (1) Tuk which is good. (2) A footpath through the Pab hills to Dánsur. (3) Route (No. X) to Ujátho and Sind. (4) A caravan route (No. XI.) to Karáchi via Déi-Lak, Bhúngi Sháh Biláwal. (5) To Nál via *either* Harambho or Hazárganji (*vide* Route I).
11	Drákálav ...	13	163	Path to:— (1) Nál via Ucharo and Hazárganji. This is a bad road. Halts are generally made at Ucharo and Hazárganji. The pass between these two places is difficult. (2) Béla via Ornách (Route VIII).
12	Mámir	12	175	Path to Ornách. One stage, easy going.
13	Mand crossing Bárán Lak.	7	182	Footpaths to Poráli via Tibi river (c. 11 miles) and (2) to Ornách via Dasht (c. 25 miles).
14	Básun Káni ...	14	196	Footpath to Poráli via Thátári river.
15	Hínár Gad ...	10	206	
16	Kohán Wát ...	9	215	The stages beyond Kohán Wát are Wallapat and Béla, which lie in the Las Béla State.

GENERAL DESCRIPTION.

Length 215 miles; 16 stages.

A road from Kalát to Wad via Khuzdár is under construction (1906). This is the principal route in Jhalawán running from north to south. In the early part of the nineteenth century, owing to the dangers of the Bolán Pass and the importance of Sonmiáni as a port, the route was much used by Afghán and Kalát traders. Pottinger and Christie traversed it in 1810, and Masson passed through it thrice between the years 1826 and 1840. The lower part between Béla and Wad is known to the people of the lowlands as the Kohán Wát or hill road, but to the Bráhuis it is generally known as the Bárán Lak and Mand road.

Owing to the growth of Karáchi and Quetta and the construction of the railway through Kachhi, it has now lost much of its former importance and is no longer used as a through route.

Caravans now follow the northern portion to Quetta, traffic along the central part is usually diverted to Kachhi or Shikárpur, whilst the southern part is a feeder only for those localities of which Wad, Nál and Ornách are the centres. Trade finds its way from here via Béla to Karáchi. During the summer and autumn, this forms the best road to Khuzdár and Wad.

From Kalát to Drákálav the road passes through valleys or across the easy passes which divide the valleys. With the exception of the Simán of which the banks are somewhat precipitous, rivers which are met with present no obstacle.

Below Drákálav the difficulties of the route begin, the Bárán Lak having to be crossed.

From Kalát to Anjíra the road traverses the country which is subject to the Khán of Kalát. Tútak, the next halting place, is the headquarter of the Kalandráni Chief. The Khán of Kalát holds authority in Bághwána and Khuzdár. Pír Umar is subject to the Khidráni Chief, and hence to Drákálav the Méngal country is traversed. Drákálav belongs partly to the Méngals and partly to the Bízanjaus, and the latter hold the remainder of the country through which the road passes up to the apex of the Béla plain.

The water supply at all stages is plentiful. Supplies of flour, of grain for horses and of *ghí* are obtainable at Kalát, Súráb, Bághwána, and Khuzdár at all times of year. There are water-mills at all these places. At Wad, supplies are uncertain, depending, as they do, on the rainfall. Supplies of firewood should be arranged for beforehand at all stages. At Tútak it is expensive as it has to be brought from a distance.

Fodder in the shape of chopped straw is procurable in plenty at the places where flour is procurable. At Rodénjo it should be arranged for from Kalát ; at Gandagén and Anjíra from Súráb ; it is well to send straw from Khuzdár to Pír Umar ; at Wahér, Wad and Drákálav small quantities only are obtainable locally. Coarse grass is to be obtained between Drákálav and Béla. Fowls and sheep are procurable everywhere up to Drákálav except at Anjíra and Pír Umar in the winter.

ROUTE III.

Kalát-Panjgúr Route via Súráb and Ziyak.

No.	Stage.	Approximate distance. Inter-mediate distance.	Total.	REMARKS.
3	Súráb	...	44	From Kalát to Súráb, 3 stages, 44 miles (vide Route II).
4	Gidar	17	61	(1) Gidar to Nál (Gidar-Dhor Route VI). (2) Gidar to Khárán via Jhur and Siáh-Thák. This is the road usually followed by caravan traffic between Khárán and Gidar. The stages are Jhur (8 miles) and then Siah-Thák in Khárán. (3) Footpath from Gidar to Khárán via Sang-i-Nawisht and Hajámo. (4) Gidar (Toba) to Mastung via Máráp (vide *Sarawán Gazetteer*, Mastung-Panjgúr Route). (5) Gidar to Anjíra via Sarmauli. Fit for camels; one march. (6) Gidar to Jíwa. Fit for camels; a halt can be made at the Mauli wells, if necessary.
5	Wajo	12	73	
6	Ziyak	16	89	(1) To Grésha via Koda. This is an important connecting link between Routes I and III. Water is plentiful from wells at Koda and some supplies procurable. There is plenty of wood. (2) Zayak to Khárán via Beseima and Garruk river (Route VII).

Note.—From Zayak the best road runs via the Gichk and Rághai valleys and leads to Dhuléri (16 miles), Shingri (17 miles), Singén-Kalát (8 miles), Saráp (16 miles), Sáka-Kalát (22 miles)—Route II in the *Gazetteer of Makrán*.

GENERAL DESCRIPTION.

Length 89 miles ; 6 stages.

The road, which connects at Súráb with the main road from Kalát to Wad and Béla, is that usually followed by caravans taking goods to and from Panjgúr. From the latter place lies the main route to Jálk, Dizak and Bampúr. From Súráb to Wajo there are no difficulties *en route*. West of the latter place, the road crosses the Kalghali pass which can be negotiated without difficulty, and hence to Panjgúr either the route via the Rághai and Gichk valleys or via the Rakhshán valley may be followed. The former is the preferable route owing to the larger and more frequent supply of water.

No flour or other eatables for natives are obtainable between Súráb and Zayak. Fodder is procurable at Gidar. Fuel is obtainable at all places except Wajo. Gidar is under the Khán's *Náib* of Súráb; supplies can be arranged for Wajo from the Muhammad Hasnis of Shahdádzai and Kalghali villages; Zayak is in Khárán territory.

ROUTE IV.

Pissi Bel Route.

Caravan Route from Kalát to Kotra via Pandrán, Zahri, and Pissi Bél.

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
1	Kapoto	17	17	On the way when past Záwa, paths lead to Ali Dasht and Rodénjo via Tok. (1) To Níchára via Jurgi Rift. This is the best road from here to Níchára, but all camels have to be unloaded at the Jurgi rift. Hence the road via Chashmai next mentioned is preferred. (2) An easy road from Kapoto to Níchára via Surkhén and Chashmai. (3) Footpath to Rodénjo via Tok. (4) Kapoto to Mámatáwa via Ispékhi. From Kapoto to Mámatáwa there is an alternative road via Langári.
2	Pandrán via Taláruk and Chír Kumb.	14	31	Taláruk is the pass between the Langári and Khudi valleys. It is slippery for horses, but camel owners prefer it to the long way round by Jurgi or Chashmai to Níchára. The Chír Kumb road through the Malghawé river is quite easy. Paths from (1) Pandrán to Níchárá. There are alternative roads to Níchára, each being one march; these are (*a*) via Shif-Shifaka and Baghur Kash and (*b*) via Pandrán Kash and the Bíbáno pass. Both are quite easy, but that by Baghur Kash is the shortest. (2) Pandrán to Gazg via Hámir and Abréz pass (vide Route II). Water at Hamiri uncertain. Rain water obtainable during rainy season only. No supplies procurable.

No.	Stage.	Approximate distance. Intermediate distance.	Total.	REMARKS.
3	Norgáma... ...	15	46	Norgáma derives its importance from being the headquarters of the Khán's representative (*Jánashín*) and at the mouth of the Soinda river, several routes branch from it. (1) Páshta Khán (Mishkbél route). The road forms a loop to the main road via Pissibél. It is shorter but is avoided by caravans on account of the deep pool known as Dréh situated south of Khazmi. The pool sometimes fills up but generally it is impassable. The stages are Mishk (11 miles) and Kándi (18 miles). From Kándi to Páshta Khán is 13 miles. From Kándi there is a path to Pír Kalandar and via the *Lédav* river to Kotra. (Main route I). Plenty of fuel and water, but no fodder on this route. (2) To Khári near Gáján in Kachhi via Kuchakáni (the Tákári road). This is a donkey road which was formerly much used. It is now used, chiefly by footmen and horsemen who wish to reach Kachhi quickly. In addition the watershed between Zahri and Sun-i Sultán three passes have to be crossed, the most difficult of which is Kuchakáni (the Dog's Spring). Mádagén is also very difficult. The stages are Sun-i-Sultán, Sháh-ná-Khal, Narélak, Mádagén and Khári.

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
4	Gazán	16	62	This is a long march and, if necessary, a halt can be made at Ghat, the headquarters of the Zarrakzai Zahri Chief, or at Baltal, the headquarters of the Músiáni headman. (1) A track runs from Ghat to Mishk to the south of the Siáh hill. Mishk has plenty of supplies. (2) Path from Gazán to Anjíra (Route II), one march. (3) Gazán to Mishk.
5	Chári	14	76	The two stages between Gazán to Páshta Khán can be shortened by halting at Mordán only.
6	Gurumbáwát ...	11	87	Path to Déwáni via the Shahr áwa river. This is difficult for camels to traverse. For Déwáni (Route II).
7	Páshta Khán ...	9	96	(2) Path to Bághwána (Mír-ná-Shahr) via Shambalak (Route II). A halt may be made at the Bájoi headman's village if required. (2) Zahri via Mishkbél. See remarks against No. 3 Norgáma.
8	Nar or Ráhika...	13	109	At Nar or Ráhika, Main Route I is joined. For Kotra see Route I.

GENERAL DESCRIPTION.

Length 109 miles; 8 stages.

The Pissibél route is preferred to that via Khuzdár and Múla (Route I) by all the people of northern Jhalawán, viz., Kalát, Rodénjo, Dasht-i-Gorán, Súráb, Gidar and Zahri.

Upto the reign of Mír Nasír Khán II, and in the early days of the reign of Mír Khudádád Khán, this route was much preferred by the Kháns of Kalát, who by it were able to start later from Kachhi on their return journey to Kalát, or when going to Kachhi to avoid visiting Bághwána and Khuzdár on account of their unhealthy water. Their predilection for this route was so great that the *zamíndárs* of Khuzdár and Bághwána, as proved by the custom of the Khuzdár *niabat*, were compelled to supply all the *sursát* at Páshta-Khán and Nar.

Mír Mehráb Khán, even at the risk of fighting with the Zarrakzai Chief at Badu Kushta followed the Pissíbél route.

At present it is preferred by all nomads as it is the shortest route to Kachhi.

Water obtainable from wells at Kapoto, from springs at Pandrán, Norgáma and Gazán and from Pissíbél river at other places; fuel plentiful. There is a *bania's* shop at Pandrán from which native rations in small quantities can be obtained. Supplies can be had by giving previous notice, through the Khán's *náib* at Kalát for Kapoto; *Já nashín* of Zahri for Pandrán, and Norgáma and the Zarrakzai Chief for Gazán; the Músiáni Chief for Chári to Nar.

ROUTE V.

Hab River Route.

Khuzdár to Sind via Lak Phúsi and to Karáchi via Levy Tracts.

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
1	Simán river ...	10	10	From Kotra in Kachhi to Khuzdár (Route I). From Kalát to Khuzdár (Route II). Paths to (1) Zídi and (2) Wad or Nál via Wahér.
2	Gumbad ...	12	22	Path to Pír Umar (Route II).
3	Lasso (Daniár river).	12	34	
	Tori-ná-Tar, Lambar valley.	17	51	
4	Máhrí	13	64	(1) Route to Wad, which crosses the Ujatho and Chúri passes, is much used by Sind *banias* moving between Tando Rahím Khán, Lak Phúsi and Wad. Halting places are Lohéndav and Chúri or Balli Pír. (2) To Sárúna via Lar Lak. If travelling by this route, a halt should be made at Sori lying on the Gutauron at the south end of the Máhrí valley. The stages from Sorí to Sárúna are :— (1) Tangav Pír. (2) Qásíméji. (3) Akkapat. The halting places vary with the supply of water, which is found in pools in the river beds. The Lár Lak consists of two mountain passes, that to the south being rendered somewhat difficult, on the north side by sheet rock. There is plenty of fuel and *kásham* grass, but no other supplies are available.

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
5	Dabba Prosh ...	9	73	On this march the Karránr Lak is crossed.
6	Baunshi ...	20	93	Across the Katáro Lak and passing Pír Khalíl.
7	Lak Phúsi Thána	11	104	A path from Lak Phúsi to Jambúro in Khidráni country about 10 miles. From Lak Phúsi Thána, which lies about four miles across the Zard Pass from the foot of the Lak Phúsi Pass, the Kírthar Range may be crossed by the Phúsi Pass into Sind. Lak Phúsi Thána lies in the Levy Tracts of the Las *Béla State* and from here the road continues eight marches directly down the Hab river valley to Lobaráni Lang where the river is crossed and Sind is entered. Kotíro is the central place on this road whence roads lead westward over the Trepori Pass to Sárúna and thence to Wad and Shah Biláwal and eastward over the Muséfari Pass and Lak Garré to Sind. For particulars, see *Gazetteer of Las Béla.*

GENERAL DESCRIPTION.

Length 104 miles; 7 stages from Khuzdár.

This route has now lost much of its importance. In former days it was known by the inhabitants of Karáchi as the Patháni Wát, i.e., Pathán Road, and was one of the direct lines of communication between Kandahár and Afghánistán, and the coast. At no time, however, does it appear to have rivalled the Kohán Wát or Porali River Route (No. II) from Béla.

After entering the Levy Tracts, the roads over the passes of the Kírthar Range, known as Lak Phúsi, Lak Rohél and Lak Garré, meet the Hab River Route at right angles, and much of the traffic down the latter is diverted over the passes into Sind. In fact, these passes form the most accessible means of communication from Quetta with the southern part of the Jhalawán country, the route from Dádu station on the North-Western Railway via Lak Garré to Sárúna being that most commonly taken by caravans. The Hab River Road with its connection—the Lár Lak road to Sárúna—is one of the most unattractive routes in the whole of the Jhalawán country. Throughout, it lies through stony valleys or rough river beds. On the main route the Karránr and Kataro passes have to be negotiated below Máhri. The former presents some difficulty to loaded camels.

The places, where a sufficient watersupply exists, are generally pools in the torrent beds and the stages are, therefore, liable to change if floods or other agencies happen to have caused the pools to disappear. Fuel is sufficient except at Simán river, Gumbad and Lasso; but, with the exception of this and of a little *káshum* grass as fodder for horses, no supplies of any kind are to be obtained between Khuzdár and the Levy Tracts. Even here little but fuel and grass is procurable. In a rainless year even grass would be difficult to obtain.

As far as Kotíro in the Levy Tracts, the main road lies through the Khidráni country. The road to Sárúna from Máhri lies in the Méngal country after the Lár Lak has been crossed. The inhabitants throughout depend almost entirely on the trade with Sind in *písh* (dwarf-palm) for their livelihood. Here and there a small crop of wheat or *juári* is raised to supplement the income thus obtained. At Máhri, which is the temporary residence of a Hindu shopkeeper in summer, there is more rain-crop cultivation than in any other place, but even this does not exceed the area cultivable by one hundred and fifty pairs of plough-oxen.

CARAVAN ROUTE VI.

Gidar Dhor-Route.

Gidar to Jáu via Nál.

No.	Stage.	Approximáte distance.		Remarks.
		Inter-mediate distance.	Total.	
1	Sháhdádzai ...	11	11	Sáráb to Gidar or Chad, 18 miles (Route III). If coming from the northward, it is best to come from Sáráb to Chad instead of Gidar and thence to join the Gidar-Dhor Route. This obviates the necessity of crossing the Gidar-Dhor. Path to Páriko via Shur Kotal, one march.
2	Chuttok... ...	20	31	On this march, the road crosses the Gidar-Dhor river several times and winds its way through tamarisk jungle.
3	Tégháb	18	49	Between Chuttok and Tégháb, the Lukh River Route (No. XIII joins the Gidar-Dhor Route. And the road to a certain length goes by the side of the river without difficulty. Tégháb is on the main Kachhi-Makrán Route (No. I).
4	Nál	8	57	See Route I.
5	Hazárganji ...	12	69	Paths—(1) to Wad. (2) Ornách (See Nál-Béla Route via Ornách, No. VIII).
6	Khatéchk ...	22	91	(1) A difficult footpath to Jébri and (2) to Ornách (Route VIII).
7	Machi —crossing over the Pasélak Pass.	16	107	(1) A difficult footpath to Ornách.

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
8	Korak (Pélár) ...	22	129	(1) Path to Nondrav, halting at Doléji. A footpath to Mashkae (*a*) via Churchuri; (*b*) via Bahár Kand. (2) A footpath to Ornách via Rár or Guhlét, difficult for laden animals.
9	Kúto	18	147	(1) To Ornách via Haftár Dara and Dára-Band Passes; difficult for laden animals. (2) To Las Bélavia Chagah river.
10	Jáu (Lashkar Khán's village).	16	163	(1) To Las Béla via Jáu Lak. (2) To Nondrav via Sér Pass. (3) To Kolwa via Ziárat or Masjid and Páu known as Chigirdi Route. (4) To Hingláj, halting at Kurragi, Dhrúni Kaur, Soba, Haibo, Pohl, and Náni Hingláj. Very difficult travelling. (5) Ornách via Ado and Lákátar. (6) Panjgúr via the Sér and Barith passes leading to Awárán (Route X) and thence via Duráski river to Panjgúr, vide *Makrán Gazetteer*, Routes I and IX.

GENERAL DESCRIPTION.

Length 94 miles; 7 stages.

This is the main and most direct caravan route from Nál to Khárán. It is easy for all transport animals. Water is procurable at all the halting places and fuel is obtainable from the jungles. There is camel grazing along the route, but supplies must be carried, though a certain quantity of *bhúsa* and *karbi* would probably be obtainable if arrangements were made through the Sájdi headman of Grésha and the Chief of Khárán. Ample supplies could be collected at the head quarters of the Khárán Chief at Khárán-Kalát.

ROUTE VIII.

Nál-Béla Route via Ornách and Bárán Lak.

No.	Stage.	Approximate number of miles on map. Intermediate distance.	Total.	Remarks.
1	Nál to Garruk or Dát.	18	18	Path to Khatéchk (Gidar-Dhor Route VI).
2	(Pír) Gáhéto ...	17	35	Route good and fit for laden camels.
3	Ornách (Pír Muhammad village).	15	50	(1) Path to Wad via Drákálav, 2 marches. (2) Footpaths to: (a) Jáu via Lákátar; (b) Pélár via Rár.
4	Tarav-ná-dír (crossing over Bárán Lak).	15	65	(1) Path to Wad via Mámir and Drákálav (Route II). (2) Footpath to Ornách via Khíro Pass.
5	Salav	18	83	
6	Kohán-wát ..	17	100	Alternate route to Wad via the Poráli river joins here.
7	Béla	20	120	Head-quarters of the Jám of Las Béla.

GENERAL DESCRIPTION.

The total distance is about 120 miles; 7 stages. The route, which lies up to Kohán-wát in the Bízanjáu country, is chiefly used by traders of Nál, and is fit for laden camels. Native rations in small quantities can be obtained at Nál and Ornách from the local *banias'* shops. Water is plentiful at all places except at Gáhéto where there is a small spring. Fuel from jungles. Small quantities of *karbi*, *bhusa* or hill grass can be procured if previous notice is given; at Dát through the Bízanjau Chief of Nál, at Gáhéto, Ornách, Tarav-ná-dír through the Tambrári-Bizanjau headman of Ornách, and through the Las Belá State at Salav and Kohánwát.

ROUTE IX.

SAIN ROUTE.

Khuzdár to Jhal via Karkh, Karu, Chaku and Gáji Lak, otherwise known as Sain-ná-Kand.

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
1	Khuzdár ...	14	14	Khuzdár may be reached either by the Kachhi-Makrán or by the Kalát-Béla Route (Routes I and II). (1) Zídi to Simán river, thence to Lak Phúsi and Sind or to Karáchi via Khidráni country (Route V). (2) Zídi to Gáj River, Lak Harbáb and Sind (Route XII). (3) Zídi to Wad via Pír Umar. Pír Umar (13 miles) and Wahér (14 miles from Pír Umar) are the halting places on this route.
2	Máíghati ...	12	26	(1) A good path leads to Nar in the Múla Pass. (2) From Máíghati to Pír Lákha via Wéláwal (Route I).
3	Karkhor or Karu.	17	43	(1) Karkh to Kinji in Sind via Híjo Pass. Lightly loaded camels alone can go by this route. (2) Dáriáro via Résai and Bari. Thence to Sind. This is only a footpath. There is a small rest-house at Dáriáro.
4	Chaku	7	50	(1) To Kharzán via Drugi. (2) To Kharzán via Warúma. These are alternative routes. (See Route I.)

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
5	Bakhor	11	61	Bakhor lies near Tibri on the east side of the Gaji Lak.
6	Márko Lak ...	11	72	(1) A footpath to Kamtam, about 7 miles. (2) Pír Lákha Lahráni, thence to Bárija and Shádibar. A difficult road crossing the Márko Lak, only fit for very lightly loaded camels.
7	Dhorari		84	

GENERAL DESCRIPTION.

TOTAL DISTANCE 84 MILES ; 7 STAGES.

This route, which passes through areas which are in all cases subject to the Khán of Kalát up to Chaku, is much used by nomads, passing to and from Sind, and by the traders to Karu and Chaku. It is the only good road for reaching Karu and Chaku. The only difficulty along the road is Gaji Lak.

Fuel is abundant throughout, and water at all places except Máíghati where, however, it is easily obtained by digging.

All kinds of supplies, grain, flour, fodder, *ghí*, sheep and fowl are procurable at Zídi, Karkh and Chaku on short notice to the Khán's *naib* of Khuzdár, who has representatives at Zídi and Karu. There are shops at all these places throughout the year.

At Máíghati, Bakhor and Márko, *káshum* grass is available. Fodder can be sent from Karu to the former place and from Chaku to the latter two.

At Pír Lákah Lahráni, water is scarce and can only be obtained for drinking purposes on purchase from the Fakírs.

Dhorari is in the Magassi area.

ROUTE X.

Gidar to Jebri via Koda and Korask.

No.	Stage.	Approximate distance. Intermediate distance.	Total.	Remarks.
1	Kalghali ..	4	4	Good road to Shahdádzai via Dosi.
2	Wajo	8	12	Wajo is at the water parting between Kalghali pass and Zayak. Water procurable from springs in the Kalghali torrent at the mouth of the pass.
3	Zaiyak	16	28	(1) Zayak to Khárán via Beseima, vide Route VII. (2) Zayak to Dhúléri or Pathk via Kámarán or Kambarán pass. From Pathk or Dhúléri a road leads to Rakhshán and thence to Panjgur and another road leads to Ràghai over an easy pass called Tash. (3) Zayak to Dhúléri or Pathk via Gwani pass. A path but fit for camels. (4) Zayak to Dhúléri or Pathk via Kashi pass. A path but fit for camels. (5) A footpath to Sájid via Sájid hill torrent and Sájid Khand.
4	Koda	16	44	An easy pass, the Hokar, is crossed *en route.* (1) Koda to Grésha and thence to Nál via Gwanik pass, vide Route VII. (2) Koda to Grésha via the Pérozi pass. A footpath but traversable by lightly loaded camels. (3) Koda to Dhúléri or Pathk (Rághai valley) via Khata Kand. A footpath. Camels can only be got over it with difficulty. (4) Koda to Korásk via the Nihing pass. Good for horses and not very difficult for lightly laden camels. (5) Koda to Korásk via Shakkol river. A common caravan route and quite easy.

No.	Stage.	Approximate distance.		Remarks.
		Intermediate distance.	Total.	
5	Korásk	16	60	(1) Korásk to Grésha via Jauri pass. Crossable by loading camels with considerable difficulty. (2) Korásk to Dhúléri or Pathk via Dhúléri river. The usual caravan route to Panjgúr and quite easy. (3) Korásk to Grésha via Sohr-Karodi pass.
6	Jébri	22	82	At Jébri the road meets the main Kachhi-Makrán route (No. 1)

GENERAL DESCRIPTION.

TOAL DISTANCE 82 MILES; 6 STAGES.

1. This route from upper Jhalawán and Gidar to Zayak is much used by caravans which import dates from Panjgúr.

2. Water is procurable without any difficulty at all stages, except at Korásk where it is obtainable in small quantities from a few springs at the skirts of the Duni hill about a mile from the centre of the valley. Fodder for horses is scarce. In years when rainfall has been sufficient, *barshonk* and *káshum* grasses could be obtained; and small quantities of *bhúsa* and *karbi* at Kalghali and Wajo by giving notice to the Mazárzai Muhammad Hasni headman of Zayak; at Koda and Korásk from the local Sumaláris.

Fuel from tamarisk jungles along beds of streams, except at Wajo where only wild bushes could be procured.

Fowls, milk and other articles of food are scarce. A few sheep are obtainable from the wandering shepherds who happen to come to get water from springs.

ROUTE XI.

Wad-Karáchi Route via Déi Lal and Sháh Biláwal.

No.	Stage.	Approximate distance. Inter-mediate distance.	Total.	REMARKS.
1	Wad to Thar ...	10	10	Wad may be reached from Khuzdár (Route II).
2	Bhalli-Pír ..	7	17	A path via Churi Pass to Lohéndav and Ujatho. This path then joins the Khidráni route at Ujatho. It is much used by Sind *banias* from Tando Rahím Khán who travel via Lak Phúsi.
3	Kotori	10	27	
4	Pír-Banj ...	5	32	A footpath to Lohéndav via Abdári.
5	Pat	11	43	(1) Paths to Lohéndav via Bohru Lak. (2) Béla via Arénji.
6	Langaro ...	9	52	
7	Pundu-Fash ...	5	57	
8	Kalghali River.	6	63	Paths— (1) To Sárúna via Akkapat. (2) To Máhri via Lar Lak.
9	Muéri	7	70	Path to Sind via Muséfri Lak.
10	Bhungi	15	85	Path to Sárúna via Akkapat.
11	Pír Mubárak ...	9	94	
12	Samotri River .	17	111	Halting place is known as Shatrakh Nak.
13	Sháh Bilawal ..	16	127	
14	Wíra Hab ...	16	143	From Sháh Biláwal the Levy Tracts of Las Béla are entered. It is three marches from Wéra Hab to Karáchi.

GENERAL DESCRIPTION.

TOTAL DISTANCE 143 MILES; 16 STAGES.

Like the Khuzdár-Karachi route this road passes through the most difficult part of the Jhalawán country. It is used by traders from Karáchi as it avoids the heavy trade imposts in Béla. It is also much used by Méngal tribesmen moving between Sind and the Pab hills, who are principally engaged in the *písh* (dwarf-palm) trade. They cross from Sárúna over the Muséfri Lak and Katrach to Tando Rahím Khán. It is the main artery of communication between Wad and Sárúna and a trade route of some consideration joins it to the Khuzdár-Karáchi road.

Although the names given in the list of stages are those ordinarily used, it frequently happens that the supply of water fails, in which case longer marches have to be made to another source of supply. Horses can travel by the road and so can riding and loading camels, but considerable difficulties are to be met with. *Káshum* and *gorkah* grasses can be obtained between Wad and Bhungi; south of the latter place there is plenty of fodder. Fuel is everywhere to be found, but there are no other supplies.

Between Wad and Thar, the Sarkaro pass has to be negotiated and the Pillirki pass between Thar and Bhalli Pír.

Between Bhalli Pír and Kotori there are the Passé Lak which lies west of the Churi pass and the Gwar Khalak. The next obstacle is the Déi Lak which is crossed before reaching Dangaro. From Bhungi, which is situated at the northern end of the Sárúna valley, the country opens out and few or no obstacles to camel traffic are to be met with.

ROUTE XII.

Lak Harbab Route.

Zídi to Lak Harbáb and Sind.

No.	Stage.	Approximate distance on Map. Intermediate distance.	Total.	Remarks.
1	Zídi to Bánhari.	12	12	Zídi may be reached from Khuz (Route I).
2	Chánaro ...	8	20	
3	Gáj	15	35	
4	Kírthar	8	43	Summit of the pass.
5	Sind Police Thána.	10	53	
6	Sháh Godra, Sind	16	69	Nearest railway station to Sháh Godra is Lárkána.

This road is little used except by Sásoli nomads, throughout whose country it runs. The Khán of Kalát has a good deal of land in the Kuláchi river, his representative being the Já-nashín of Zídi. Unshod horses and lightly loaded hill camels can traverse the road with difficulty. The road follows the course of the Kuláchi river up to Chanaro and would be dangerous in case of floods as it frequently crosses the bed of the stream. From Chanaro, hills are crossed until the Gáj river is reached, the two branches of which unite at the halting place known as Gáj. From Gáj to the top of the pass, the road is steep and is bad nearly up to Sháh Godra which lies in the Sind plains. Fuel and water are abundant everywhere and plenty of hill grass is obtainable; also a little chopped straw and *Juári* stalks at halting places in the river bed.

ROUTE XIII.

Lukh River Route.

No.	Stage.	Approximate distance on map.		Remarks.
		Intermediate distance.	Total.	
1	Tútak to Páriko (Káréz).	10	10	Tútak lies on the Kalát-Béla Route (No. II). (1) To Jíwa and thence to Gidar. This is an easy route for laden animals but little frequented for purposes of trade. (2) To Nál crossing over the Hushtir hills. This is somewhat difficult for laden camels and is used as a footpath. (3) To Sékrán and Férozábád via Jadgál. A footpath. (4) To Sháhdádzai (Gidar valley). There are two passes to be crossed, the first into the Siáro river which is somewhat steep and the other Shúr which is steep on the west side. Both are quite fit for lightly laden camels.
2	Gidar-Dhor ...	14	24	(1) Gidar via Sháhdádzai (see Gidar-Dhor Route VI).
3	Grésha	8	32	Grésha is on the main Kachhi-Makrán route. For particulars see Route I.

This route, which lies in the Bízanjau country from Páriko to Gidar-Dhor, is a good deal used by caravans from Mashkae and Khárán on their way to Bághwána for purchase of wheat. The road presents practically no difficulties. There is plenty of water and fuel at all stages and supplies for a small party at Páriko; no supplies at Gidar-Dhor.

APPENDIX V.

Translation of the Arbitrators' Award ...ed the 28th of March, 1903, in the Saruna Boundary Dispute between the Chhuttas and Mengals.

We, Sirdár Zehri Khán, Músiáni, and Mír Azím Khán, Shahwáni, arbitrators, accepted by the parties in the above case, visited the lands under dispute, on the 27th of March 1903. After seeing the lands lying between the Bhootáni graveyard and Kocho we found that the Randar land situated some two miles to the north[1] of the Sárúna thána is very little cultivated and what "Latbandi" there is has been done by the Méngals and other Bráhuis as cultivators of the Méngals.

We, the arbitrators, also inspected the Kocho lands situated some four miles to the east[2] of the Sárúna thána and found that its "Latbandi" has been mostly done by the Méngals and only a little by the Chhuttas and other tribes.

We also examined the land called Ahmad situated at a distance of 1½ miles to the South-East[3] of the Sárúna Thána. Its "Latbandi" has been done like that of the Kocho land.

As regards the extent of the cultivation of these lands, Randar is the least cultivated, Ahmad more than Randar and Kocho most of all.

After making full enquiry, we, the arbitrators, are of opinion that the Kocho land which has the best cultivation should be given to the Chhuttas, while the remaining lands called Randar and Ahmad should be considered the property of the Méngals.

As regards the boundary between these lands, we decide that the hills called Hai-Ka-Dat, which separate the Randar and Ahmad lands from the Kocho lands, should be fixed as the boundary, because in the former are found Méngal graveyards and Méngal encampments.

---

[1] Should be North-East.

[2] Should be South-West.

[3] Should be South-West.

We, the arbitrators, are also of opinion that the Chhuttas should now distribute the Kocho lands among themselves on the basis of ·· respective shares in the Randar and Ahmad lands (now to be relinquished) and on which they used to take *batái*, so that no Chhutta will be deprived of his rights.

Similarly, the Méngals should distribute the Randar and Ahmad lands among themselves in lieu on the basis of the shares they held in Kocho and on which they received *batái*, so that they too will suffer no loss (by the present exchange of lands).

The Méngals should give *batái* at one-fourth of the produce to the Chhuttas for the Kocho "Latbandi" done by them,[1] and similarly the Chhuttas should give to the Méngals *batái* at one-fourth for their "Latbandi" in the Ahmad and Randar lands.

This decision is therefore submitted for approval.

(Sealed) S. Zehri Khán, Músiáni.
(,,) Mír Azím Khán, Shahwáni.

P. S.—The lands lying to the south of the Hai-Ká-Dat hills shall be the property of the Chhuttas, while those lying to the north of the hills shall belong to the Méngals and both parties shall have to give one-fourth *batái* for, their respective "Latbandi" to each other.

(Sealed) Zehri Khán, Músiáni.
(,,) Mír Azím Khán, Shahwáni.

Question put to the Plaintiffs (Chhuttas).

Do you accept the arbitrators' award which you have heard read over to you?

---

1 This means that though Kocho is now the property of the Chhuttas, and Randar and Ahmad are the property of the Méngals, the two tribes will continue to cultivate the *bands* they have, respectively constructed wheresoever situated. But Méngals cultivating in Kocho will pay *batái* to the Chhuttas and the latter cultivating in Randar and Ahmad will pay the Méngals.

(Sd.) H. L. SHOWERS.

Answer.

Yes. We have heard the decision and we accept it.

(Sealed) S. Dád Muhammad.
(„) S. Sáleh Muhammad.
(„) Wadéra Naushérwán.
(„) Nabi Baksh.
(Signed) Jám Nauda.
(Sealed) Pír Bakhsh.

Question put to the Defendants (Méngals).

Do you accept the arbitrators' award which you have heard read over to you?

Answer.

Yes. We have heard the award and we accept it.

(Signed) S. Shakar Khán, Méngal.
(Sealed) Mír Wali Muhammad, Méngal.
(„) Mír Hasan Khán.
(„) Mír Alam Khán, Thánadár of Sárúna.
(Signed) Shafi Muhammad Sháhizai, Méngal.
(Sealed) Muhammad, son of Kamál, Míráji.
(„) Rasúl Baksh, son of Jhanda, Míráji.
(Thumb impression) Ibráhím, son of Ján Muhammad, Ghulámáni
(„) Ghamshád, son of Pír Muhammad, Míráji
(„) Panian, son of Ghamshád, Míráji.
(„) Azím Muhammad, son of Kamál Khán, Míráji.

Verified.

(Sd.) K. B. Kázi Jalál-Ud-Dín Khán, C.I.E.,
Political Adviser to His Highness the Khán of Kalát.

(Sd.) K. B. Ahmad Yár Khán,
Wazír of Las Béla.

H. L. Showers, Major,
Political Agent, Kalát.

Translation of the arbitrators' award dated the 28th of March, 1903, in the dispute between the Chhuttas and Mengals regarding the possession of the Wíra Hab.

With regard to the dispute about the tract known as Wíra Hab, we, the arbitrators, find that this valley is divided into two parts by a well-marked watershed named Khat Butti, the upper or northern part consisting of the parts drained by the Kuriang, Samotri and Budiji streams and the lower or southern part of the portions drained by the Wíra Hab stream proper which takes its rise at the watershed above mentioned.

The upper part is entirely in the possession of Méngals. Their people, their *gots*, their flocks and their graveyards are everywhere. There are no Chhuttas, and S. Dád Muhammad admitted this to the Political Agent, Kalát.

On the other hand, in the Wíra Hab portion no Méngals were found during the Political Agent Kalát's visit, while the Chhuttas have many *gots* and *bands*.

Therefore, we decide that the watershed referred to should be the boundary between the two tribes, the Méngals keeping the upper portion of the valley and the Chhuttas the lower portion The Méngals should renounce their claim to any share of Wíra Hab, and the Chhuttas should admit that the upper portion belongs to the Méngals. The lower portion being the best part of the valley for cultivation purposes, the Chhuttas have the best of the bargain in this valley and the fact should be taken into account at the settlement of the Sárúna Valley question.

The boundaries of the Kardagar-Samotri Budiji area down to the watershed are—east, the Chappar range, and thence along the hills as nearly as possible in a straight line to the Khatta peak. From the peak down the spur leading on to the watershed. On the west, to the top of the outer ridge (the one touching the valley) of the Pab range.

(Sealed) S. Zehri Khán, Músiáni.
(„) Mír Azím Khán, Shahwáni.

P.S.—Of the lands assigned above to the Chhuttas and situat
between the watershed and Garok, a quarter share (by *batái*) of t
produce should go to the Bhootánis [1] on account of their Sirdá
rights. This should be distributed into five parts, one of whi
will go to Wadéra Dád Muhammad and Sáleh Muhammad wi
their brothers, one to Nabi Bakhsh and his brothers, one to Já
Nauda and his brothers, one to Noushérwán, and the fifth
Wadéra Dád Muhammad as Chief of the tribe.

(Sealed) S. Zehri Khán, Músiáni.
(„) Mír Azím Khán, Shahwáni.

Question put to the plaintiffs.

Do you accept the above award which you have heard read ov
to you?

Answer.

Yes. We have heard the award, and we accept it.

(Sealed) S. Dád Muhammad.
(„) S. Sáleh Muhamma
(„) W. Naushérwán.
(„) Nabi Bakhsh.
(Signed) Jám Nauda.
(Sealed) Pír Bakhsh.

Question put to the defendants.

Do you accept the above award which you have heard read
to you?

Answer.

Yes. We have heard the award and we accept it.

(Signed) S. Shakar Khán, Méngal.
(Sealed) Mír Wali Muhammad, M
„ Mír Hasan Khán.
„ Mír Alam Khán, Thánad
Sárúna.
(Signed) Shafi Muhammad, Sh
Méngal.

---

[1] The Chhutta Sirdár Khél.

(Sealed) Muhammad, son of Kamál, Meeráji.

(„) Rasúl Bakhsh, son of Jhanda Meeráji.

(Thumb Impression) Ibráhím, son of Ján Muhammad, Ghulámáni.

(„ „) Ghamshád, son of Pír Muhammad, Meeráji.

(„ „) Panian, son of Ghamshád Meeráji.

(„ „) Azím Muhammad, son of Kamál Khán, Meeráji

Verified.

(Sd.) K. B. Kázi Jalál-ud-din Khán, C. I. E.,
Political Adviser to His Highness the Khán of Kalát.

(Sd.) K. B. Ahmadyár Khán,
Wazír of Las Béla.

H. L. Showers, Major,
Political Agent, Kalát

